A Comprehensive Commentary

of

The Book of 1 Kings

written and compiled by

Paul Nolan Hyde

Parrish Press
Orem, Utah
Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor’s love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my “translations” could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,
and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith’s Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*, thus note “3.4.5” would contain material referring to the fifth word in the book of Hos 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “MT-C 23.4.5”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

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<th>Books</th>
<th>Abbreviations</th>
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References to the Commentaries in the books of the Old Testament are as follows:

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<td>Malachi</td>
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I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

- 1 Nephi—1 NE-C
- 2 Nephi—2 NE-C
- Jacob—JA-C
- Enos—EN-C
- Jarom—JM-C
- Omni—OM-C
- Words of Mormon—WM-C
- Mosiah—MS-C
- Alma—AL-C
- Helaman—HE-C
- 3 Nephi—3 NE-C
- 4 Nephi—4 NE-C
- Ether—ET-C
- Mormon—MM-C
- Moroni—MR-C

The abbreviation TPW-C refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as DC-C followed by the section number and verse (OD1-C and OD2-C are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: MO-C, AB-C, SM-C, SH-C, and AF-C.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest
desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the Conference Reports of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as CR followed by the year, month and page number); the Encyclopedia of Mormonism (four volumes, abbreviated EM followed by the volume and page number); and A Scripture Index (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in A Scripture Index. I include them below:

TPJS—Teachings of the Prophet Joseph Smith
GD—Gospel Doctrine
MA—Mediation and Atonement
FWR—Far West Record
DHC—History of the Church (7 vols.)
TSWK—Teaching of Spencer W. Kimball
MF—Miracle of Forgiveness
FPM—Faith Precedes the Miracle
MD—Mormon Doctrine
PM—Promised Messiah
MM—Mortal Messiah (4 vols.)
MLM—Millennial Messiah
DNTC—Doctrinal New Testament Commentary (3 vols.)
JC—Jesus the Christ
AF—Articles of Faith
DS—Doctrines of Salvation (3 vols.)
AGQ—Answers to Gospel Questions (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my
work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
November 2015
### Sequence of Specifically Noted Words and Phrases in 1 Kings

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<th>Line</th>
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4.21.15—Philistines
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4.22.2—Solomon’s
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4.24.15—Tiphah
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4.25.2—Judah
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4.25.18—Dan
4.25.21—Beersheba
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4.26.2—Solomon
4.27.8—Solomon
4.28.9—dromedaries
4.29.4—Solomon
4.30.2—Solomon’s
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4.31.11—Ezraiah
4.31.13—Heman
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4.31.17—Darda
4.31.21—Mahol
4.33.13—Lebanon
4.33.17—hyssop
4.34.12—Solomon
5.1.2—Hiram
5.1.5—Tyre
5.1.10—Solomon
5.1.34—David
5.2.2—Solomon
5.2.5—Hiram
5.3.5—David
5.5.22—David
5.6.13—Lebanon
5.6.58—Sidonians
5.7.7—Hiram
5.7.12—Solomon
5.7.29—David
5.8.2—Hiram
5.8.5—Solomon
5.9.8—Lebanon
5.10.2—Hiram
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5.11.2—Solomon
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6.21.2—Solomon
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7.15.7—brass
7.15.10—cubits
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7.21.25—Jachin
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| 18.17.20—Israel | 19.2.2–Jezebel |
| 18.18.8—Israel | 19.2.7–Elijah |
| 18.18.29—Baalim | 19.3.16—Beersheba |
| 18.19.9—Israel | 19.3.20–Judah |
| 18.19.12—Carmel | 19.8.23—Horeb |
| 18.19.15—prophets | 19.9.30—Elijah |
0.0 The First and Second books of Kings in most respects constitute a continuation of the books attributed to Samuel. The style of writing and the nature of the content seem fundamentally the same throughout the text of the four volumes. In the earliest of the narrative configurations that we have available to us today, the accounts attributed to Samuel were considered one volume followed by another for the Kings. In the fourth century before the birth of the Lord Jesus Christ, the Jewish translators of the Old Testament into Greek, which we now call the Septuagint, divided the two books into four parts. In that translation the two halves of Samuel were called the “First and Second Books of the Kingdom”; the two parts of the book of Kings were entitled the “Third and Fourth Books of the Kingdom”. In subsequent versions the volumes have been called “First and Second Kings” or “First and Second Samuel”. Needless to say, if the first two books were referenced to Samuel, the second set was called “First and Second Kings”. If First and Second Samuel were identified as “First and Second Kings”, the change of the second set to “Third and Fourth Kings” makes perfect sense.

0.1 Although we may only speculate about the many editors that have influenced the current text of the books of the Kings, we may rest assured that the prophets who lived in the days of Solomon and the kings of Judah and Israel who followed him, diligently recorded the events through which they passed. No doubt there were other more secular records that were preserved as well. We need not be too cynical about the integrity of the editors, for they certainly attempted to be as faithful as they could be to the original documents. The only fault that we may find is a lack of detail regarding the express teachings of the various prophets who lived in the centuries following David’s reign. Some of these may have been excised by later editors or perhaps some of the records sealed up by the prophets themselves for a later day. We may know and understand that those various servants of God were devout disciples of the Lord God of Israel and anticipated the coming of the Messiah, together with the redemption that the Christ would bring into the hearts and minds of the children of men in the Meridian of Time.

0.2 As is the case with much of the text of the Old Testament, the chronology of the books of the Kings is difficult at best. We have been establishing a working chronology throughout the present series of commentaries using both modern and ancient scripture, accepting in general the statements made by the various writers as factual. This has caused us to reevaluate the structure of the book of Judges, for example, and to suggest that many of the episodes related there ran concurrently with others. We discovered similar historical overlaps in First and Second Samuel This was done in order to accommodate the fact that the aggregate number of years articulated for the judges and the events in Samuel, Saul, and David’s lives was far more than the established temporal benchmarks would allow. What follows is the chronological chart that presented that which had been discerned as the probable timeframe for the book of Judges. Again “AdYr.” Refers to the number of years from the time that Adam and Eve were driven from the Garden of Eden. “Ju.Yr.” reflects the number of years of the rule of the judges which began upon the death of Joshua. For a more detailed account of the development of this chart, please
see JD-C 0.4, JD-C 13.0, and JD-C 17.0.

<table>
<thead>
<tr>
<th>Ad.Yr</th>
<th>Ju.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2471</td>
<td>1</td>
<td>The beginning of the rule of the Judges</td>
<td>Josh. 24:29–31</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>Death of the last of the elders</td>
<td>Judg. 24:7–29</td>
</tr>
<tr>
<td>2481</td>
<td>1</td>
<td>The beginning of the Apostasy (?)</td>
<td>Judg. 2:6–13</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>Chushanrishathaim invades</td>
<td>Judg. 3:8</td>
</tr>
<tr>
<td>2489</td>
<td>18</td>
<td>Othniel defeats Chushanrishathaim</td>
<td>Judg. 3:9–10</td>
</tr>
<tr>
<td>2529</td>
<td>58</td>
<td>Death of Othniel (125)</td>
<td>Judg. 3:11</td>
</tr>
<tr>
<td>2530</td>
<td>59</td>
<td>The invasion of Eglon</td>
<td>Judg. 3:12–13</td>
</tr>
<tr>
<td>2548</td>
<td>77</td>
<td>Ehud kills Eglon</td>
<td>Judg. 3:14–30</td>
</tr>
<tr>
<td>2628</td>
<td>157</td>
<td>End of Ehud judgeship</td>
<td>Judg. 3:30</td>
</tr>
<tr>
<td>2629</td>
<td>158</td>
<td>Shangar delivers Israel</td>
<td>Judg. 3:31</td>
</tr>
<tr>
<td>2630</td>
<td>159</td>
<td>Midianites invade from south and east</td>
<td>Judg. 6:1–7</td>
</tr>
<tr>
<td>2630</td>
<td>159</td>
<td>Jabin begins tyranny in the north</td>
<td>Judg. 4:2–3</td>
</tr>
</tbody>
</table>
| 2637  | 166   | Gideon Defeats Midianites | Judg. 6:28–9:
| 2650  | 179   | Jabin and Sisera destroyed by Barak | Judg. 4:22–24 |
| 2677  | 206   | End of Gideon's judgeship | Judg. 8:28 |
| 2678  | 207   | Abimelech begins reign | Judg. 9:1–22 |
| 2681  | 210   | Tola's judgeship begins | Judg. 10:1–2 |
| 2705  | 234   | (Micah, the Levite, and Dan) | Judg. 17–18 |
| 2706  | 235   | Jair's judgeship begins | Judg. 10:3 |
| 2728  | 257   | Oppression of the Ammonites | Judg. 10:7–8 |
| 2728  | 257   | Oppression of the Philistines | Judg. 10:7;13:1 |
| 2733  | 252   | Samuel born (?) | 1 Sam. 1:20 |
| 2746  | 265   | Jephthah (300 years in Heshbon) | Judg. 11:26 |
| 2748  | 267   | The birth of Samson (?) | Judg. 13:24 |
| 2752  | 271   | The death of Jephthah | Judg. 12:7 |
| 2752  | 271   | Ibzan's judgeship begins | Judg. 12:8 |
| 2760  | 278   | Ibzan dies | Judg. 12:9–10 |
| 2760  | 278   | Elon's judgeship begins | Judg. 12:11 |
| 2768  | 287   | Samson's judgeship begins (?) | Judg. 13:25 |
| 2769  | 288   | Elon dies | Judg. 12:11–12 |
| 2769  | 288   | Abdon's judgeship begins | Judg. 12:13 |
| 2778  | 296   | Abdon dies | Judg. 12:14–15 |
| 2784  | 303   | Saul born (?) | Judg. 16:30–31 |
| 2784  | 303   | Jonathan born (?) | Judg. 16:30–31 |
| 2811  | 330   | David born (?) | 1 Sam. 10:1 |
| 2814  | 333   | Saul anointed king (30?) | 1 Sam. 16:11–13 |
| 2828  | 347   | Samuel anoints David (17?) | 1 Sam. 16:11–13 |
| 2835  | 354   | Samuel dies (102?) | 1 Sam. 25:1 |
| 2841  | 360   | Saul dies (5?) | 1 Sam. 31:3–6 |
| 2841  | 360   | David made king of Judah (30) | 1 Kgs. 2:11 |
| 2848  | 367   | David made king over Israel (37) | 1 Kgs. 2:11 |
| 2881  | 400   | David dies (70) | 1 Kgs. 2:10–11 |
| 2882  | 401   | Solomon ascends throne | 1 Kgs. 2:12 |
| 2886  | 405   | The foundations of Temple Laid | 1 Kgs. 6:1 |

0.3 In the book of Ruth we discovered that the likelihood of all of the individuals who formed the ancestor from David to Judah having been named in the text was quite small. We speculated then that probably no less than six generations were missing between Salmon to Boaz, about a two hundred year period where the fathers and sons were not mentioned. The following chart
depicts David’s line from the time of Judah to the marriage of Salmon and Rachab.

<table>
<thead>
<tr>
<th>Ad.Yr.</th>
<th>Jc. Yr.</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2202</td>
<td>78</td>
<td>Birth of Judah to Leah</td>
<td>Gen. 29:35</td>
</tr>
<tr>
<td>2221</td>
<td>97</td>
<td>Judah marries (?)</td>
<td>Gen. 38:1</td>
</tr>
<tr>
<td>2238</td>
<td>114</td>
<td>Pharez and Zarah born (Judah)</td>
<td>Gen. 38:27–30</td>
</tr>
<tr>
<td>2253</td>
<td>129</td>
<td>Pharez marries (15?)</td>
<td></td>
</tr>
<tr>
<td>2253</td>
<td>129</td>
<td>Hezron born (Pharez)</td>
<td></td>
</tr>
<tr>
<td>2283</td>
<td></td>
<td>Ram born</td>
<td></td>
</tr>
<tr>
<td>2313</td>
<td></td>
<td>Amminadab born</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2326</td>
<td>0 Moses born</td>
<td></td>
</tr>
<tr>
<td>2353</td>
<td>27 Nahshon born</td>
<td></td>
</tr>
<tr>
<td>2361</td>
<td>35 Joshua born (?)</td>
<td></td>
</tr>
<tr>
<td>2366</td>
<td>40 Moses flees Egypt (40)</td>
<td>Acts 7:23</td>
</tr>
<tr>
<td>2386</td>
<td>60 Jethro ordains Moses (60?)</td>
<td>D&amp;C 84:6</td>
</tr>
<tr>
<td>2406</td>
<td>80 Moses receives his call (80)</td>
<td>Acts 7:30</td>
</tr>
<tr>
<td>2406</td>
<td>80 The Year of the Exodus</td>
<td></td>
</tr>
<tr>
<td>2407</td>
<td>81 Joshua against Amalekites (46?)</td>
<td>Ex. 17:8–13</td>
</tr>
<tr>
<td>2408</td>
<td>82 Nahshon—55 years of age</td>
<td></td>
</tr>
<tr>
<td>2408</td>
<td>82 Sinai—Numbering</td>
<td>Num. 1:1</td>
</tr>
<tr>
<td>2408</td>
<td>82 Joshua departs with spies (47?)</td>
<td>Num. 13:21–25</td>
</tr>
<tr>
<td>2427</td>
<td>101 Salmon born</td>
<td></td>
</tr>
<tr>
<td>2444</td>
<td>118 Nahshon dies (91?)</td>
<td></td>
</tr>
<tr>
<td>2446</td>
<td>120 Moses Translated (20 Adar)</td>
<td></td>
</tr>
<tr>
<td>2447</td>
<td>Israel crosses the Jordan River</td>
<td>Josh. 3:14–17</td>
</tr>
<tr>
<td>2447</td>
<td>Jericho destroyed</td>
<td>Josh. 6:1–25</td>
</tr>
<tr>
<td>2450</td>
<td>Salmon marries Rachab</td>
<td></td>
</tr>
</tbody>
</table>

That there was some foreshortening of the detailed genealogy from Judah to David is inescapable. The question to be asked has to do with precisely where those elisions took place. We have stated elsewhere that the most logical division is between Salmon and Boaz. As a result of that assumption we fabricated the following chart.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>Ju.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2447</td>
<td>1</td>
<td>The beginning of the rule of the Judges</td>
<td>Josh. 24:29–30</td>
</tr>
<tr>
<td>2450</td>
<td></td>
<td>Salmon marries Rachab</td>
<td>Josh. 24:29–30</td>
</tr>
<tr>
<td>2471</td>
<td>1</td>
<td>The beginning of the rule of the Judges</td>
<td>Josh. 24:29–30</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>The beginning of the Apostasy (?)</td>
<td>Judg. 2:6–13</td>
</tr>
<tr>
<td>2656</td>
<td>175</td>
<td>Boaz born (?)</td>
<td></td>
</tr>
<tr>
<td>2681</td>
<td>210</td>
<td>Tola’s judgeship begins</td>
<td>Judg. 10:1–2</td>
</tr>
<tr>
<td>2706</td>
<td>235</td>
<td>Jair’s judgeship begins</td>
<td>Judg. 10:3</td>
</tr>
<tr>
<td>2723</td>
<td>242</td>
<td>Obed born (Boaz and Ruth)</td>
<td></td>
</tr>
<tr>
<td>2733</td>
<td>252</td>
<td>Samuel born (?)</td>
<td>1 Sam. 1:20</td>
</tr>
<tr>
<td>2746</td>
<td>265</td>
<td>Jephthah (300 years in Heshbon)</td>
<td>Judg. 11:26</td>
</tr>
<tr>
<td>2763</td>
<td>282</td>
<td>Jesse born (Obed)</td>
<td></td>
</tr>
<tr>
<td>2784</td>
<td>303</td>
<td>Saul born (?)</td>
<td></td>
</tr>
<tr>
<td>2788</td>
<td>307</td>
<td>Jesse marries (25)</td>
<td></td>
</tr>
<tr>
<td>2790</td>
<td>309</td>
<td>Eliab born (Jesse)</td>
<td>1 Chron. 2:13</td>
</tr>
<tr>
<td>2793</td>
<td>312</td>
<td>Abinadab born (Jesse)</td>
<td>1 Chron. 2:13</td>
</tr>
<tr>
<td>2796</td>
<td>315</td>
<td>Shimma born (Jesse)</td>
<td>1 Chron. 2:13</td>
</tr>
</tbody>
</table>
For a more detailed analysis of the genealogical problems associated with the Davidic line, please see RU-C 0.4–0.9 and RU-C 4:18–22.

0.5 As can be seen in the chronological chart immediately above, we have surmised that Samuel the prophet was born in the Adamic year 2753 or in the 272nd year of the reign of the judges. This was thirty-six years after the close of the book of Ruth and four years before the birth of Jesse, David’s father. As future chronological questions arise and as events warrant, we will continue to modify versions of these charts.

0.6 The chronology of David’s life is not particularly difficult once one accepts the notion that many of the events in the books of Judges, Ruth, and Samuel take place at the same time, although not at the same places. What follows below is another chart after the fashion of those devised previously. The entries in bold italic lettering are those which involved considerable speculation. On average we suggest that each of the chapters from 1 Samuel 18 through 27 entail less than year each. Of course we have no definitive evidence to prove the assumptions. The dates for the deaths of Goliath and Samuel had been determined in previous examinations of the chronological material. The seven chapters, therefore, cover about ten years. Simple mathematics dictated most of the resultant dating. “D.Yr.” is, of course, David’s age at the time of each episode. Of special interest is that fact that David was thirty years old when he began to rule over the tribe of Judah. Prior to the death of Saul, he dwelt with Achish for a period of sixteen months. The death date for Samuel the prophet is immutable at this point, so the events that are recorded in chapters 25 through 27 transpire during a six year period, leaving only four years during which the events of chapters 18 through 24 may take place.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>D.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2811</td>
<td>0</td>
<td>David born (?)</td>
<td>1 Sam. 14:49</td>
</tr>
<tr>
<td>2811</td>
<td>0</td>
<td>Michal born (Saul)</td>
<td>1 Sam. 14:49</td>
</tr>
<tr>
<td>2828</td>
<td>17</td>
<td>Samuel anoints David (17?)</td>
<td>1 Sam. 16:11–13</td>
</tr>
<tr>
<td>2828</td>
<td>17</td>
<td>David made Armor-bearer to Saul</td>
<td>1 Sam. 16:18–21</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>David kills Goliath at Elah</td>
<td>1 Sam. 17:49</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td><em>Marriage of David and Michal</em></td>
<td>1 Sam. 18:22–27</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>David in Naioth with Samuel</td>
<td>1 Sam. 19:18–24</td>
</tr>
<tr>
<td>2832</td>
<td>21</td>
<td>David and Jonathan separate</td>
<td>1 Sam. 20:41–42</td>
</tr>
<tr>
<td>2832</td>
<td>21</td>
<td>David’s first residence in Gath</td>
<td>1 Sam. 21:10–15</td>
</tr>
<tr>
<td>2833</td>
<td>22</td>
<td>David in Hareth</td>
<td>1 Sam. 22:5</td>
</tr>
<tr>
<td>Event</td>
<td>Scripture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>-------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23 David in Ziph</td>
<td>1 Sam. 23:14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24 David at Engedi</td>
<td>1 Sam. 24:1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24 Samuel dies (102?)</td>
<td>1 Sam. 25:1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26 David and Nabal</td>
<td>1 Sam. 25:2–38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27 Saul and David at Ziph, again</td>
<td>1 Sam. 26:1–25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28 David in Gath, again</td>
<td>1 Sam. 27:2–12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 Saul dies (57?)</td>
<td>1 Sam. 31:3–6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 David made king of Judah (30)</td>
<td>1 Kgs. 2:11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>37 David made king over Israel (37)</td>
<td>1 Kgs. 2:11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70 David dies (70)</td>
<td>1 Kgs. 2:10–11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70 Solomon ascends throne</td>
<td>1 Kgs. 2:12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>86 The foundations of Temple Laid</td>
<td>1 Kgs. 6:1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

0.7 The chronology of 2 Samuel begins shortly after the death of Saul and his sons at the rout of the Israelites at mount Gilboa in the Adamic year 2841, when David was about 30 years of age. Throughout the commentary of Second Samuel, various adjustments in the traditional view of the chronology of the life of David were necessary in order to make all of the episodes related fit into the chronological narrative at appropriate and reasonable times. The following chart was devise to incorporate all of the propositions made. Again, “Ad. Yr” provides the number of years since the time that Adam and Eve were driven from the Garden of Eden. The heading “D.Yr” indicates David’s age at the time the event took place.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>D.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2811</td>
<td>0</td>
<td>David born (?)</td>
<td></td>
</tr>
<tr>
<td>2811</td>
<td>0</td>
<td>Michal born (Saul)</td>
<td>1 Sam. 14:49</td>
</tr>
<tr>
<td>2828</td>
<td>17</td>
<td>Samuel anoints David (17?)</td>
<td>1 Sam. 16:11–13</td>
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<td>2828</td>
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<td>20</td>
<td>David kills Goliath at Elah</td>
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<td>20</td>
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<td>21</td>
<td>David’s first residence in Gath</td>
<td>1 Sam. 21:10–15</td>
</tr>
<tr>
<td>2833</td>
<td>22</td>
<td>David in Hareth</td>
<td>1 Sam. 22:5</td>
</tr>
<tr>
<td>2834</td>
<td>23</td>
<td>David in Ziph</td>
<td>1 Sam. 23:14</td>
</tr>
<tr>
<td>2835</td>
<td>24</td>
<td>David at Engedi</td>
<td>1 Sam. 24:1</td>
</tr>
<tr>
<td>2835</td>
<td>24</td>
<td>Samuel dies (102?)</td>
<td>1 Sam. 25:1</td>
</tr>
<tr>
<td>2838</td>
<td>27</td>
<td>David and Nabal</td>
<td>1 Sam. 25:2–38</td>
</tr>
<tr>
<td>2839</td>
<td>28</td>
<td>Saul and David at Ziph, again</td>
<td>1 Sam. 26:1–25</td>
</tr>
<tr>
<td>2839</td>
<td>28</td>
<td>David in Gath, again</td>
<td>1 Sam. 27:2–12</td>
</tr>
<tr>
<td>2841</td>
<td>30</td>
<td>Saul dies (57?)</td>
<td>1 Sam. 31:3–6</td>
</tr>
<tr>
<td>2841</td>
<td>30</td>
<td>David made king of Judah (30)</td>
<td>1 Kgs. 2:11</td>
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<tr>
<td>2841</td>
<td>30</td>
<td>David made king over Israel (37)</td>
<td>1 Kgs. 2:11</td>
</tr>
<tr>
<td>2842</td>
<td>31</td>
<td>Amnon born (Ahinoam)</td>
<td>1 Chr. 3:1</td>
</tr>
<tr>
<td>2844</td>
<td>33</td>
<td>Absalom born (Maachah)</td>
<td>1 Chr. 3:2</td>
</tr>
<tr>
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<td>Tamar born (Maachah)</td>
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could © benefit © David; © nothing © could © help © him © recover © the © virtue © that © he © had © squandered © through © his © sins © against © God © and © man. © The © proposal © is © a © typical ©

0.8 After the death of Solomon, the editor of Kings was faced with the difficulty of recounting the events transpiring in two separate kingdoms, that of Judah and Israel. The narrator therefore chose to shuffle the histories of the reigning kings of each nation in a somewhat chronological fashion. The results are not always felicitous. The text of the present commentary will be marked so as to clearly indicate where and when the events are taking place. A proliferation of chronology charts will unavoidably take place.

1. David is approaching his seventieth year, after forty years of a troubled rule over the House of Israel. He is physically, emotionally, and spiritually drained. His symptoms betray a state of mind that cannot be ameliorated with temporal remedies, but the attempt was made in any event.

1.1—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.2 David had forfeited that which mattered most in his egregious transgressions that sprang from his carnal desires for Bathsheba, Uriah’s wife. His eternal prospects were meager at best. He knew that he had no place in either the Celestial or Terrestrial Kingdoms of God, but was relegated to the glory of the Celestial Kingdom. Prior to receiving what little reward was left unto him, the king would spend an undetermined amount of time wailing in spirit prison, an unhappy state of affairs. Nothing that Abishag could say or do could benefit David; nothing could help him recover the virtue that he had squandered through his sins against God and man. The proposal is a typical

Chapter 1

1. Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat.

2. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.
one proffered by men who have been enthralled by the spirit of a lost and fallen world.

1.3 Abishag would prove to be a stumbling block for Adonijah, the elder brother of Solomon.

1.3.11—coast—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

1.3.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.3.16—Abishag—A beautiful young woman from the tribe of Issachar who was selected to comfort David in his extreme old age. After David’s death, Adonijah sought to take Abishag to wife. Solomon immediately perceived Adonijah’s attempt to wrest the Kingdom of Israel from him by subterfuge. Benaiah was commissioned by Solomon to deal with the presumption in a summary way.

1.3.18—Shunammite—A native of Shunem, one of the cities that helped define the boundaries of the tribal inheritance of Issachar. It is said to be about three miles north of Jezreel and about five miles south of mount Tabor. Abishag, the last wife taken by David in his old age, is said to have been born here.

1.4 The ameliorative aspects of Abishag’s company with the old king did not materialize. She acted as his personal nurse, but their marriage was never consummated.

1.5 Adonijah was an ambitious man, but one who could not constrain himself. He presumed that he would follow his father to the throne, and made every preparation to do so. He would be cut short, however, and terribly embarrassed by David’s countermove by announcing Solomon as his successor. Solomon was considerably younger than Adonijah, no less than 20 years younger. Solomon was hardly more than fifteen when he was anointed king and Adonijah certainly thought that he could dispense with his younger brother in short order. He was mistaken. He only drew attention to himself as an antagonist.

1.5.2—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s

3. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

5. Then Adonijah the son of Haggit exalted himself, saying. I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.
host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.5.6—Haggith—One of the wives of David and the mother of Adonijah.

1.6 The fact that David had not censured his son in these matters did not necessarily condone the pomp and self-aggrandizement. The tacit rebuke that Adonijah would receive at the time of his ill-fated precoronation party should have been sufficient warning. He would persist, however, until he was perceived as a threat of the worst kind.

1.6.28—mother—that is to Haggith. Adonijah was born in Hebron sometime after the birth of Absalom.

1.6.32—Absalom—The eldest son of David and Maacah, the princess of Geshur. He was born in Hebron. He took great personal offense at the sexual violation of his sister Tamar at the hands of Amnon. He oversaw the execution of Amnon and then fled for his life to Syria. He eventually returned to the land of Israel only to foment a rebellion against his father. Absalom is subsequently slain by Joab, the captain of David’s military forces.

1.7 Adonijah chose his comrades carefully, but not well. Joab had been discredited because of his murder of Absalom, his position in the army being severely diminished. Abiathar was quickly being eclipsed by Zadok who actually had a better claim on the hereditary post of high priest. Adonijah was attempting to establish his claim to the throne of Israel by gathering around him men of some reputation, and succeeded to a degree.

1.7.5—Joab—The second of three sons borne to Zeruiah, David’s sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

1.7.9—Zeruiah—The mother of David’s leading captains, Abishai, Joab, and Asahel. She was David elder sister, a daughter of Jesse. Her husband is not named in the scriptures.

1.7.12—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

1.7.14—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

1.7.18—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah
at the order of the king.

1.8 Adonijah had failed to learn from the conduct of his older brother Absalom. He drew attention to himself, flattering those who would be flattered. He acted the rebel, but without arms. His motives, however, were clear.

1.8.1—Zadok—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

1.8.4—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priest-hoods was to be the eldest righteous descendant of Aaron.

1.8.6—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

1.8.10—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

1.8.12—Nathan—One of the great prophetic figures in the scriptures who lived during the reigns of David and Solomon. How he originally came to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling issues in the history of Israel. He did so fearlessly.

1.8.14—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

1.8.16—Shimei—One of David’s captains at the time of Adonijah’s attempt to wrest the throne from his father and Solomon. He should not be confused with the numerous characters in the Old Testament who bear the same name.

1.8.18—Rei—Only mentioned here in connection with those officers who supported David and Solomon at the time of Adonijah’s presumption.

1.8.26—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.8.30—Adonijah—The eldest son of David and Abigail born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.9 The precipitous celebration was held in a fashion that the whole tribe of Judah could attend, if they so chose. At this point, Adonijah is the eldest living son of David the king.

1.9.2—Adonijah—The eldest son of David and Abigail born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled

8. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

9. And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by Enrogel, and called all his brethren the king’s sons, and all the men of Judah the
against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.9.14—Zeboielth—This is the only place where this stone is mentioned in the sacred record. It perhaps served as an altar whereupon Abiathar offered the animals prepared for the royal feast.

1.9.18—Enrogel—A spring that helped define the northern boundary of the tribal inheritance of Judah. Some have identified this spring with that which fills the Pool of Siloam in Jerusalem, but this seems highly unlikely.

1.9.31—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.10 Adonijah was at least astute enough to know who would be incensed at the invitation. It is also possible that he was also intending to give them fair warning that they would not have any position of authority when he came to power.

1.10.2—Nathan—One of the great prophetic figures in the scriptures who lived during the reigns of David and Solomon. How he originally came to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling issues in the history of Israel. He did so fearlessly.

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1.10.12—Solomon—The youngest son of David and Bathsheba, the daughter of Ammuel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10. But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.
11. Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12. Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear

1.11 Nathan was a prophet, seer, and revelator who understood that which was to transpire in the kingdom according to the mind and will of God. Informing Bathsheba was the surest way to get the ear of David the king, even in his debilitated state.

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1.11.5—Bathsheba—The daughter of Eliam (sometimes Ammiel) and the wife of Uriah the Hittite, one of David’s chief military officers. Bathsheba allowed herself to be seduced by the king, from which adulterous union great evils proceeded, including the death of Uriah which effectively disenfranchised David from his eternal prospects in the Celestial Kingdom.

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1.11.20—Haggith—One of the wives of David and the mother of Adonijah.

1.11.24—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.12 It seems clear that Nathan was privy to the state politics that involved Adonijah’s claim to the throne. As soon as he was ensconced on the throne of Israel, the pretender would take steps to guarantee his personal dynasty by eliminating any who might prove to be a threat to his succession.

1.12.25—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.13 There is no other account given in sacred writ that provides the circumstances and timing of this promise that David made to Bathsheba. David clearly remembered his oath, however, and quickly obviated Adonijah’s
1.13.8—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

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1.13.43—Adonijah—The eldest son of David and Haggit born in Hebron.

After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.14 Nathan’s plan was to have Bathsheba remind David of his promise and then to substantiate that oath by his own voice. Thus, in the voice of two witnesses would the matter be resolved.

1.15 David was no less than sixty-nine years of age when this conversation transpired.

1.15.2—Bathsheba—The daughter of Eliam (sometimes Ammuel) and the wife of Uriah the Hittite, one of David’s chief military officers. Bathsheba allowed herself to be seduced by the king, from which adulterous union great evils proceeded, including the death of Uriah which effectively disenfranchised David from his eternal prospects in the Celestial Kingdom.

1.15.18—Abishag—A beautiful young woman from the tribe of Issachar who was selected to comfort David in his extreme old age. After David’s death, Adonijah sought to take Abishag to wife. Solomon immediate perceived Adonijah’s attempt to wrest the Kingdom of Israel from him by subterfuge. Benaiah was commissioned by Solomon to deal with the presumption in a summary way.

1.15.20—Shunammite—A native of Shunem, one of the cities that helped define the boundaries of the tribal inheritance of Issachar. It is said to be about three miles north of Jezreel and about five miles south of mount Tabor. Abishag, the last wife taken by David in his old age, is said to have been born here.

1.16 Bathsheba called upon David that he might fulfill his oath to her and to her son.

1.16.2—Bathsheba—The daughter of Eliam (sometimes Ammuel) and the wife of Uriah the Hittite, one of David’s chief military officers. Bathsheba allowed herself to be seduced by the king, from which adulterous union great evils proceeded, including the death of Uriah which effectively disenfranchised David from his eternal prospects in the Celestial Kingdom.

14. Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15. And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16. And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?
1.17 Solomon’s mother presented her case with determination and confidence. Again we do not know where and when this oath was originally made.

1.17.20—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.18 Adonijah had been celebrating as if he were the heir apparent. The rest of the family seemed convinced of his supremacy over them, as did a few of the court officers. If David were to die prior to naming his successor, clearly Adonijah had positioned himself to be the next king of Israel.

1.18.4—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.19 Adonijah’s conduct was redolent of Absalom and many others during the history of the people of Israel who aspired for position and power. David had to do something or else the rebellion of Adonijah would undoubtedly bring the nation to ruin.

1.19.23—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

1.19.25—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

1.19.27—Joab—The second of three sons borne to Zeruiah, David’s sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

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17. And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

19. And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.
1.20 The House of Israel was aware of Adonijah’s pretensions and waited to see if David would confirm or deny his son’s claim to the throne. Adonijah hoped that David was too old and too tired to do anything about his machinations.

1.20.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.21 Bathsheba justifiably feared for her life and the lives of her children. We might suspect that Adonijah had some notion of the promise made to Bathsheba and was trying to circumvent it in the only way he knew how.

1.21.22—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.22 Nathan was prepared to confirm in the king’s ears all that Bathsheba had already told him.

1.22.10—Nathan—One of the great prophetic figures in the scriptures who lived during the reigns of David and Solomon. How he originally came to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling issues in the history of Israel. He did so fearlessly.

1.22.12—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

1.23 After having been announced and received into the presence of the king, Nathan delivered the same message to David.

1.23.8—Nathan—One of the great prophetic figures in the scriptures who lived during the reigns of David and Solomon. How he originally came to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling

20. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22. And, lo, while she yet talked with the king, Nathan the prophet also came in.

23. And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.
issues in the history of Israel. He did so fearlessly.

1.23.10—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

1.24 Nathan was somewhat careful. David may have forsaken his oath to Bathsheba, but no public notice that he knew of had proclaimed Adonijah to be the king. Nathan was certain that this was egregious presumption.

1.24.2—Nathan—One of the great prophetic figures in the scriptures who lived during the reigns of David and Solomon. How he originally came to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling issues in the history of Israel. He did so fearlessly.

1.24.11—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.25 No doubt the sycophants at the feast, once they were in their cups, made such open proclamations. Adonijah would have been perfectly willing to let this sort of salutation proliferate.

1.25.33—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

1.25.35—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

1.25.49—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.26 These observations could not help but raise suspicions in the mind and heart of the king. Clearly there was some sort of an intrigue going on that Adonijah was being selective in his invitations.

1.26.8—Zadok—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

1.26.10—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

24. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25. For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king’s sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

26. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.
1.26.12—Benaiab—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiab should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiab was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

1.26.16—Jehoiada—The father of Benaiab. He should not be identified with the high priest of the same name.

1.26.20—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.27 This is not quite an innocent question, but it is a justifiably cautious one. David had not restrained Adonijah when he began to put on airs with his chariots and other aspects of his entourage. There was a distinct possibility that David was not intending to honor his commitment to Bathsheba.

1.28 Bathsheba had not been present when Nathan the prophet had made his declaration to David. The king now would reiterate his promise to the mother of Solomon.

1.28.3—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.28.9—Bathsheba—The daughter of Eliam (sometimes Ammiel) and the wife of Uriah the Hittite, one of David’s chief military officers. Bathsheba allowed herself to be seduced by the king, from which adulterous union great evils proceeded, including the death of Uriah which effectively disenfranchised David from his eternal prospects in the Celestial Kingdom.

1.29 Throughout his long life David had faced one piece of opposition after another, many of which derived from members of his own family. Through all of these the king had been sustained by his knowledge of the truth and the comfort provided by the Holy Ghost. After his transgression involving adultery with Bathsheba and the assassination of her husband Uriah, David had faced other challenges. The king had been on the cusp of becoming a son of perdition and had been redeemed from that horrific fate, although he had forever lost his opportunity for exaltation.

1.30 David completely recalled the promise that he had made to Bathsheba and was resolved to undercut Adonijah’s attempt to carry away the kingdom by fraud. Solomon would be anointed and crowned that very day.

1.30.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

27. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

28. Then king David answered and said, Call me Bathsheba. And she came into the king’s presence, and stood before the king.

29. And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,

30. Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.
It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.30.15—

**Solomon**—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.31 A hyperbolic expression of gratitude escaped Bathsheba’s lips. David would indeed come forth from his tomb to receive immortality, but would never acquire eternal life. His mortal life would come to an end within two years.

1.31.2—

**Bathsheba**—The daughter of Eliam (sometimes Ammiel) and the wife of Uriah the Hittite, one of David’s chief military officers. Bathsheba allowed herself to be seduced by the king, from which adulterous union great evils proceeded, including the death of Uriah which effectively disenfranchised David from his eternal prospects in the Celestial Kingdom.

1.31.22—

**David**—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.32 David gathered together those primary officers who were completely loyal to him that they might immediately attend to his commandments.

1.32.3—

**David**—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.32.7—

**Zadok**—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

1.32.9—

**priest**—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthhoods was to be the eldest righteous descendant of Aaron.

1.32.11—

**Nathan**—One of the great prophetic figures in the scriptures

31. Then Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32. And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.
who lived during the reigns of David and Solomon. How he originally came to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling issues in the history of Israel. He did so fearlessly.

1.3.2.13—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

1.3.2.15—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

1.3.2.19—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

1.3.3 The sight of Solomon riding upon David’s personal beast of burden would be substantive proof that Adonijah’s claims were fraudulent.

1.3.3.17—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.3.3.31—Gihon—A stream near Jerusalem that served as the place where Solomon was anointed king and successor to David his father. It now flows through Hezekiah’s tunnel to the pool of Siloam.

1.3.4 Zadok was the high priest of Israel and as such held the keys of the Aaronic priesthood. Nathan undoubtedly held the keys of the Melchizedek priesthood in his day. Thus, the anointing of Solomon was done with far more direct authority than anyone that Adonijah had invited to his feast. In addition, the anointing of Solomon took place in full view of the inhabitants of the city of Jerusalem.

1.3.4.3—Zadok—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

1.3.4.5—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

1.3.4.7—Nathan—One of the great prophetic figures in the scriptures who lived during the reigns of David and Solomon. How he originally came to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling issues in the history of Israel. He did so fearlessly.

1.3.4.9—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the

33. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34. And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.
Lord Jesus Christ than the prophet Joseph Smith.

1.34.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.34.27—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.35 Solomon would be escorted into the palace of David and there seated upon his father’s throne in view of all of those who pertained to the city. This was a formal coronation as opposed to an elaborate feast thrown by a pretender to the throne.

1.35.34—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

35. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.
1.35.37—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.36 Whatever Benaiah may have known prior to this announcement, he was in complete concordance with the decision and the instructions.

1.36.2—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

1.36.6—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

1.37 Benaiah’s blessing would be realized in far greater proportions than Benaiah could have hoped for.

1.37.17—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.37.30—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.38 No doubt Bathsheba had prepared the young man for the experience he was about to have.

1.38.2—Zadok—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

1.38.4—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

1.38.6—Nathan—One of the great prophetic figures in the scriptures who lived during the reigns of David and Solomon. How he originally came
to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling issues in the history of Israel. He did so fearlessly.

1.38.8—*prophet*—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

1.38.10—*Benaiyah*—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiyah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiyah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

1.38.14—*Jehoiada*—The father of Benaiyah. He should not be identified with the high priest of the same name.

1.38.17—*Cherethites*—Generally thought of as part of the body guard of David the king. They are also identified with the cadre of men who accompanied him while in exile during the reign of king Saul. Needless to say, the opinions on the matter are varied and profuse.

1.38.20—*Pelethites*—Generally thought of as part of the body guard of David the king. As unlikely as it may seem, some scholars have suggested that they were Philistine mercenaries in the employ of the king. Needless to say, the opinions on the matter are varied and profuse.

1.38.25—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba's wish that her young son Solomon would be David's political heir. Solomon would ascend to the throne of Israel before his father's death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.38.30—*David's*—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.38.36—*Gihon*—A stream near Jerusalem that served as the place where Solomon was anointed king and successor to David his father. It now flows through Hezekiah's tunnel to the pool of Siloam.

1.39 There is a superior translation for this verse.

And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. (JST, 1 Kings 1:39)

A second tabernacle of the Lord had been fabricated in the city of Jerusalem by David as soon as it had been feasible to do so. Zadok did not have far to go in order to fetch the anointing oil for Solomon.

1.39.2—*Zadok*—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.
1.39.4—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

1.39.9—oil—A prepared confection made from olive oil and other ingredients including myrrh, cinnamon, calamus, and cassia (see EX-C 30.23–33).

1.39.13—tabernacle—The Tabernacle in the wilderness included the covered portion, where the Holy Place and the Most Holy Place were located, together the Court of the Levites which was open to the sky, including all of the furniture that pertained to the whole.

1.39.16—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.40 The people of the city of Jerusalem had been made aware that the designated king, Solomon the son of David, would be anointed and crowned that day. They gathered themselves from every corner of the city so that they might welcome David’s designated successor. It is clear that the people were relieved that the decision had finally come.

1.41 Wherever Adonijah had taken his party to feast, it was close enough to the city of Jerusalem so that when the inhabitants raised their voice to cheer Solomon, the cry could be heard in Enrogel.

1.41.2—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileah, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.41.23—Joab—The second of three sons borne to Zeruiah, David’s sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

1.42 Jonathan had served as one of the messengers from Jerusalem during the time that David was exiled from the city after Absalom’s rebellion. We are not certain if he was a spy or merely an informer of events transpiring in the city in his father’s absence.

1.42.2—Jonathan—One of the sons of Abiathar. He is the last of Eli’s descendants about whom anything is recorded in the scriptural record.

1.42.11—Abiathar—The sole survivor of the destruction of Ahimelech the
high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

1.42.13—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

1.42.16—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Ammon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.43 This news would have been stunning and a serious damper to the enthusiasm that had been expressed the length and breadth of the feast. Adonijah had been made to look foolish in the extreme.

1.43.2—Jonathan—One of the sons of Abiathar. He is the last of Eli’s descendants about whom anything is recorded in the scriptural record.

1.43.7—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Ammon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.43.12—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.43.15—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.44 Nothing could have been more revealing as to the intent of the king. David had effectively kicked out every supporting claim that Adonijah might have made or contemplated.

1.44.8—Zadok—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

1.44.10—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

43. And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king’s mule:
1.44.12—Nathan—One of the great prophetic figures in the scriptures who lived during the reigns of David and Solomon. How he originally came to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling issues in the history of Israel. He did so fearlessly.

1.44.14—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

1.44.16—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

1.44.20—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

1.44.23—Cherethites—Generally thought of as part of the body guard of David the king. They are also identified with the cadre of men who accompanied him while in exile during the reign of king Saul. Needless to say, the opinions on the matter are varied and profuse.

1.44.26—Pelethites—Generally thought of as part of the body guard of David the king. As unlikely as it may seem, some scholars have suggested that they were Philistine mercenaries in the employ of the king. Needless to say, the opinions on the matter are varied and profuse.

1.45 No more authority could have been brought to bear upon the matter than that which David had brought to the anointing of Solomon. He had effectively trumped Abiathar in a grand manner.

1.45.2—Zadok—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

1.45.4—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

1.45.6—Nathan—One of the great prophetic figures in the scriptures who lived during the reigns of David and Solomon. How he originally came to be associated with David we cannot discern today from the records that are extant. He would have to deal with some of the most troubling issues in the history of Israel. He did so fearlessly.

1.45.8—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

1.45.14—Gihon—A stream near Jerusalem that served as the place where Solomon was anointed king and successor to David his father. It now flows through Hezekiah’s tunnel to the pool of Siloam.

1.46 Any pretenses that Adonijah may have been fabricating for his guests are completely evaporated by the news that Jonathan brought.

1.46.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted
Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.47 Jonathan was clearly present when Benaiah evoked the blessings of Heaven upon David’s successor.

1.47.12—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

1.47.19—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.48 Jonathan is also witness to the expressions of the old king as Solomon takes his place on the throne of Israel.

1.48.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.49 One moment all of these men were congratulating Adonijah for his good fortune, and in the next everyone was fleeing from a scene that very well could have been interpreted as an act of treason.

1.49.8—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the

47. And moreover the king’s servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48. And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

49. And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.
hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.50 Most scholars have concluded that Adonijah entered into the Tabernacle in Jerusalem, in the court of the Levites, and grasped the horns of the Altar of Sacrifice. That act alone, under the Law of Moses, carried with it a sentence of death, since no man other than the priests of Aaron, was allowed to touch the Altar. It may have been that the altar that Abiathar used to offer up sacrifices at Enrogel was what was meant in this instance. In the case of Joab, who did enter into the Court of the Levites, no mercy was shown whatsoever. If Adonijah did as the scholars claim, then the observation of the Law of Moses had fallen on hard times indeed.

1.50.2—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.50.6—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.50.19—altar—That is to say, the Altar of Sacrifice that was placed in the court of the Levites in front of the covered portion of the Tabernacle.

1.51 Whether Solomon suspected Adonijah of treachery or not, it is clear that king’s brother was tacitly admitting that he had been engaged in conduct that would be considered treason or rebellion. Wherever Adonijah was, whether in the Tabernacle or elsewhere, he fully expected that his position with regard to the altar of sacrifice somehow protected him.

1.51.5—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.51.8—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

1.51.23—altar—That is to say, the Altar of Sacrifice that was placed in the

50. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath taken hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.
court of the Levites in front of the covered portion of the Tabernacle.

1.52 Adonijah apparently thought that he would be able to take advantage of his younger brother’s inexperience and youth. Solomon was undoubtedly no more than sixteen years old at this time. Solomon was not as naive as Adonijah had hoped.

1.52.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

1.53 Adonijah, however, would not behave himself. When he later tried to hatch a plot that would give him access to Abishag, one of his father’s wives, Benaiah was sent to bring down justice upon his head.

1.55.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

2.1 According to our established chronology, Solomon had been joint regent with David for about a year, or from the Adamic year 2880 to 2881.

2.1.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.1.15—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

2.2 David had fallen into error of an egregious sort, one that pertained to the spirit of the natural man and the temptations of a lost and fallen world. He would shortly find himself imprisoned in the world of spirits. He desired that Solomon would rise to the occasion and prove to be a better saint than he had been.

2.3 Prosperity is not just a temporal issue; it is the essence of spiritual health. Obedience brings forth the blessings of heaven and in no other way may a man prepare himself for eternal life.

52. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

Chapter 2

1. Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2. I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3. And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his
2.3.18—*statutes*—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

2.3.24—*judgments*—The Hebrew word which is here translated as “judgments” derives from roots that mean “verdict, sentence, law, decree, rights, privileges”.

2.3.36—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

2.4 The essence of this promise is recorded in Psalm 132:11–12, but cannot be found in the text of either 1 or 2 Samuel. Again, this was partially accomplished when Solomon ascended to the throne of Israel. The complete fulfillment of this promise will come when the earth is perfected and presented with its inhabitants to God the Father by the King of Israel, even Jesus Christ. What is true of David’s posterity, will also be true of the posterity of the Lord Jesus Christ. The righteous are, by definition, the sons and daughters of Jesus Christ, begotten unto him through their faith, repentance, and willing acceptance of the ordinances and covenants of salvation and exaltation. They are to be kings and priests, queens and priestesses, forever, heirs of God and joint-heirs with the Son of God.

2.4.50—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau, Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God (the prince that prevails with God)”.

2.5 After the death of Saul, Abner had taken control of the armies of Israel in the name of Ishboseth, Saul’s son. In the process of time, the relationship between Ishboseth and Abner disintegrated and Abner sought to establish a reconciliation between himself and David under a flag of truce. Joab maliciously murdered Abner during negotiations. Amasa had sided with David’s son, Absalom, during the latter’s rebellion against the king. Joab murdered Absalom and the rebellion ended. Joab was demoted and Amasa replaced him as commander in chief. Joab afterwards murdered Amasa during their joint venture against the rebel Sheba. David cautioned his young successor that Joab could not be trusted in any fashion.

2.5.6—*Joab*—The second of three sons borne to Zeruiah, David’s sister.

commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4. That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5. Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.
He was a great warrior and was instrumental in preserving his uncle's life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

2.5.10—Zeruiah—The mother of David’s leading captains, Abishai, Joab, and Asahel. She was David elder sister, a daughter of Jesse. Her husband is not named in the scriptures.

2.5.26—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.5.28—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the death of Saul, Abner led a rebellion against David by supporting Ishboseth, Saul’s son. Abner was treacherously slain by Joab at the gates of Hebron.

2.5.32—Ner—The father of Abner and the brother of Kish, the father of king Saul.

2.5.35—Amasa—The son of Ithra and Abigail, the daughter of Nahash and niece to Zeruiah, David’s sister. Absalom made him captain over his host during the rebellion against David. Once the civil war was over, David made Amasa captain of his own armies. Joab eventually murdered Amasa as he had Abner.

2.5.39—Jether—Elsewhere Ishra. The father of Amasa by way of Nahash, the sister of David and Zeruiah. Nothing more is known of him.

2.6 David knew that it would not be long before Joab conspired to kill again. David bluntly told Solomon to not allow his captain any leeway in any future conduct, that Joab was already worthy of death many times over.

2.7 When Absalom raised his rebellion in Hebron, David thought it best to vacate Jerusalem rather than have it become a battleground. He crossed over the Jordan River and was received by Barzillai, Shobi, and Machir, these three providing the king and his entourage all that they needed to be comfortable in

6. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when
exile. Once David was restored to his throne, he thought to bring Barzillai to Jerusalem, to honor and provide for him. Barzillai thought himself too old for court life. Here David seeks to reward his friend’s children through Solomon.

2.7.8—Barzillai—One of the benefactors of Gilead who aided David in his flight from Jerusalem during the rebellion of Absalom.

2.7.10—Gileadite—A resident of the Gilead. Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

2.7.33—Absalom—The eldest son of David and Maacah, the princess of Geshur. He was born in Hebron. He took great personal offense at the sexual violation of his sister Tamar at the hands of Amnon. He oversaw the execution of Amnon and then fled for his life to Syria. He eventually returned to the land of Israel only to foment a rebellion against his father. Absalom is subsequently slain by Joab, the captain of David’s military forces.

2.8 With the rebellion of Absalom, Shimei thought to pour out all of his vitriol upon the head of David in exile. After the rebellion was quelled, Shimei sought to ingratiate himself as David crossed westward over the Jordan. David was far more merciful than any of his captains wished him to be. Shimei’s fate, however, was tied up in his willing obedience to Solomon’s command which was that he was to remain in Jerusalem the rest of his life.

2.8.7—Shimei—A son of Gera of the tribe of Benjamin and a resident of the city of Bahurim. As David was driven from Jerusalem by Absalom, he vented his hostility at the king. When David returned victorious over the rebels, Shimei tried to ingratiate himself. The man was eventually confined to the city of Jerusalem, under pain of death if he attempted to venture forth for any reason. During the rule of Solomon, Shimei absented himself from the city for a short time and was executed for his disobedience.

2.8.11—Gera—A Benjamite and the father of Shimei, one of David’s erstwhile detractors. Little more is known of him.

2.8.13—Benjamite—The posterity of the thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

2.8.15—Bahurim—A city of Benjamin that lay north and east of Jerusalem on the road that led to the Jordan River valley. It was home to Shimei, a bitter enemy of king David.

2.8.30—Mahanaim—The Hebrew word which serves as a place name here derives from roots that mean "encampment, army, double". The location of the city lies to the east of the river Jordan near the brook Jabbok.

2.8.39—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

2.9 No doubt there were many in Israel who would think of Solomon as a novice, being as he was probably in his midteens when he ascended to the

8. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swears to him by the LORD, saying, I will not put thee to death with the sword.

9. Now therefore hold him not guiltless: for thou art a wise man,
2.10 David was interred at Bethlehem where he had been born.

2.10.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.11 Upon the death of Saul at Gilboa, David was declared king by the tribe of Judah at the city of Hebron in the year of Adam 2841. Ishboseth, Saul’s son, with the aid of Abner, maintained a kingdom comprised of the rest of the House of Israel. When Ishboseth was murdered by his servants, the northern tribes decided that kingdom should be united once more and anointed David a second time in the Adamic year 2848. Shortly thereafter, Jerusalem became the capital of the entire kingdom. David died in 2881.

2.11.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.11.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.11.17—Hebron—This city about twenty miles south of Jerusalem was at first called “Kirjath-arba”. The latter name means the “city of the four”, perhaps in reference to the great giant Anak and his three sons, Ahiman, Sheshai, and Talmi. After the conquest of Palestine by the House of Israel, Kirjath-arba became part of the inheritance of Caleb and his posterity. Caleb was the principal of the tribe of Judah. Once the conquest had been affected, several cities throughout the land were designated as cities of refuge that pertained to the tribe of Levi in its capacity as the priesthood leadership of the House of Israel. Hebron was the son of Kohath, who was in turn the son of Levi. He was, therefore, the brother of Amram and therefore the uncle of both Moses and Aaron. Some speculate that the Levites who inherited Kirjath-arba were descendants of Hebron and for that reason the name of the city was changed to honor their ancestor. The king at the time of the initial entry into the land of promise was Hoham.

and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10. So David slept with his fathers, and was buried in the city of David.

11. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.
2.11.26—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

2.12 Solomon had come to the throne sometime during the year previous to David’s death. Notwithstanding his father’s appointment, there would be those who would think to defraud the young Solomon. They would not be successful.

2.12.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

2.12.8—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.13 Bathsheba’s greeting seems odd until one remembers that Adonijah had been so sure of his inheritance as king, that he had held a grand celebration with his friends and supporters. All was joyous until David, at Bathsheba’s request, anointed Solomon to follow him as king of Israel. Adonijah was terribly disgraced.

2.13.2—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Ammon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon . Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

2.13.6—Haggith—One of the wives of David and the mother of Adonijah.

2.13.9—Bathsheba—The daughter of Eliam (sometimes Ammiel) and the wife of Uriah the Hittite, one of David’s chief military officers. Bathsheba allowed herself to be seduced by the king, from which adulterous union great evils proceeded, including the death of Uriah which effectively disenfranchised David from his eternal prospects in the Celestial Kingdom.

2.13.13—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel.
Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

2.14 Adonijah will have little tact in his conversation with Bathsheba. He will be blunt and arrogant. His request will be as transparent as it will be presumptuous. There can be only one reason for his desire to take Abishag as his wife.

2.15 Adonijah is here overstating his case. He had gathered together a small entourage in order to have a celebration. He had hoped that it would have brought him acclaim, as had the conduct of Absalom. So soon as David announced the accession of Solomon, all of Adonijah’s supporters abandoned him. Adonijah had no claims whatsoever. Yet he appears before Bathsheba in order to obtain Abishag, David’s last wife, in order that he might have a claim on his father’s throne by marriage. This would be hardly less than what Absalom did when he violated David’s concubines in front of the inhabitants of Jerusalem. In both instances there was a deliberate attempt to consolidate political power through sexual conquest.

2.15.14—Israel—The name given to Jacob Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.16 We are not privy to Adonijah’s demeanor while addressing Bathsheba. Is intimidation involved? Certainly he is agitated and desperate. It is interesting that Bathsheba anticipated Adonijah’s approach in her salutation. She knew that he was still chaffing at the loss of the kingdom. Bathsheba, however, will do as he asks.

2.17 This cannot be construed as being an innocent request. Adonijah knew exactly what he was asking for, as did Bathsheba, as did Solomon. This was a scandalous petition.

2.17.9—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, includ-

14. He said moreover, I have somewhat to say unto thee. And she said, Say on.

15. And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother’s: for it was his from the LORD.

16. And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.
217.23—Abishag—A beautiful young woman from the tribe of Issachar who was selected to comfort David in his extreme old age. After David’s death, Adonijah sought to take Abishag to wife. Solomon immediate perceived Adonijah’s attempt to wrest the Kingdom of Israel from him by subterfuge. Benaiah was commissioned by Solomon to deal with the presumption in a summary way.

217.25—Shunammite—A native of Shunem, one of the cities that helped define the boundaries of the tribal inheritance of Issachar. It is said to be about three miles north of Jezreel and about five miles south of mount Tabor. Abishag, the last wife taken by David in his old age, is said to have been born here.

218 We may only speculate as to why Bathsheba accedes to Adonijah’s request. She could not possibly have expected any other reaction than that which Solomon expressed upon hearing his mother’s words.

218.2—Bathsheba—The daughter of Eliam (sometimes Ammiel) and the wife of Uriah the Hittite, one of David’s chief military officers. Bathsheba allowed herself to be seduced by the king, from which adulterous union great evils proceeded, including the death of Uriah which effectively disenfranchised David from his eternal prospects in the Celestial Kingdom.

219 Solomon conducts himself with great deference to his mother, just as Adonijah had observed on many occasions.

219.1—Bathsheba—The daughter of Eliam (sometimes Ammiel) and the wife of Uriah the Hittite, one of David’s chief military officers. Bathsheba allowed herself to be seduced by the king, from which adulterous union great evils proceeded, including the death of Uriah which effectively disenfranchised David from his eternal prospects in the Celestial Kingdom.

219.6—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

219.12—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow, He was killed by Benaiah at the order of the king.

220 Solomon will say nay, in rather summary terms. Bathsheba is here doing what she had been asked by Adonijah, even though we are not privy to her motivations for doing so. Again, it is difficult to believe that Bathsheba is so naïve that she does not realize the implications of Adonijah’s request. It is much easier to believe that she knows precisely what Solomon will do once she
makes Adonijah’s wishes known.

2.21 This, of course, was impossible. To do so would have been to undermine Solomon’s position on the throne. Bathsheba could not have been ignorant of this.

2.21.5—Abishag—A beautiful young woman from the tribe of Issachar who was selected to comfort David in his extreme old age. After David’s death, Adonijah sought to take Abishag to wife. Solomon immediately perceived Adonijah’s attempt to wrest the Kingdom of Israel from him by subterfuge. Benaiah was commissioned by Solomon to deal with the presumption in a summary way.

2.21.7—Shunammite—A native of Shunem, one of the cities that helped define the boundaries of the tribal inheritance of Issachar. It is said to be about three miles north of Jezreel and about five miles south of mount Tabor. Abishag, the last wife taken by David in his old age, is said to have been born here.

2.21.11—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

2.22 When Adonijah held his great celebratory feast in anticipation of his being crowned king of Israel, both Abiathar and Joab were invited to attend, which they did. Once David saw to it that Solomon succeeded him to the throne, the three conspirators went to ground for a time. Thus, Solomon perceived the hands of the erstwhile high priest and the former chief captain in all of Adonijah’s movements.

2.22.3—Solomon—the youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

2.22.15—Abishag—A beautiful young woman from the tribe of Issachar who was selected to comfort David in his extreme old age. After David’s death, Adonijah sought to take Abishag to wife. Solomon immediately perceived Adonijah’s attempt to wrest the Kingdom of Israel from him by subterfuge. Benaiah was commissioned by Solomon to deal with the presumption in a summary way.

2.22.17—Shunammite—A native of Shunem, one of the cities that helped define the boundaries of the tribal inheritance of Issachar. It is said to be about three miles north of Jezreel and about five miles south of mount Tabor. Abishag, the last wife taken by David in his old age, is said to have been born here.

2.22.19—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David...
immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

2.22, 37—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

2.22, 39—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.22, 42—Joab—The second of three sons borne to Zeruiah, David’s sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaijah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

2.22, 46—Zeruiah—The mother of David’s leading captains, Abishai, Joab, and Asahel. She was David elder sister, a daughter of Jesse. Her husband is not named in the scriptures.

2.23 Solomon was quite young, but he was not ignorant of the machinations of men like his brother, Joab, and Abiathar. Adonijah had made a request that was so clearly based in treason that the king could not forbear to let the offense pass.

2.23, 3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

2.23, 18—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

2.24 There is a superior translation for this verse.

Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he promised, Adonijah shall be put to death this day. (JST, 1 Kings 2:24)

One might argue that Adonijah had made the request with no hostility in mind; one might easily excel Adonijah’s supposed naïveté by so asserting.

23. Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24. Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

1 Kgs. 2:24 JST
2.24.18—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.24.31—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

2.25 And thus, the treasonous aspirant to the throne of Israel justly met his end at the hands of the king’s executioner.

2.25.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

2.25.9—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

2.25.13—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

2.26 Clearly Solomon understood the role of Abiathar in the original conspiracy to set up Adonijah as the king prior to the death of David, as well as the latest attempt to usurp authority that involved Abishag the Shunammite. It was for his prior service to David during extremely difficult times that Abiathar was spared.

2.26.3—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

2.26.5—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.26.12—Anathoth—A city pertaining to the tribal inheritance of Benjamin that eventually was given to the Levites. It is thought to have been about three miles due north of the city of Jerusalem.

2.26.38—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

2.26.44—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.27 Some may argue that Solomon as king did not have the right or the

25. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26. And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27. So Solomon thrust out
authority to depose Abiathar as the high priest of Israel. When one considers the probability, however, that Solomon, like David, also held keys to the Melchizedek priesthood, his actions would have been completely acceptable in that ecclesiastical setting. The prophecy regarding Eli’s posterity was made by a man of God who appeared at Eli’s house after the high priest would not restrain the wickedness of his two sons, Phinehas and Hophni, as recorded in 1 Samuel 2:27–36. Zadok was already serving as a high priest during the reign of king David. He assumed sole responsibility for the affairs of the Aaronic priesthood from this time forward. It is interesting that by so doing, the line of authority returned to the house of Eleazer, the eldest inheriting son of Aaron, from the house of Ithamar, the second, where it had continued for a short time.

2.27.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

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2.27.8—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.27.8—Elie—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

2.27.30—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

2.28 It is clear from the account that Joab had sided twice with Adonijah. The first time was at the great celebration where Adonijah hoped to be acclaimed king. The second was this conspiracy that involved David’s widow, Abishag. By entering into the Tabernacle Joab incurred a death sentence, for no one but the priests were allowed to touch the Altar of Sacrifice.

2.28.5—Joab—The second of three sons borne to Zeruiah, David’s sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the
latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

2.28.11—Adonijah—The eldest son of David and Haggith born in Hebron. After the deaths of Amnon, Chileab, and Absalom, Adonijah rebelled against his aging father and with the aid of Joab, the captain of David’s host, and Abiathar, the high priest, Adonijah assumed the throne. David immediately crowned Solomon. Adonijah was forgiven by Solomon until, in a further attempt to assume the throne, the former asked for the hand of Abishag, David’s young widow. He was killed by Benaiah at the order of the king.

2.28.17—Absalom—The eldest son of David and Maacah, the princess of Geshur. He was born in Hebron. He took great personal offense at the sexual violation of his sister Tamar at the hands of Amnon. He oversaw the execution of Amnon and then fled for his life to Syria. He eventually returned to the land of Israel only to foment a rebellion against his father. Absalom is subsequently slain by Joab, the captain of David’s military forces.

2.28.23—Tabernacle—the Tabernacle in the wilderness included the covered portion, where the Holy Place and the Most Holy Place were located, together the Court of the Levites which was open to the sky, including all of the furniture that pertained to the whole.

2.28.32—horns—The horns of the Altar of Sacrifice were located at the four corners of the altar which held the grating in place by means of four rings attached to the grating.

2.28.35—altar—That is to say, the altar of sacrifice that was placed in the court of the Levites in front of the covered portion of the Tabernacle.

2.29 Joab was guilty of no less than three counts of brutal murder and no less than two counts of conspiracy against the throne of Israel. By entering into the confines of the Tabernacle he had committed another capital crime.

2.29.6—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

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2.29.13—Tabernacle—the Tabernacle in the wilderness included the covered portion, where the Holy Place and the Most Holy Place were located, together the Court of the Levites which was open to the sky.

29. And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.
including all of the furniture that pertained to the whole.

2.29.23—altar—that is, the altar of sacrifice that was placed in the court of the Levites in front of the covered portion of the Tabernacle.

2.29.27—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

2.29.31—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

2.30 Benaiah was wise. He had been given orders to slay Joab the malefactor, but he had not been given leave to enter the Court of the Levites in order to apprehend the man. He therefore returned to Solomon for further instructions.

2.30.2—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

2.30.6—tabernacle—The Tabernacle in the wilderness included the covered portion, where the Holy Place and the Most Holy Place were located, together the Court of the Levites which was open to the sky, including all of the furniture that pertained to the whole.

2.30.39—Joab—The second of three sons borne to Zeruiah, David's sister. He was a great warrior and was instrumental in preserving his uncle's life on many occasions. He frequently commanded one third of David's army at any given time and eventually took command of the entire army. Joab took the life of David's rebellious son, Absalom, when the latter rebelled against his father's rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom's death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

2.31 Solomon at this point gives Benaiah permission to enter into the Court of the Levites in order to take Joab into custody. It seems unlikely that Benaiah actually slew the traitor next to the Altar of Sacrifice. David should have executed Joab; Solomon also had justification. By Solomon administering belated justice, the murders of Amasa and Abner were resolved.

2.31.28—Joab—The second of three sons borne to Zeruiah, David's sister. He was a great warrior and was instrumental in preserving his uncle's life on many occasions. He frequently commanded one third of David's army at any given time and eventually took command of the entire army. Joab took the life of David's rebellious son, Absalom, when the latter rebelled against his father's rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom's death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

2.32 Abner had been slain by Joab under a flag of truce. Amasa had been murdered by Joab when they were attempting to settle a battle against a common enemy.

30. And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32. And the LORD shall return his blood upon his own head, who fell upon two men more righteous
2.32.31—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.32.37—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the death of Saul, Abner led a rebellion against David by supporting Ishbo-sheth, Saul’s son. Abner was treacherously slain by Joab at the gates of Hebron.

2.32.41—Ner—The father of Abner and the brother of Kish, the father of king Saul.

2.32.47—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.32.49—Amasa—The son of Ithra and Abigail, the daughter of Nahash and niece to Zeruiah, David’s sister. Absalom made him captain over his host during the rebellion against David. Once the civil war was over, David made Amasa captain of his own armies. Joab eventually murdered Amasa as he had Abner.

2.32.53—Jether—Elsewhere Ithra. The father of Amasa by way of Nahash, the sister of David and Zeruiah. Nothing more is known of him.

2.32.59—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

2.33 David and Solomon would have their own transgressions dealt with in a different venue, but they would not now be held accountable for the heinous acts committed by Joab on their watch.

2.33.10—Joab—The second of three sons born to Zeruiah, David’s sister.

33. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his
He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

2.33.22—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.34 Again, it seems unlikely that Joab was executed within the confines of the Tabernacle, but was carried away into another place where his punishment was carried out.

2.34.2—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

2.34.6—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

2.35 As we have suggested before, Solomon was authorized to make appointments in the military because he was the king. He was authorized to make changes in the Aaronic priesthood because he probably held similar keys as those held by David; that is, the keys of the higher Melchizedek priesthood.

2.35.5—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

2.35.9—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

2.35.17—Zadok—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

2.35.19—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.35.28—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

2.36 There is a superior translation of this verse.

34. So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35. And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36. And the king sent and called for Shimei, and said unto him,
And the king sent and called for Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither. (1ST, 1 Kings 2:36)

Shimei had been verbally and physically abusive when David was forced into exile at the time of the rebellion of Absalom. He later tried to ingratiate himself after the rebellion was quelled. Solomon perceived him as a threat, although we are not told precisely what motivated the command to move to Jerusalem.

2.36.8—Shimei—A son of Gera of the tribe of Benjamin and a resident of the city of Bahurim. As David was driven from Jerusalem by Absalom, he vented his hostility at the king. When David returned victorious over the rebels, Shimei tried to ingratiate himself. The man was eventually confined to the city of Jerusalem, under pain of death if he attempted to venture forth for any reason. During the rule of Solomon, Shimei absented himself from the city for a short time and was executed for his disobedience.

2.36.18—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

2.37 Shimei had full rein of the city of Jerusalem. He was not hampered in any way from conducting his business through agents, but he had to remain within the city walls. We may never know why it was that he thought that he could later do so without suffering the consequences.

2.37.17—Kidron—The “Cedron”, or as it is represented in other places in the scripture, the “Kidron”, is the valley which runs north and south between the Temple mount and the Mount of Olives. The name in Hebrew means “dusky place, dark-colored, mourn”. Many linguists and cultural anthropologists have suggested that streambed received this name because it was the place into which the blood of the Temple sacrifices was diverted. It also was the common sewer for the city.

2.38 Shimei fully agreed to the simple restriction that had been placed upon his movements.

2.38.2—Shimei—A son of Gera of the tribe of Benjamin and a resident of the city of Bahurim. As David was driven from Jerusalem by Absalom, he vented his hostility at the king. When David returned victorious over the rebels, Shimei tried to ingratiate himself. The man was eventually confined to the city of Jerusalem, under pain of death if he attempted to venture forth for any reason. During the rule of Solomon, Shimei absented himself from the city for a short time and was executed for his disobedience.

2.38.27—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah.

37. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38. And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.
for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

2.39 It is assumed by most scholars that this present Achish is the same that ruled in Gath when David was hiding from Saul more than forty years before. This may or may not be the case, given what scant history we have on the Philistines. Why the servants of Shimei fled to Gath is unknown.

2.39.18—Shimei—A son of Gera of the tribe of Benjamin and a resident of the city of Bahurim. As David was driven from Jerusalem by Absalom, he vented his hostility at the king. When David returned victorious over the rebels, Shimei tried to ingratiate himself. The man was eventually confined to the city of Jerusalem, under pain of death if he attempted to venture forth for any reason. During the rule of Solomon, Shimei absented himself from the city for a short time and was executed for his disobedience.

2.39.22—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

2.39.25—Maachah—The father of Achish, the king of Gath at the beginning of Solomon’s rule.

2.39.28—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

2.40 What could possibly have possessed Shimei that he thought he could venture against the king’s commandment without the stipulated consequences?

2.40.2—Shimei—A son of Gera of the tribe of Benjamin and a resident of the city of Bahurim. As David was driven from Jerusalem by Absalom, he vented his hostility at the king. When David returned victorious over the rebels, Shimei tried to ingratiate himself. The man was eventually confined to the city of Jerusalem, under pain of death if he attempted to venture forth for any reason. During the rule of Solomon, Shimei absented himself from the city for a short time and was executed for his disobedience.

2.40.11—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

2.40.13—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

2.41 No doubt Solomon had placed a watch on the erstwhile rebel.

2.41.5—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of

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

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

41. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.
Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

2.41.7—Shimei—A son of Gera of the tribe of Benjamin and a resident of the city of Bahurim. As David was driven from Jerusalem by Absalom, he vented his hostility at the king. When David returned victorious over the rebels, Shimei tried to ingratiate himself. The man was eventually confined to the city of Jerusalem, under pain of death if he attempted to venture forth for any reason. During the rule of Solomon, Shimei absented himself from the city for a short time and was executed for his disobedience.

2.41.11—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

2.41.13—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

2.42 Solomon reminded Shimei that he had explicitly agreed to the terms of his confinement. Did he not think that there would be consequences for his disobedience?

2.42.8—Shimei—A son of Gera of the tribe of Benjamin and a resident of the city of Bahurim. As David was driven from Jerusalem by Absalom, he vented his hostility at the king. When David returned victorious over the rebels, Shimei tried to ingratiate himself. The man was eventually confined to the city of Jerusalem, under pain of death if he attempted to venture forth for any reason. During the rule of Solomon, Shimei absented himself from the city for a short time and was executed for his disobedience.

2.43 What, then, was Solomon supposed to do with Shimei? He had given the man a lawful commandment, one that involved capital punishment. Solomon could not forgive the man. The fact that he had gone to Gath further implicated him as a potential conspirator with the enemies of Israel.

2.44 Shimei had shamelessly abused David as he was leaving Jerusalem in his way to Mahanaim during Absalom’s revolt. He accused David of sins which the king had not committed.

2.44.6—Shimei—A son of Gera of the tribe of Benjamin and a resident of the city of Bahurim. As David was driven from Jerusalem by Absalom, he vented his hostility at the king. When David returned victorious over the rebels, Shimei tried to ingratiate himself. The man was eventually confined to the city of Jerusalem, under pain of death if he attempted to venture forth for any reason. During the rule of Solomon, Shimei absented himself from the city for a short time and was executed for his disobedience.

2.44.22—David—The King of United Israel, David was the youngest of

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

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

44. The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;
eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.45 Shimei would be executed, but his blood would not come upon the households of David or Solomon. The rule of the Lord Jesus Christ in eternity ultimately fulfills Solomon’s prophecy here.

2.45.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

2.45.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2.46 The execution of Shimei was just, consistent with all that Shimei had agreed to.

2.46.5—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

2.46.9—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

2.46.29—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

3.1 There is a superior translation of this verse.

And the Lord was not pleased with Solomon, for he made affinity with Pharaoh, king of Egypt, and took Pharaoh’s daughter to wife, and brought her into the house of David until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. And the Lord blessed Solomon for the people’s sake only. (JST, 1 Kings 3:1)

It is clear that Solomon’s deviation from the commandments of God began quite early in his reign. The building of the Temple at Jerusalem began in the fourth year of Solomon’s reign and was completed seven years later. The king’s marriage to Pharaoh’s daughter, then, took place sometime prior to the year of Adam 2893, at the very beginning of his forty year reign. However one might

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

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

Chapter 3

1. And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh’s daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.
wish to explain why it was that Solomon took Pharaoh’s daughter to wife, one
is left with the Lord’s injunction that no such political alliances were to be
made by the House of Israel. For the sake of his righteous people the Lord
God blessed the kingdom of Solomon. It appears, however, that Solomon had
married his first wife, Naamah, the mother of Rehoboam, several years before
when he was first made vice-regent with his father at age fourteen.

3.1.2—Solomon—The youngest son of David and Bathsheba, the daughter
of Ammiel (sometimes Eliam). At the death of Absalom, David granted
Bathsheba’s wish that her young son Solomon would be David’s polit-
tical heir. Solomon would ascend to the throne of Israel before his
father’s death as a response to the machinations of Adonijah, Abiathar,
and Joab. Solomon would extend the boundaries of the kingdom of
Israel and expand the infrastructure of the nation considerably, includ-
ing the building of the great Temple in Jerusalem. Later in life, Solo-
mon engaged in excesses that would endanger his salvation.

3.1.6—Pharaoh—From the very beginning of the establishment of the
Egyptian people, the king of Egypt was called Pharaoh, perhaps in
honor of the first king whose given name was such. This practice con-
tinued until the Greek conquest of Egypt after which the kings were
called Ptolemy, in honor of the Greek conqueror himself.

3.1.9—Egypt—A land naturally watered by the Nile River, the delta region
of the same being as luxuriant as one could hope for in terms of animal
and vegetable life.

3.1.21—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

3.1.43—Jerusalem—A city located about 32 miles from the Mediterranean
Sea and 18 miles from the Jordan River and the northern tip of the
Dead Sea. Once the city was captured by the children of Israel from the
Jebusites, it served as the capital of the kingdom of Israel and Judah for
many centuries. Jerusalem sits aside of several prominences including
mount Moriah, where Abraham was commanded to take Isaac as an
offering unto the Most High God, and mount Zion. The Kidron Valley
and the Mount of Olives lie immediately to the east. The traditional
sites of Calvary and the Garden Tomb lie immediately to the north.
The king at the time of the initial entry into the land of promise was
Adonizedek.

3.2 There is a superior translation of this verse.

And the people sacrificed in high places, because there was no house
built unto the name of the Lord, until those days. (JST, 1 Kings 3:2)

We are at a loss to adequately explain why the children of Israel offered
sacrifices in places other than at the second tabernacle which had been erected
in Jerusalem by king David. The explanation may be that when construction
on the Temple and the other buildings in the city began in earnest, the
Tabernacle in Gibeon was used so that the rites of the Law of Moses could be
performed without disruption. When Solomon offered sacrifices in Gibeon,
the Tabernacle was completely functional.

3.3 There is a superior translation of this verse.

And because the Lord blessed Solomon as he was walking in the sta-
tutes of David, his father, he began to love the Lord, and he sacrificed
and burnt incense in high places, and he called on the name of the Lord. (JST, 1 Kings 3:3)

Solomon had slipped early in his reign, ignoring some of the instructions that had been given unto the children of Israel during their journeying in the wilderness with Moses. At some point he began to recognize that he was in error, seeking to draw nigh unto the Lord God through faith and repentance. As he obeyed the principles of eternal life and salvation, his spiritual sensitivity increased.

3.3.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

3.3.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

3.4 There is a superior translation of this verse.

And the king went to Gibeon to sacrifice there, for Gibeon was in a great high place; and Solomon offered upon that altar, in Gibeon, a thousand burnt offerings. (JST, 1 Kings 3:4)

It seems clear that the original Tabernacle had remained in Gibeon at this time and that Solomon’s offerings were accomplished in accordance with the Law of Moses. Solomon’s desire for forgiveness appears to have been sincere.

3.4.6—Gibeon—One of the principal cities of the Hivites located about eight miles southwest of Ai. It was one of those communities that did not join in with the various confederations that arrayed themselves against the children of Israel. Through a clever ruse, the Gibeonites were able to deceive the leadership of Israel and forge a covenant which spared the city and the lives of its inhabitants. The people of Gibeon were reduced to slavery and as part of the division of the land were given to the tribe of Benjamin. Later the city was one of the forty-eight cities that were provided for the inheritance of the Levites.

3.4.19–20—burnt offering—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

3.4.22—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

3.4.26—altar—That is to say, the altar of sacrifice that was placed in the court of the Levites in front of the covered portion of the Tabernacle.

4. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. 1 Kgs. 3:4 JST
3.5 There is a superior translation of this verse.

And the Lord God hearkened unto Solomon, and appeared unto him in a dream by night, and said, Ask what I shall give thee. (JST, 1 Kings 3:5)

Because of Solomon’s faith and repentance, the Lord God of Israel honored the great sacrifices that the king had offered. Solomon had sought for forgiveness and wished to rededicate himself to the principles and ordinances of eternal life. In this petition he was successful.

3.5.2—Gibeon—One of the principal cities of the Hivites located about eight miles southwest of Ai. It was one of those communities that did not join in with the various confederations that arrayed themselves against the children of Israel. Through a clever ruse, the Gibeonites were able to deceive the leadership of Israel and forge a covenant which spared the city and the lives of its inhabitants. The people of Gibeon were reduced to slavery and as part of the division of the land were given to the tribe of Benjamin. Later the city was one of the forty-eight cities that were provided for the inheritance of the Levites.

3.5.7—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

3.6 There is a superior translation of this verse.

And Solomon said, Thou hast showed unto thy servant David, my father, great things according to thy mercy when he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne this day. (JST, 1 Kings 3:6)

Solomon acknowledged that his father, David, had been continuously blessed so long as he observed to do all that the Lord commanded him. Solomon was not prepared to be obedient in all things.

3.6.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

3.6.10—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

3.7 There is a superior translation of this verse.

And now, O Lord my God, thou hast made thy servant king, instead of...
David, my father, over thy people. (JST, 1 Kings 3:7)

Solomon had been brought into the depths of humility. We are not told expressly how this change of heart took place.

3.7.15—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

3.8 There is a superior translation of this verse.

And I know not how to lead them, to go out, or come in before them, and I, thy servant, am as a little child, in the midst of thy people whom thou hast chosen, a great people that cannot be numbered, nor counted for multitude. (JST, 1 Kings 3:8)

Solomon was no more than twenty years of age when he came to Gibeon to offer up sacrifices and to seek blessings from the Lord God of his fathers. He had been fourteen when he became co-regent with David and sixteen when he was formally acclaimed the king of Israel.

3.9 There is a superior translation of this verse.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy people, so great a people? (JST, 1 Kings 3:9)

If a man is called upon to administer the Kingdom of God upon the earth he must have the mind of Christ. In order to give righteous judgment a king must be filled with the Holy Ghost. This Solomon desired with all of his heart. He had sought for the blessings of Heaven through sacrifice, not only according to the requisites of the Law of Moses, but also by reason of his broken heart and contrite spirit.

3.10 The formal request itself was pleasing to the Lord, but more important was the spirit in which the petition was rendered. Solomon had repented of his youthful follies and desired to serve the children of Israel in righteousness.

3.10.8—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

3.11 Solomon would rule for forty years, dying at the age of fifty-six, fourteen years younger than his father David who he died at seventy. Yet of Solomon’s kingdom it may be said that is was far greater and far more opulent than that which David had built up by the time he had died. Solomon needed much of the wealth that would come to him in order to accomplish the building of the great Temple and the other edifices that would glorify the kingdom of Israel among the nations. Yet it is because of his administrative wisdom and his powers of discernment that Solomon’s reputation has endured.

am but a little child: I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

1 Kgs. 3:8

JST

1 Kgs. 3:9

JST

68
<table>
<thead>
<tr>
<th>3.12 There is a superior translation of this verse.</th>
<th>12. Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.</th>
</tr>
</thead>
</table>
| Behold, I have done according to thy word; lo, I have given thee a wise and an understanding heart; so that there was none made king over Israel like unto thee before thee, neither after thee shall any arise like unto thee. (JST, 1 Kings 3:12) | 1 Kgs. 3:12  
JST  
MD 838 |
| Neither Saul nor David would be comparable to Solomon, even though each of them was endowed with greatness. | 13. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. |
| 3.13 Solomon would be recognized for his superior intellect and compassion by all of the surrounding nations. His reputation would extend throughout the kingdoms that lay beyond his immediate jurisdiction. Rulers would come great distances to receive counsel from him. Aspects of his wealth and the wealth of Israel have become legendary in our own time. | 14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. |
| And if thou wilt walk in my ways to keep my statutes, and my commandments, then I will lengthen thy days, and thou shalt not walk in unrighteousness, as did thy father David. (JST, 1 Kings 3:14) | 1 Kgs. 3:14  
JST  
AF 71  
1 Kgs. 3:14 (JST)  
EM 4:1713 |
| Unfortunately, Solomon succumbed to the temptations associated with earthly power and wealth. He ultimately engaged in practices that were offensive in the eyes of God, not the least of which was his penchant for gathering to himself wives and concubines for the sake of political unity with the nations of the world. By so doing, many vile practices flooded into the land of promise, corrupting the saints. Solomon would be held accountable for his actions. His life was not extended. | 3.14.12—*statutes*—The Hebrew word which is here translated as "statutes" derives from roots that mean "appointed, custom, manner, ordinance, due, law, measure". |
| 3.14.19—*David*—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account. | |
| 15. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants. | |
| 3.15 Before the Ark of the Covenant had been removed from the original Tabernacle, David had fabricated a second like unto it in Jerusalem, every detail accounted for. Thus, the Ark rested in that Most Holy Place. When Solomon returned from Gibeon where he had made his burnt offerings according to his faith and as a result of sincere repentance, he approached the Lord again in the tabernacle in Jerusalem. | |
| 3.15.2—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba's wish that her young son Solomon would be David's political heir. Solomon would ascend to the throne of Israel before his father's death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation. | |
| 3.15.14—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah. | |
for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

3.15.19—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

3.15.29–30—burnt offerings—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

3.15.33–34—peace offerings—These sorts of offerings were not presented to the Lord in order to bring about a reconciliation, but were offered up in gratitude for the outpouring of the Lord’s blessings upon his people.

3.16 It seems unlikely that these two women were guilty of prostitution. That they lived together and had become mothers about the same time is certain. The fact that the fathers of their children are not mentioned in the narrative has given rise to the assumption that they were not virtuous. They just as easily could have been young widows, however.

3.16.8—harlots—Although the Hebrew word which is here translated as “harlots” can refer to a woman of ill repute, it also refers to a female innkeeper with no disparagement to the character of the woman. We are not presently in a position to discern the moral fiber of these two women; many scholars have concluded, however, that they were not prostitutes.

3.17 From the text as it stands we cannot tell which mother has brought the case to Solomon, but most scholars have concluded that the one speaking here is the mother of the living child. Frankly, we need not know the identity of either for the purposes of the illustration of Solomon’s wisdom. No doubt in the beginning, the two women had agreed to live in the same house because of their pecuniary circumstances as widowed women.

3.18 The two women bore their sons three days apart and within a few days it would be almost impossible to distinguish which of the two children was the eldest. In addition, since the inn which they operated was closed in order to facilitate the birthing, there was no independent witness to resort to as to which was which. The one woman claimed one thing and the other the opposite. Only the one who switched the babies knew for a certainty what had happened.

3.19 Certainly nothing murderous had transpired. The death of the infant boy had been an accident. The crime lay in the theft of the living babe.

3.20 The woman who brought the charges against the other mother may have caused her own child’s death and was attempting to acquire the living child by subterfuge and by formal appeal to the king. The dilemma was apparently irresolvable unless the perpetrator confessed her actions. This she was not about to do.

3.21 Certainly a mother could tell which of the two children was her own, but her testimony was not sufficient to wrest the other child. One has to ask the
morbid question as to whether even a mother could identify a newborn infant that has been devoid of life for several hours. Again, the question is difficult because the villainess is not willing to confess the truth of the matter.

3.22 The claims are asserted with such emphasis that all of the other judges that may have been involved prior to the case coming to Solomon could not determine which child belonged to which of the mothers. It is certain, however, that one of the women knew exactly which child was hers, whether or not she was the one who had attempted the fraud.

3.23 Apparently the woman who was making the false assertion about the identity of the living son was confident that it was possible to be the victor in the case, so she persisted in asserting her position without any hesitancy. Again, we cannot tell which of the two women is telling the truth. Even at the end of the narration it is virtually impossible to know whether the true mother was the petitioner or the respondent.

3.24 The fact that the case had wound its way through the lower courts without resolution intensifies the quickness with which Solomon resolves the case. Even at his tender years, he is familiar with the intensity of a mother’s desperate care for her child.

3.25 Of course, there is no way under heaven that Solomon would have allowed the death of the child to take place. The threat was sufficient to bring forth the identity of the true mother.

3.26 Both of the women knew beyond any shadow of a doubt to whom the infant belonged. The real mother could not bear that her son perish in the midst of the argument and therefore forsook her claim to the child. The mother of the dead child wished her companion to suffer as she had when she realized her own boy had perished. Therefore, she had no compunction in watching the other woman’s child be cut in two. This constitutes a bitterness of heart that could hardly be depicted in any other way other than what appears in the present story.

3.27 Solomon undoubtedly knew from the very beginning to whom the infant belonged, yet he could not summarily render judgment without outward compelling evidence. This the two women provided themselves when the threat was made to the living child.

3.28 It became abundantly clear that it was not possible to deceive the king in anything pertaining to the kingdom of Israel or the administration thereof, notwithstanding his youth.

3.28.3—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of deri-it was dead: but when I had con-sidered it in the morning, behold, it was not my son, which I did bear.

22. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23. Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24. And the king said, Bring me a sword. And they brought a sword before the king.

25. And the king said, Divide the living child in two, and give half to the one, and half to the other.

26. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

27. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

28. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.
sion, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.1 David’s rule had suffered on several occasions from rebellions that divided his realm, some from within his own family. Solomon’s potential detractors had revealed themselves early on and had been dealt with summarily.

4.1.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

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4.2 The list of Solomon’s principal ministers, chiefs, and commanders begins.

4.2.9—Azariah—Within the context of the entire historical books of the Old Testament, this Azariah appears to have been the son of Ahimaaz and the grandson of Zadok. It is assumed that Ahimaaz died before Zadok. He should not be confused with a multitude of others who bore the same name.

4.2.13—Zadok—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family

Chapter 4

1. So king Solomon was king over all Israel.

2. And these were the princes which he had; Azariah the son of Zadok the priest,
of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

4.2.15—

priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

4.3 The list of Solomon’s principal ministers, chiefs, and commanders continues.

4.3.1—Elihoreph—The son of Shisha and the brother of Ahiah. One of the scribes during Solomon’s reign. Nothing more is known of him.

4.3.3—Ahiah—The son of Shisha and the brother of Elihoreph. One of the scribes during Solomon’s reign. Nothing more is known of him.

4.3.7—Shisha—The father of Elihoreph and Ahiah, two of the scribes of Solomon. Thought to be the same as Shavsha, one of scribes during David’s rule.

4.3.8—scribes—A personal secretary, in this case for the king of Israel.

4.3.9—Jehoshaphat—The recorder of the kingdom of Israel during the reigns of David and Solomon. His father was Ahilud.

4.3.13—Abihud—The father of Jehoshaphat, the recorder during the reigns of David and Solomon.

4.4 The list of Solomon’s principal ministers, chiefs, and commanders continues. Abiathar who had served as high priest conjointly with Zadok was in disgrace for most of Solomon’s reign.

4.4.2—Benaiah—The son of Jehoiada who rose to prominence in the bodyguard of David the king. Although some scholars have asserted that it was the case, it is unlikely that this Benaiyah should be identified with the son of the high priest Jehoiada. It is quite probable that the present Benaiah was responsible for the death of Joab when the latter rebelled against the rule of Solomon.

4.4.6—Jehoiada—The father of Benaiah. He should not be identified with the high priest of the same name.

4.4.12—Zadok—A direct descendant of Aaron through Eleazar. The office of high priest had continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

4.4.14—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

4.4.17—priests—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

4.5 The list of Solomon’s principal ministers, chiefs, and commanders continues.

4.5.2—Azariah—The chief of the twelve officers who provided victuals for the king’s household. He is thought to have been David’s grandson through Nathan.

4.5.6—Nathan—One of the sons of David and Bathsheba, the daughter of

3. Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.

4. And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests:

5. And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king’s friend:
and therefore a full brother to Solomon.

4.5.12—Zabud—The son of Nathan. Solomon’s chief confidant and friend.

4.5.16—Nathan—The father of Zabud, the chief confidant of Solomon the king. He ought not be confused with other characters of the Old Testament who bore the same name.

4.6 The list of Solomon’s principal ministers, chiefs, and commanders continues.

4.6.2—Ahishar—The head of the royal household during the reign of Solomon.

4.6.8—Adoniram—The son of Abda. The administrator of all of the taxes during the rule of Solomon the king.

4.6.12—Abda—The father of Adoniram, the chief of taxation during the rule of Solomon.

4.7 The list of Solomon’s principal ministers, chiefs, and commanders continues. Solomon established twelve districts in his kingdom each of which provided daily sustenance for the royal household for one month during the year. Then daily provision and consumption, as will be seen, was considerable.

4.7.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

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4.8 The officers responsible for providing the daily necessities for the royal household are named. The first district was located in the territory surrounding the city of Shechem and included portions of the inheritances of Ephraim and Manasseh.

4.8.9—Hur—The father of the commissary of Solomon’s first district. We know little more about him or his son.

4.8.12—Ephraim—Although Manasseh was probably two years older than

6. And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.

7. And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8. And these are their names: The son of Hur, in mount Ephraim:
his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

4.9 The naming of the officers responsible for providing the daily necessities for the royal household continues. The second district was located in the territory surrounding the city of Shaalbim and included portions of the inheritances of Ephraim, Dan, and Benjamin.

4.9.4—Dekar—The father of the commissary of Solomon’s second district.

We know little more about him or his son.

4.9.6—Makaz—An unidentified city located in the second district of Solomon’s kingdom. It was apparently located within the tribal inheritances of Dan, Benjamin, and Ephraim.

4.9.9—Shaalbim—Elsewhere Shaalbim. One of the cities that helped define the boundaries of the tribal inheritance of Dan west of the possessions of Benjamin and Judah. This site as yet to be definitively identified in modern times.

4.9.11—Bethshemesh—A city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.

4.9.13—Elonbethhanan—An unidentified city located in the second district of Solomon’s kingdom. It was apparently located within the tribal inheritances of Dan, Benjamin, and Ephraim.

4.10 The naming of the officers responsible for providing the daily necessities for the royal household continues. The third district was located in the territory overlooking the plains of Sharon and included portions of the inheritances of Ephraim and Manasseh.

4.10.4—Hezol—The father of the commissary of Solomon’s third district.

We know little more about him or his son.

4.10.6—Aruboth—A city or region within Solomon’s third district, probably including the coastal territory of the plains of Sharon.

4.10.10—Socoh—Elsewhere Socoh. A city located in the third district of Solomon’s kingdom. It was located almost due east of Hepheth. It should not be confused with cities bearing the same name that are located in the tribal inheritance of Judah.

4.10.16—Hepheth—A city probably located near Bethel, although there is not unanimity in this matter among the scholars. Some place it on the shores of the Mediterranean Sea about 20 miles southwest of Megiddo. It was overrun during the first campaigns of the House of Israel in the land of Canaan after crossing the river Jordan. Its destruction was not noted in the previous narratives contained in the book of Joshua.

4.11 The naming of the officers responsible for providing the daily necessities for the royal household continues. The fourth district was located directly north of the third district on the Mediterranean coast and included portions of

9. The son of Dekar, in Makaz, and in Shaalbim, Bethshemesh, and Elonbethhanan:

10. The son of Hesed, in Aruboth; to him pertained Socoh, and all the land of Hepheth:

11. The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon.
the inheritances assigned to Manasseh and Issachar.

4.11.4—*Abinadab*—The father of the commissary of Solomon’s fourth district. We know little more about him or his son.

4.11.10—*Dor*—A fortified coastal city lying due west of the ancient city of Megiddo. The king and its accompanying armies joined with Jabin of Hazor in an attempt to destroy the armies of Israel led by Joshua at the time of the latter’s initial entrance into the land of promise. It would eventually pertain to the land inheritance of the western half of the tribe of Manasseh.

4.11.13—*Taphath*—We know little about this daughter of Solomon who married the commissary of the fourth district of the kingdom.

4.11.17—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

4.12 The naming of the officers responsible for providing the daily necessities for the royal household continues. The fifth district was located directly east of the fourth district and south of the Kishon River. The district apparently included portions of the inheritances assigned to Manasseh, Asher, Zebulon, and Issachar.

4.12.1—*Baana*—The son of Ahilud and the commissary of the fifth district of Solomon’s kingdom.

4.12.5—*Abihail*—The father of Baana, the commissary of the fifth district of Solomon’s kingdom. Some scholars have suggested that he was also the father of Jehoshaphat, the recorder during the reigns of David and Solomon. At present we have no way to determine the truthfulness of this assertion.

4.12.9—*Taanach*—Sometimes rendered Tanach. A city that helped define the northern border of the tribal inheritance of Manasseh. It is traditionally located about five miles southeast of Megiddo. It appears that both Asher and Manasseh had claims to the city and Manasseh prevailed. It eventually was given to the Levites.

4.12.11—*Megiddo*—A major city of defense located at the southeastern foothills of Mount Carmel. It helped define the northern border of the tribal inheritance of Manasseh. It was taken by Joshua and the Children of Israel during their early campaigns against the Canaanites after the crossing of the river Jordan. It appears that both Asher and Manasseh had claims to the city and Manasseh prevailed.

4.12.14—*Bethshean*—A city that helped define the northern border of the tribal inheritance of Manasseh. It is located at the point where the eastern portion of the Jezreel Valley joins the Jordan River valley. It lies just south of Harod Creek, a tributary of the Jordan River. Both the tribes of Issachar and Manasseh had claims to the city and Manasseh prevailed.

4.12.18—*Zartanah*—An unidentified city located in the fifth district of Solomon’s kingdom. It was located within the tribal inheritances of Manasseh and Issachar.

4.12.20—*Jezreel*—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and to wife:

12. Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Bethshean, which is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, even unto the place that is beyond Jokneam:
the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

4.12.24—*Abelnchochah*—Thought to be an ancient site on the east side of the river Jordan about half way between the southern tip of the sea of Galilee and the confluence of the river Jabbok with the Jordan. It is said to be the birthplace of the prophet Elisha.

4.12.32—*Jokneam*—A city located somewhere near mount Carmel in central Palestine. It is said to have pertained to Zebulun and then given to the Levites as one of their inherited cities.

4.13 The naming of the officers responsible for providing the daily necessities for the royal household continues. The sixth district was located east of the Jordan River, south of the sea of Galilee. The district included portions of the inheritances assigned to the eastern half of Manasseh.

4.13.4—*Geber*—The father of the commissary of Solomon’s sixth district. We know little more about him or his son. He may have been the son of Uri and thus the commissary of the twelfth district, but we cannot be certain.

4.13.6—*Ramothgilead*—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

4.13.13—*Jair*—A man who pertained to the tribe of Manasseh, who also had ties to the tribe of Judah. His domains included large tracts of land in Bashan in addition to the collection of communities mentioned in Gilead. The collection of the towns given to him is frequently called Havothjair. The number of communities included in Jair’s collection varies from one account to another. Some records state that there were 23 while others suggest that there were thirty. These were located in the northern part of Gilead and may have been in the land of Bashan. We cannot be certain at this point if they should be identified in any way with the land of Argob which Jair also subdued.

4.13.17—*Manasseh*—By the time Manasseh was born, Joseph’s joy in service and his love for Aseneth had removed any animosity that he might have felt for his brethren that had sold him into slavery. If he had not before, Joseph realized at the time of Manasseh’s birth that all of his suffering had served a purpose, bringing him to this point in his career. Manasseh means “forgetting”. Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave the younger precedence. The inheritances of Manasseh straddled the river Jordan between the Sea of Galilee and the Dead Sea and the highlands on both sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh was probably born in the Adamic Year 2246 when his father was 32 years of age. His grandfather was 122.

4.13.21—*Gilead*—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount

13. The son of Geber, in Ramothgilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:
Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

4.13.29—Argob—A large tract of land located on the east side of the Jordan River, the Sea of Galilee, and Lake Hula. Certainly most of the territory between the Jabbok River and the Yarmuk would have been included in the region, and no doubt much of that which extended to the north as far as mount Hermon. The area named is frequently identified with Trachonites.

4.13.33—Bashan—The region of Bashan lay to the east of the Sea of Galilee and at various times covered a considerable amount of territory. At this particular time, the southern border of Bashan probably coincided with the river Yarmuk, a tributary of the Jordan whose confluence occurs about seven miles south of the Sea of Galilee. The northern boundary at times extended to the foothills of mount Hermon.

4.13.40—brazen—An alternative spelling for the word “brazen”.

4.14 The naming of the officers responsible for providing the daily necessities for the royal household continues. The seventh district was located east of the Jordan River, on either side of the river Jabbok. The district included portions of the inheritances assigned to the eastern half of Manasseh and Gad.

4.14.1—Ahinadab—The son of Iddo and the commissary of the seventh district of Solomon’s kingdom.

4.14.5—Iddo—The father of Ahinadab, the commissary of the seventh district of Solomon’s kingdom. We know little more regarding the man.

4.14.7—Mahanaim—The Hebrew word which serves as a place name here derives from roots that mean “encampment, army, double.” The location of the city lies to the east of the river Jordan near the brook Jabbok.

4.15 The naming of the officers responsible for providing the daily necessities for the royal household continues. The eighth district was located west of the Jordan River, from the southern tip of the sea of Galilee to mount Lebanon. The district included portions of the inheritances assigned to Issachar, Zebulon, Naphtali, Asher, and Dan.

4.15.1—Ahimaaz—The commissary of the eighth district of Solomon’s kingdom. He should not be confused with the son of Zadok, the high priest of Israel.

4.15.4—Naphtali—The sixth child born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means “my wrestling”. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

4.15.8—Basmath—We know little about this daughter of Solomon who married the commissary of the eighth district of the kingdom.

4.15.12—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life,
Solomon engaged in excesses that would endanger his salvation.

4.16 The naming of the officers responsible for providing the daily necessities for the royal household continues. The ninth district was located due west of the eighth, from the river Kishon on the south to mount Lebanon on the north, It included portions of the inheritances of Zebulun, Issachar, and Asher.

4.16.1—Baana—The son of Hushai. The commissary of the ninth district of Solomon’s kingdom.

4.16.5—Hushai—The father of Baana, the commissary of the ninth district of Solomon’s kingdom. Thought to be the same man who served as a spy for David in Jerusalem, a counselor to Absalom who took precedence over Ahithophel. As a result, Absalom forsook the counsel of Ahithophel and succumbed to the wiles of the king’s servant.

4.16.8—Asher—The eighth son of Jacob and the second child born to Jacob and Zilpah. His name in Hebrew means “blessedness, happiness”. Asher was 13 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 16 or so when he did marry. He was 46 years of age when he left Hebron for the land of Egypt.

4.16.11—Aloth—An unidentified city located in the ninth district of Solomon’s kingdom. It was located within the tribal inheritances of Zebulun, Issachar, and Asher.

4.17 The naming of the officers responsible for providing the daily necessities for the royal household continues. The tenth district was located due south of the eighth and ninth districts, from the river Kishon on the southwest to the river Jordan on the east. It included portions of the inheritance pertaining to Issachar.

4.18.1—Jehoshaphat—The son of Paruah. The commissary of the tenth district of Solomon’s kingdom. He should not be confused with other characters of the Old Testament that bear the same name.

4.18.5—Paruah—The father of Jehoshaphat, the commissary of the tenth district of Solomon’s kingdom. We know little more regarding the man.

4.18.7—Issachar—The ninth son of Jacob and the fifth between Jacob and Leah. His name means “he will bring a reward, content, saturate, satisfy”. Issachar was 12 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 45 years of age when he left Hebron for the land of Egypt.

4.19 The naming of the officers responsible for providing the daily necessities for the royal household continues. The eleventh district was located due south of the first district and due east of the second. It stretched to the river Jordan on the east. It included portions of the inheritance pertaining to Benjamin.

4.19.1—Shimei—The son of Elah. The commissary of the eleventh district of Solomon’s kingdom. He should not be confused with other characters of the Old Testament that bear the same name.

4.19.5—Elah—The father of Shimei, the commissary of the eleventh district of Solomon’s kingdom. We know little more regarding the man.

4.19.7—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by
his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

4.20 The naming of the officers responsible for providing the daily necessities for the royal household continues. The twelfth district was located due west of the river Jordan and the northern portion of the Dead Sea. It included portions of the inheritances pertaining to Gad and Reuben. Most maps depicting Solomon’s districts do not show how the twelfth district included some of the domains of Og, whose holdings were primarily in northern Gilead and Bashan.

4.20.1—Geber—The son of Uri. The commissary of Solomon’s twelfth district. He may have been the father of the commissary of the sixth district, but we cannot be certain.

4.20.5—Uri—The father of Geber, the commissary of Solomon’s twelfth district. We know little more about him or his son.

4.20.11—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

4.20.16—Sihon—Little of this Amorite potentate is known, save for his ignominious defeat at the hands of the Israelites.

4.20.20—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

4.20.23—Og—This king of Bashan is usually identified as an Amorite and among the last of the Rephaim, a race of giants in the land of Canaan.

4.20.26—Bashan—The region of Bashan lay to the east of the Sea of Galilee and at various times covered a considerable amount of territory. At this particular time, the southern border of Bashan probably coincided with the river Yarmuk, a tributary of the Jordan whose confluence occurs about seven miles south of the Sea of Galilee. The northern boundary at times extended to the foothills of Mount Hermon.

4.20 The whole of the House of Israel enjoyed great prosperity under the rule of Solomon.

4.20.1—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

19. Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.
4.20.3—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.21 During the days of David’s rule, the boundaries of the land of promise had been extended, and the surrounding nations had been subdued and paid tribute to the king of Israel. This continued throughout Solomon’s forty year reign.

4.21.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

4.21.9—river—Most likely in reference to the Euphrates River in Mesopotamia.

4.21.15—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

4.21.21—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

4.22 No less than 165 bushels of fine flour was required each day; some scholars figure that it was more in the range of 322.5 bushels. The meal gather up would have been between 330 bushels and 645 bushels.

4.22.2—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his
father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

4.22.8—measures—Though by most scholars as to be equal to a “cor” or a “homer”. There is a great diversity among the ancients and the moderns as to the actual measurement of dry grain that is referred to here. Some had set forth an amount equal to 44 gallons; others have testified that it is twice that. Still others have settled on something in between. Frankly, we do not know, save that the “omer”, the hundredth part of a homer, means a “sheaf”; that is, the grain that could be winnowed from a harvested bundle of grain stalks.

4.23 There is a superior translation for this verse.

$\text{Ten fat oxen, and twenty oxen out of the pastures, and a hundred}$

sheep, beside harts, and roebucks, and fallow deer, and fatted fowl. (JST, 1 Kings 4:23)

It is clear that Solomon’s household was enormous if all of these animals were need on a daily basis, including wild beasts such as deer, gazelles, and buffalo. One wonders if some of these provisions were intended for his agents who dwell outside of Jerusalem. In any event, the sum appears to have been sufficient for between forty-eight and fifty-four thousand, and this on a daily basis.

4.24 Every part of the kingdom paid their part for the sustenance of the royal household.

4.24.10–11—this side—That is to say, the south and west of the river Euphrates.

4.24.13—river—Most likely in reference to the Euphrates River in Mesopotamia.

4.24.15—Tiphsah—An ancient city located near the west bank of the Euphrates River, the probable limit to Solomon’s kingdom.

4.24.18—Azzah—Elsewhere Gaza. One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

4.25 Again, the firm rule of Solomon’s administration provided an opportunity for all of the children of Israel to have plenty and to spare. This was true from the northernmost to the southernmost points of the land of promise.

4.25.2—Judab—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

4.25.4—Israel—The name given to Jacob, the younger twin born to Isaac

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<td>23. Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl.</td>
<td>1 Kgs. 4:23 JST</td>
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<td>24. For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river; and he had peace on all sides round about him.</td>
<td>1 Kgs. 4:25 JC 141</td>
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<td>25. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.</td>
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and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.25.18—Dan—A city formerly named Laish that was overrun by portions of the tribe of Dan when they discovered that their inheritance lands west of Judah and Benjamin were too small for their numbers. This was one of the northernmost posts of the House of Israel in the land of promise.

4.25.21—Beersheba—An oasis about thirty miles southwest of Hebron where Abraham settled after his sojourn in Gerar. The region was first named Beersheba because of the oath that Abraham made with Abimelech regarding the well that Abraham’s servants had dug and then which was violently taken away by Abimelech’s servants. There was a renaming of the place by reason of a second covenant made between Isaac and another Abimelech regarding the wells that Isaac’s servants had produced. Both Abraham and Isaac frequented the land ever after.

4.25.26—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

4.26 There is considerable controversy regarding the numbers presented here, inasmuch as they disagree with other places in the narrative of the Old Testament. The narrator of 2 Chronicles 9:25 suggests that there were only four thousand stalls. Later in 1 Kings 10:26 we are informed that Solomon had 1,400 chariots. The 12,000 horsemen appear to be consistent throughout, however. However one wishes to count the animals and men, this standing army required a considerable amount of provender.

26. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.
Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

4.27 It would appear that the chariots and horsemen located throughout the realm were instrumental in bring the daily provisions to Jerusalem and other places where they were needed. This seems to be the reason why they are mentioned in the middle of the discussion about the commissaries and their tasks.

4.27.8—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiarathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

4.28 In addition to all of the provisions needed for the support of the royal household, the twelve districts were also expected to provide for the animals that served the crown as well.

4.28.9—dromedaries—In reference to camels which were used as pack animals.

4.29 The metaphor given here implies that Solomon’s comprehension was so great that it might be considered a vast ocean on knowledge bounded by the sands of the seashore.

4.29.4—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiarathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

4.30 Both Mesopotamia and Egypt were considered places of great learning, the pinnacles of civilization and education in the known world. The blessings of the Holy Ghost by definition outstrip any accomplishments that men appear to achieve on their own.

4.30.2—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiarathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

4.30.20—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

27. And those officers provided victual for king Solomon, and for all that came unto king Solomon’s table, every man in his month: they lacked nothing.

28. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

29. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore.

30. And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.
4.31 We have speculated in the notes below that maybe Ethan and Heman were the same as the persons of the same name who appear in the Psalms. All this can be, of course, is conjecture.

4.31.9—Ethan—Thought by many scholars to be the same man who appears in the head note of Psalms 89. His wisdom was excelled by king Solomon. We simply cannot identify precisely the individual or his function.

4.31.11—Ezrahite—Both Heman and Ethan bear this sobriquet in the Psalms. Some translations have rendered this title as "native-born" without further explanation. Others simply state that it means "son of Zerah", again without much elucidation.

4.31.13—Heman—There is little clarity as to who this particular individual was. Some suggest that he was a descendant of Judah. Others postulate that he was the grandson of Samuel the prophet through Joel. We, frankly, do not know. This name appears in the head note of Psalms 89 and is assumed to be the same person referred to here. His wisdom was excelled by king Solomon.

4.31.15—Chalco—One of the sons of Mahol whose wisdom was excelled by king Solomon.

4.31.17—Darda—One of the sons of Mahol whose wisdom was excelled by king Solomon.

4.31.21—Melchiel—The father of Darda and Chalco, and perhaps that of both Heman and Ethan, four of the wisest men known to the people of Solomon’s kingdom.

4.32 Scholars estimate that only 923 at the most and as few as 650 proverbs appear in print in the present Old Testament. Of the 1,005 psalms, no more than two have survived to the present day.

4.33 Of Solomon’s botany and other biological works nothing survives.

4.33.13—Lebanon—In reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

4.33.17—Hyssop—The Hebrew word which is here translated as "hyssop" derives from roots that are generally said to refer to "musk, rosemary, mint, origanum, marjoram, and hyssop". The English word "hyssop" derives from those same sources and generally refers to a highly aromatic mint plant. Cultural historians inform us that the "hyssop" was used in bunches for ritual sprinkling. Some scholars have suggested that the hyssop stalk was used to bind the sponge to the "reed" spoken of elsewhere (see MT-C 27.48, MK-C 15.36, and JN-C 19.29).

4.34 Among all of these, of course, would be the queen of Sheba.

4.34.12—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

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

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

33. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.
The debacle with ‘Athsheba and Uriah took place seven years later and there was a proposal to build the great Temple in Jerusalem seven years after "Dam."

5.1 We may only speculate as to why there arose such a great friendship between the king of Tyre and David. Some have asserted that Hiram was a believer in the Lord God of Israel and thus was disposed to aid David and Solomon in their labors to build up the Kingdom of God upon the earth. Other learned men have suggested darker motives. We are left to ruminate about the constancy with which Hiram treated David and his son.

5.1.2—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

5.1.5—Tyre—A major Phoenician city on the Mediterranean coast about half way between Acco and Sidon.

5.1.10—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.1.34—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

5.2 Certainly Hiram and Solomon would be allies. It is interesting that Hiram, if a vassal of David, was a willing one.

5.2.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.2.5—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

5.3 There is a superior translation for this verse.

Thou knowest how that David my father could not build a house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. (JST, 1 Kings 5:3)

David proposed to build the great Temple in Jerusalem 2854 years after Adam and Eve were cast out of the Garden of Eden, when the king was 43 years old. The debacle with Bathsheba and Uriah took place seven years later and there-

Chapter 5

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

2. And Solomon sent to Hiram, saying,

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

1 Kgs. 5:3
AF 347

1 Kgs. 5:3
JST
fore was not the reason why the Lord God commanded him to refrain from the enterprise. That David did face one conflict after another during his reign is true enough. The first seven years he was at odds with Abner and Ishbo-sheh. Thereafter he was confronted with the opposition of the surrounding nations. This continued late into his administration. Solomon, by comparison, was relatively free of antagonistic neighbors.

5.3.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

5.4 Solomon ruled from the river Euphrates to its borders with Egypt. The Philistines were, for the most part, subject to him, as were the Moabites, the Ammonites, and the Midianites. Any skirmishes that there might have been were on the extreme frontiers of the kingdom of Israel.

5.5 There is a superior translation for this verse.

And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name. (JST, 1 Kings 5:5)

David had first mentioned his desire to build a Temple in Jerusalem to Nathan the prophet. Nathan had initially agreed that that would be a worthy project. In a dream that night, however, the Lord God revealed to Nathan that which was to transpire. David would not build the Temple, but his son would be given the task. David was permitted to gather some of the materials that would be used in that effort.

5.5.22—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

5.6 It was not merely a matter of providing rough hewn timbers for the Temple, for most of the superstructure was made of stone. It was the finished wood, the paneling and other niceties that would adorn the interior of the Temple, that required great skill. The Sidonians were superior carpenters.

5.6.13—Lebanon—in reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

5.6.58—Sidonians—The inhabitants of a coastal city pertaining to ancient Phoenicia located about thirty miles north of Tyre.

5.7 For all that might be said of him, Hiram is enthusiastic about the project. A cynic might suggest that he desired the revenue that would come from the timber and the workmanship that would be used to fabricated the Temple itself. On the other hand, Hiram’s joy at the prospects of a House built unto the Lord God of Israel might just as well have been expressions of a disciple of Christ watching the Kingdom of God moving forward in a dramatic way.

5.7.7—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

5.7.12—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David

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

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

6. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

7. And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.
granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.7.29—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

5.8 Hiram knew that the uses of the various kinds of wood differed between cedar and fir. He was willing to make available an abundance of either kind and recommend which variety should be used in which capacity.

5.8.2—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

5.8.5—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.9 Hiram’s servants would fell the trees and transport them wherever Solomon indicated. No doubt any specialized work that might be needed in preparing specific fabrications made from the cedar and fir would also be accomplished by the Sidonians. It is unlikely, however, that any of the Phoenicians actually went up to Jerusalem to work directly on the building. It was an immense project for which Hiram brought all of his available manpower to bear. These were all paid for in flour and olive oil.

5.9.8—Lebanon—In reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

5.10 The vast amount of timber harvested in Lebanon would not only facilitate the building of the Temple, but also the Palace of Solomon which took thirteen years to build.

5.10.2—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

5.10.4—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, includ-

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

9. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.

10. So Hiram gave Solomon cedar trees and fir trees according to all his desire.
5.11 There is considerable discrepancy between the figures given here and those that appear elsewhere in the scriptures. In addition not all of the ancient manuscripts are in agreement. The least amount provided by Solomon as recorded in the present verse would have been 110,000 bushels of grain a year and 885.6 gallons of olive oil. Using other scholarly reckoning, twice that amount was sent to Tyre. In 2 Chronicles 2:10, the narrator states that 20,000 measures of both wheat and barley were sent. In addition 20,000 baths of olive oil was sent, together with the same amount of wine; this would have been no less than 88,000 gallons of each, and could have been twice the amount according to other acceptable reckonings.

5.11.2—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.11.4—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

5.11.7—measures—Though by most scholars as to be equal to a “cor” or a “homer”. There is a great diversity among the ancients and the moderns as to the actual measurement of dry grain that is referred to here. Some had set forth an amount equal to 44 gallons; others have testified that it is twice that. Still others have settled on something in between. Frankly, we do not know, save that the “omer”, the hundredth part of a homer, means a “sheaf”; that is, the grain that could be winnowed from a harvested bundle of grain stalks.

5.12 We may suppose that the wisdom provided here had much to do with the building of the Temple.

5.12.5—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.12.16—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

5.13 The thirty thousand were divided into three crews of ten thousand. Each crew would work for a month in Lebanon and then would return home while

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

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

13. And king Solomon raised a levy out of all Israel; and the levy
they were relieved for the next two months by the other two crews. This they did for a number of years.

5.13.3—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.13.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God.”

5.14 Adoniram would have to have been an extremely competent administrator in order to raise and maintain these three crews of Israelites in the forests of Lebanon.

5.14.6—Lebanon—In reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

5.14.25—Adoniram—Thought to be the same as Adoram, the receiver of taxes during the rule of David and Solomon. If true, his name appears as Hadoram in 2 Chronicles. This is, of course, scholarly speculation and Adoniram may have been, and probably was, a completely different person.

5.15 We are told elsewhere that these 150,000 others were either proselytes or gentiles who dwelt peaceably with the Israelites in the land of Canaan. In 2 Chronicles 2:17–18 we are told that an additional 3,600 gentile overseers were chosen to direct their efforts.

5.15.2—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, includ-

14. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

15. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;
5.16 We cannot say with certainty if these 3,300 are the same as the 3,600 gentile overseers mentioned 2 Chronicles 2:18, but most scholars have assumed so.

5.16.5—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.17 David had been actively involved in preparing, much of the materials that were used in the building of the Temple in Jerusalem. Some of these early preparations provided the foundations stones that Solomon used at the very beginning of the labor.

5.18 All of the stones were completely prepared off site so that when they were brought to the temple mount they were put in place without further shaping. No doubt there were markings of some kind carved in the finished stones so that they could be oriented properly with those stones already in place.

5.18.2—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.18.5—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

5.18.12—stonesquarers—There is some controversy about who and what these were. We may properly assume that they were accomplished masons whose craft at carving stones was exacting. Each of the stones was fitted perfectly at a distance so that it was unnecessary to size them once they arrived at the temple mount.

6.1 There is a superior translation of this verse.

And it came to pass in the fourth year of Solomon’s reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord. (JST, 1 Kings 6:1)

There is as much diversity of opinion regarding the span of years between the exodus and the laying of the foundation of the temple at Jerusalem as any

16. Beside the chief of Solomon’s officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18. And Solomon’s builders and Hiram’s builders did them, and the stonesquarers: so they prepared timber and stones to build the house.

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Chapter 6

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

1 Kgs. 6
AF 153, 347, 487
EM 2:722
EM 4:1463
1 Kgs. 6:1
JST
other biblical topic. Some suggest no more than 330 years, while others assert that it was as much as 680 years. Still others recommend a staggering number of possibilities in between. We have chosen to accept the sacred record as it stands and have made adjustments the chronology of the narrative as appropriate and reasonable. According to our developing chronology, the exodus of Israel from Egypt took place about the 2406th year since Adam and Eve left the confines of the Garden of Eden. Although Solomon became joint-regent with David in 2880, we have concluded that Solomon’s reign did not begin until two years later in 2882. Thus, in 2886, the building of the temple in Jerusalem began in earnest.

6.1.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.1.25—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

6.1.31—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

6.1.38—Zif—This month typically occurs in the ancient Jewish calendar about the same time as April and May do in modern calendars. Zif is considered to be the second month of the ecclesiastical year. After the Babylonian captivity, the names of many of the months changed. Zif is known today as Iyar.

6.2 There is a superior translation of this verse.

And the house which king Solomon built for the Lord, the length thereof was three-score cubits, and the breadth thereof twenty cubits, the height thereof thirty cubits. (JST, 1 Kings 6:2)
The dimensions of the tent of the Tabernacle in the wilderness had been 30 cubits in length, 10 in width, and 10 in height. The Court of the Levites, the area immediately surrounding the covered structure, was 100 cubits long and 50 cubits wide. Thus the floor plan of the Holy Place and Most Holy Place in the Temple covered twice the area of that of the Tabernacle. The height of the stone structure was three times that of the Tabernacle. These appear to be the interior dimensions of the Temple.

6.2.6—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

6.2.16—cubit—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the dimensions of the Temple proper were 90 feet by 30 feet, the height being 45 feet. With the greater standard, the dimension would have been 105 feet by 35 feet, with the height being 52 and one-half feet.

6.3 At the east end of the Temple, where one would gain access to the Holy Place, a porch was built. According to other sources, this too was enclosed. According to the account given in 2 Chronicles 3:4, the height of this porch enclosure was 120 cubits. Other ancient documents suggest that this is a corruption of the original text, a conclusion that many scholars support. Most other ancient versions of the passage state that the height of the porch was 20 cubits, which was probably the case.

6.3.11—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the dimensions of the Temple porch were 30 feet by 15 feet, the height being as much as 180 feet, but probably about 30 feet. With the greater standard, the dimension would have been 35 feet by 17 and one-half feet, with the height being as much as 210 feet, but probably 35 feet.

6.4 We are left to our own devices as to imagine how these light sources were configured. Glass seems unlikely as a construction material, although thin sheets of translucent marble might have been used. Most scholars have assumed that the windows were inserted to provide interior light; others have suggested that they may have served as vents as well. There is some question as to where these windows were placed. Most learned men have suggested clerestories, set high in the temple walls; others propose other configurations.

6.5 It would appear that against the northern, southern, and western outside walls of the Holy Place and Most Holy Place, a continuous collection of small rooms three stories high was built. We are later told how these small chambers were accessed, and it seems clear that it was not from within the Temple itself. There are as many opinions as to how these rooms were configured as there

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

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

5. And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he
6.6 The construction technique here seems to be quite simple. At regular intervals two stone pillars (or narrow walls), one cubit thick, were built flush against the north, west, and south exterior walls of the Temple. The first was raised to a height where it could support the floor joists of the third story of the chamber annex. The second pillar or wall, placed flush with the first, was raised up to a height where it could support the floor joists of the second floor of chambers. We will later learn that each story was five cubits high, the three stories constituting fifteen cubits, or about half of the height of the outside Temple walls. Because of the space taken by the pillars or walls for the floor joists of the annex chambers, the usable space on the third floor was greater than that on the first floor by two cubits.

6.6.2—nethermost—That is to say, the lowest of the three rooms, implying that the rooms were stacked upon one another.

6.6.6—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the outside chamber wall was 10 and one-half feet from the outside wall of the Temple. With the greater standard, the outside chamber wall would have been about 12 feet three inches from the exterior of the Temple proper.

6.7 Master craftsmen were employed to dress the stones long before they were transported to the site of the Temple. We might correctly believe that each stone was fitted exactly to the ones on either side in the same course. No doubt the masons carved marks on each of the stones before they left the quarry so as to preserve the correct orientation once they arrived in Jerusalem. The engineering was exquisite. We may rightly suppose that there were exhaustive plans prepared for those who were preparing materials for the Temple.

6.8 We may assume from the information given here that the floor space of the three stories surrounding the Temple were divided into three chambers each. Thus on the south and north sides of the Temple, each of the chambers were about twenty cubits long. We have already noted that on the first floor they were five cubits deep, on the second floor they were six cubits deep, and on the third floor they were seven cubits deep. On the west end of the Temple, the three rooms would have been a little less than seven cubits long each, with the same corresponding depths at each floor level. The second and third floors were reached by a spiral staircase placed in the middle room on each of the three sides of the Temple.

6.9 Once the walls of the Temple and those of the annex chambers were raised to their proper height, all of the joists were put in place, allowing for the floors and roofing to be constructed upon that superstructure.

6.10 The annex chambers build against the north south, and west walls of the Temple extended the footprint of the building by no less than seven cubits on those three sides. Each of the three stories of the annex was five cubits high, the whole structure being fifteen cubits high.

6.11 Whether by the Lord’s own voice or by the voice of His servants, it is the same.

made chambers round about:

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

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

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

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

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

11. And the word of the LORD came to Solomon, saying.
6.11.9—**Solomon**—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

6.12 The same covenants that David had received during his life were now extended to Solomon if he would receive them upon the same principles that David had received them. Faithful observance of the laws of God would be required.

6.12.15—**statutes**—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

6.12.41—**David**—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

6.13 The Temple was to be the House of the Lord, a place upon the earth where He might come and commune directly with His servants.

6.13.9—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.14 This project took seven years from start to finish.

6.14.2—**Solomon**—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

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

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

14. So Solomon built the house, and finished it.
6.15 Much of the interior of the Tabernacle had been constructed of shittim wood, which some scholars have identified as coming from the cedar tree, but others have recommended the Acacia native to Egypt and the wilderness. The latter seems probable inasmuch as it would seem unlikely that the Israelites would have hauled raw lumber into the wilderness from the land of Goshen. The wood of the thorny acacia is quite lovely. Here the material being used is cedar and fir imported from Lebanon. The stone walls were lined on the interior with cedar. The ceilings of the Holy Place and the Most Holy Place were likewise constructed from cedar. The subflooring, however, was made of fir planks.

6.15.25—cieling—An archaic spelling for the English word “ceiling”.

6.16 Here the precise dimensions of the Most Holy Place are given. The interior constituted a perfect cube of twenty cubits on a side. Within this sacred place the Ark of the Covenant would be placed.

6.16.4—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the Most Holy Place was thirty feet wide, deep, and high. With the greater standard, the cube would have been 35 feet on a side.

6.17 Here are presented one of the dimensions of the Holy Place, wherein the lampstand, the Altar of Incense and the Table of Shewbread would be placed.

6.17.12—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the Holy Place was 60 feet long. With the greater standard, the length would have been 70 feet.

6.18 We should probably assume that all of the paneling of the Temple was intricately carved. In the Tabernacle, the carved knobs and flowers were confined to the decorations on the lampstand. These specific carvings may have been confined to the great beams that defined the shape of the Most Holy Place. The paneling, we are later told, was covered with carvings of cherubim, palm trees, and open flowers.

6.18.9—knobs—The Hebrew word which is here translated as “knobs” derives from roots that mean “encircle, chaplet, capital (of a column), button, disk”.

6.18.12—flowers—Probably in reference to the flowers of the almond tree.

6.19 The Most Holy Place, at the westernmost compartment of the Temple, the Ark of the Covenant would be placed.

6.19.14—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

6.20 Again, the interior dimensions of the Most Holy Place are given. Everything was made in readiness for the Ark of the Covenant.

6.20.9—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was cal-

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

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

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

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

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

20. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was

1 Kgs. 6:16
MD 547
culated at 21 inches. If we accept the standard measure of 18 inches, the Most Holy Place was thirty feet wide, deep, and high. With the greater standard, the cube would have been 35 feet on a side.

6.20.35—altar—The question here has to do with the nature and purpose of this altar. It clearly is in the Most Holy Place which was reserved for the Ark of the Covenant. Is this a podium or stand upon which the Ark sat? This seems the most reasonable explanation; it seems unlikely that Solomon would have constructed another Ark.

6.21 All of the carved cedar that formed the walls, floor, and ceiling of the Most Holy Place was plated with gold.

6.21.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

6.21.14—partition—Apparently this was a solid wall made of olive wood that stood about in the same place as the veil between the Holy Place and the Most Holy Place would have been.

6.21.17—chains—We may only speculate regarding the function of these chains.

6.22 The narrative here seems to be specifically speaking of the Most Holy Place rather than the whole of the Temple.

6.22.19—altar—The question here has to do with the nature and purpose of this altar. It clearly is in the Most Holy Place which was reserved for the Ark of the Covenant. Is this a podium or stand upon which the Ark sat? This seems the most reasonable explanation; it seems unlikely that Solomon would have constructed another Ark.

6.23 The Ark of the Covenant was capped with the mercy seat, together with cherubim of gold whose wings rose up over the seat. In finishing the Most Holy Place, Solomon added two great angelic representations on either side of the altar upon which the Ark sat.

6.23.8—cherubim—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic. The English plural ending “-s” is redundant here.

6.23.14—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the cherubim were 15 feet high. With the greater standard, the cherubim would have been 17 and one-half feet high.

6.24 The cherubim apparently faced eastward in the Most Holy Place, their combined wingspan stretching from the south wall to the north, the innermost wingtips touching each other directly over the Ark of the Covenant.

6.24.3—cubits—A cubit is calculated as the distance between the elbow of cedar.

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

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

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

1 Kgs. 6:23–30

MD 125

24. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing
and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the wingspan of each cherubim was 15 feet, each wing being 7 and one-half feet long. With the greater standard, the total wingspan would have been 17 and one-half feet high.

6.24.10—cherub—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic.

6.25 The two figures were identical in every detail.

6.25.4—cherub—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic.

6.25.7—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the cherubim were 15 feet high. With the greater standard, the cherubim would have been 17 and one-half feet high.

6.25.10—cherubims—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic. The English plural ending "s" is redundant here.

6.26 There is a superior translation of this verse.

The height of one cherub was ten cubits, and so was it of the other cherub. ([JST, 1 Kings 6:26]

Again the two cherubim were identical in every dimension.

6.26.6—cherub—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic.

6.26.9—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the cherubim were 15 feet high. With the greater standard, the cherubim would have been 17 and one-half feet high.

6.27 The cherubim apparently faced eastward in the Most Holy Place, their combined wingspan stretching from the south wall to the north, the innermost wingtips touching each other directly over the Ark of the Covenant.

6.27.5—cherubims—Without going into all of the linguistic reasons as to

unto the uttermost part of the other were ten cubits.

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

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

1 Kgs. 6:26
JST

27. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the
why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic. The English plural ending “-s” is redundant here.

6.28 The accoutrements in the Tabernacle had likewise been adorned.
6.28.5—cherubim—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic. The English plural ending “-s” is redundant here.

6.29 All of the paneling of the interior of the Most Holy Place was engraved with figures of various kinds, including the Tree of Life.
6.29.16—cherubim—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic. The English plural ending “-s” is redundant here.
6.29.22—flowers—Probably in reference to the flowers of the almond tree.

6.30 As the streets of Heaven appear to be paved with gold in the descriptions given by the prophets, seers, and revelators of the Lord God, so also did Solomon cover the floors of the Temple with gold.

6.31 The Most Holy Place was twenty cubits wide. Four cubits of the partition between it and the Holy Place were unmoving walls, two cubits on either side. Thus, each of the doors was eight cubits wide. These were in addition to the veil which normally separated the Most Holy Place from the Holy Place.

6.32 The doors that formed part of the partition between the Most Holy Place and the Holy Place were enormous and with the gold plating must have been extraordinarily heavy. The décor remained consistent throughout the interior of the Temple.
6.32.16—cherubim—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic. The English plural ending “-s” is redundant here.
6.32.22—flowers—Probably in reference to the flowers of the almond tree.

6.33 Between the Holy Place and the covered porch that had been built to the east were also doors, but ones configured somewhat differently that the first described. The entrance to the Holy Place was also twenty cubits wide. The unmoving side posts for the doors combined to cover the entrance two and one-half cubits on either side, leaving 15 cubits to be filled in by the two folding doors.

6.34 The doors between the Holy Place and the porch were made of fir. Each pair of doors covered 7 and one-half cubits of the entrance. If the panels of each door were precisely the same, each would have been 3 and three-quarters cubits wide. These also would have been massive portals.

6.35 The doors between the Holy Place and the porch were just as elaborately one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28. And he overlaid the cherubim with gold.

29. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without.

30. And the floor of the house he overlaid with gold, within and without.

31. And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall.

32. The two doors also were of olive tree; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees.

33. So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

34. And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35. And he carved thereon cheru-
adorned as were those that closed off the Most Holy Place.

6.35—cherubims—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic. The English plural ending “-s” is redundant here.

6.35.11—flowers—Probably in reference to the flowers of the almond tree.

6.36 Some scholars have suggested that this was the manner in which the main covered structure of the Temple was built. This seems highly unlikely. The scholars who so assert this method of construction have apparently concluded that the phrase “inner court” was in reference to the building that housed the Holy Place and the Most Holy Place. It seems far more likely that the Temple, the annex chambers, and the porch were surrounding by a wall that was made of three courses of dressed stone, capped by cedar timbers.

6.37 Thus, in the 2886th year after the departure of Adam and Eve from the Garden of Eden, the building of the temple in Jerusalem began in earnest.

6.37.18—Zif—This month typically occurs in the ancient Jewish calendar about the same time as April and May do in modern calendars. Zif is considered to be the second month of the ecclesiastical year. After the Babylonian captivity, the names of many of the months changed. Zif is known today as Iyar.

6.38 Thus the Temple was completed by Solomon 2,893 years after Adam and Eve were cast out of the Garden of Eden. He was probably 27 years old at the time.

6.38.9—Bul—This month typically occurs in the ancient Jewish calendar about the same time as October and November do in modern calendars. Bul is considered to be the eighth month of the ecclesiastical year. After the Babylonian captivity, the names of many of the months changed. Bul is known today as Cheshvan or Marcheshvan.

7.1 If the description of the Temple of Jerusalem is flawed because of time and distance, an accurate depiction of the palace of Solomon is almost beyond our ken. Nothing whatsoever remains, or lies completely buried under centuries of destruction and decay. Almost all of the scholars who have written upon the subject have been equally enthusiastic about Solomon’s achievement, even though there is not a shred of evidence to substantiate their claims. Almost universally they have turned to other palaces that have been somewhat preserved as an indication as to what Solomon may have desired in his own residence. Long-standing supernatural myths have been cited in order to explain the nature of the complex on mount Moriah. While inventive and somewhat delightful, the truth of the matter is that we have only the description given in the text of the Old Testament to guide us in our visualization of the palace, the courtyard and other buildings that were raised up at the same time. The Temple required seven years to complete and the royal quarters thirteen. Some critics have tried to suggest that this was reflective of Solomon’s increasing arrogance upon the throne. It also may have been an indication that Solomon was far more anxious about getting the Temple done than he was in provide his own quarters.

7.1.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Elias). At the death of Absalom, David granted bims and palm trees and open flowers: and covered them with gold fitted upon the carved work.

36. And he built the inner court with three rows of hewed stone, and a row of cedar beams.

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

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

Chapter 7

1. But Solomon was building his own house thirteen years, and he finished all his house.

1 Kgs. 7
AF 153, 347, 487
EM 4:1463
Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

7.2 There is a superior translation for this verse.

He built also the house of the forest of Lebanon; the length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. (*JST, 1 Kings 7:2*)

We cannot be absolutely certain where the various buildings of Solomon’s palace were originally placed, but most scholars have suggested that they were located south of the great Temple. We have no idea as to the true function of the forest of Lebanon, but the text of 1 Kings 10:16–23 would have us understand that it served in part as a treasure house filled with artifacts of solid gold. We may only speculate as to the meaning of the name of the treasury, but it would seem reasonable to suggest that it was because of the immense amount of cedar trees that were used in its construction. The building appears to have been at least two stories high. We cannot state with certainty whether the whole edifice was thirty cubits high or if the second story added more elevation. On the first floor there were four rows of cedar pillars and on the second there were three rows. If we assume that the rows of pillars on the first floor were similar to the second floor, then we may conclude that there were sixty pillars used to support the beams that formed the joists for the flooring of the second story. The second floor pillars amounted to three rows of fifteen, a total of 45 pillars that supported the roof. These were probably positioned midway between the pillars on the first floor on the beams that stretched between the rows of pillars. The pillars on the first floor must have been enormous in order to support the weight of the second floor and the roof.

7.2.10—*Lebanon*—In reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

7.2.17—*cubits*—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the forest of Lebanon was 150 feet long, 75 feet wide, and 45 feet high. With the greater standard, the facility would have been 175 feet long, 87 and one-half feet wide, and 52.5 feet high.

7.3 This appears to be a description of a second story to the forest of Lebanon comprised of three more rows of pillars covered by a cedar roof. Again, we cannot speak with certainty as to whether this added more elevation to the thirty cubits mentioned in the previous verse or if the total height of the building was thirty cubits.

7.4 It is somewhat difficult to imagine how these windows were arranged. Some scholars have suggested that there were three stories to the forest of Lebanon, thus providing for the three ranks mentioned. What appears to be

2. He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3. And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row.

4. And there were windows in three rows, and light was against light in three ranks.
the case, however, is that there were three sets of windows placed in between the rows on the first floor at either end of the court. Each set of windows would have been comprised of three windows, arranged vertically one above the other in the outer wall. Thus, there would have been nine windows at each end of the building.

7.5 The entryways into the forest of Lebanon were all alike, apparently square rather than rectangular. The windows at either end of the building seem to have been square as well. In neither case do we know the actual dimensions.

7.6 We cannot be certain as to whether this was a separate structure from the forest of Lebanon or an extension of it, although, given the dimensions, it is probably the former rather than the latter. Some scholars, however, have the porch oriented so that the length of the porch corresponds to the width of the forest of Lebanon. This seems a little counterintuitive, but may be the case. Given the language provided here, it would appear that in front of the porch of pillars, whatever its orientation, there was another covered area made with pillars but lacking walls. Perhaps it was designed to lead to the porch of judgment.

7.6.13—cubit—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the porch was 75 feet long and 45 feet wide. With the greater standard, the facility would have been 87 and one-half feet long and 52 and one-half feet wide.

7.7 We do not know precisely how these various porches were placed in relation to each other. It would appear, however, that it was possible to pass from the forest of Lebanon through the porch of pillars, and from thence under the covered porch to the place of judgment. The throne of Solomon, a rather magnificent piece of furniture made of ivory overlaid with gold, sat in the porch of judgment. This whole area was covered with a cedar roof as well. It is possible that the floor of this room was also covered with cedar planking.

7.8 There is a superior translation for this verse.

And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also a house for Pharaoh’s daughter, whom he had taken to wife, like unto his porch. And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also a house for Pharaoh’s daughter, whom he had taken to wife, like unto his porch. (JST, 1 Kings 7:8)

It would appear that there was another part of the palace that also served as a judgment hall that was far more convenient than the primary one described above. Solomon had married Pharaoh’s daughter when he was nineteen years of age, in the Adamic year 2885. Her apartments were of a similar design as the porch of judgment.

7.8.19.—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar,
and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

7.8.25—Pharaoh’s—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

7.9 All of these buildings that comprised Solomon’s palace were primarily constructed of cedar timber that had been harvested in Lebanon. There were obvious instances where stone would be required, whether for structural purposes or for decoration. The coping was probably finely cut stones that served as a base for all of the walls and pillars, protecting the wood from water damage. This facing would have covered no less than the bottom four or five inches of all of the walls, and perhaps as much as ten inches. Wherever the cedar might come in direct contact with running water, the stone facing was employed.

7.9.26—coping—The Hebrew word which is here translated as “coping” derives from roots that mean “a spread of the hand, palm-width”.

7.10 We are not told how deep or thick each of the stones was, but we might imagine them to be of symmetrical proportions to stones found on the Temple mount today. Each stone would have weighed many thousands of pounds.

7.10.14—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the stones were no less than 12 feet long and some were upwards to 15 feet in length. With the greater standard, the stones would have been 14 to 17 and one-half feet long.

7.11 The cost of quarrying, finishing, and transporting the stones was comparable to the cost of the timber that was felled in Lebanon and then brought to the city of Jerusalem.

7.12 Some scholars have suggested that this was the manner in which the main covered structure of the Temple was built. This seems highly unlikely. Just as the Temple proper had been enclosed by a great wall capped with cedar, a conclusion that we arrived at above, so also was the palace enclosed. Therefore, the palace, including the forest of Lebanon, and the various porches were surrounded by a wall that was made of three courses of dressed stone, capped by cedar timbers.

7.13 Hiram was an expatriated Israelite, and an accomplished blacksmith and founder, who willingly worked for Solomon during the construction of the Temple and the king’s palace.

7.13.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, includ-
ing the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

7.13.7—Hiram—A master of metallurgy who dwelt in the Phoenician city of Tyre during the reign of Solomon. He was instrumental in fabricating much of the brass fittings for the Temple and the palace. His mother was from either the tribe of Naphtali or Dan; his father was a Phoenician. He ought not be confused with the king of Tyre who bore the same name.

7.13.10—Tyre—A major Phoenician city on the Mediterranean coast about half way between Acco and Sidon.

7.14 The account given in Chronicles states that Hiram was from the tribe of Dan rather than Naphtali. The close proximity of the inheritances of the two tribes in northern Palestine could easily account for the discrepancy, if indeed there is one. The widow may have had heritage in both.

7.14.10—Naphtali—The sixth child born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means “my wrestling”. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

7.14.18—Tyre—A major Phoenician city on the Mediterranean coast about half way between Acco and Sidon.

7.14.22—brass—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

7.14.44—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliaam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

7.15 It seems odd that nothing is said of the great Altar of Sacrifice made of brass that was placed in the Court of the Levites. It is described in 2 Chronicles 4, however. The task to forge these two great pillars, transport them from the foundry to Jerusalem, and put them into their proper place in the Temple would have been stunningly difficult.

7.15.7—brass—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

7.15.10—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settled on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the brass pillars were 27 feet high and a little under 5 feet nine inches in diameter. With the greater standard, the pillars would have been 31 and one-half feet long and just over six and one-half feet in diameter.

7.16 The main structure of the Temple was 30 cubits in elevation. The brass pillars and their caps combined would have been 23 cubits. We are not told

14. He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

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

16. And he made two chapiters of molten brass, to set upon the tops
whether the brass columns were placed on stone pedestals or not.

7.16.5—chapters—A variant spelling of the English word "capitals" or the elaborate caps placed on pillars or columns.

7.16.8—brass—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

7.16.25—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the brass chapiters were 7 and one-half feet high. With the greater standard, the chapiters would have been 8 feet 9 inches high.

7.17 The chapiters were elaborately decorated. The whole of the face was covered with a network. Over this had been added seven stylized chains draping about the chapiter, one above the other. These decorations and others had been cast as one solid piece when the foundry produced each chapiter.

7.17.13—chapters—A variant spelling of the English word "capitals" or the elaborate caps placed on pillars or columns.

7.18 This verse, together with some of the surrounding verses, is considered by many scholars to have been corrupted in some fashion with the passage of time. Therefore it is quite difficult to work out precisely how and where these decorations were oriented. It appears, however, that either the top of the two brass pillars or the chapiters were graced with two rows of brass pomegranates. These too would have been part of the original casting of the pillars and the chapiters.

7.18.18—chapters—A variant spelling of the English word "capitals" or the elaborate caps placed on pillars or columns.

7.19 This verse, together with some of the surrounding verses, is considered by many scholars to have been corrupted in some fashion with the passage of time. Therefore it is quite difficult to work out precisely how and where these decorations were oriented. The suggestion here seems to be that the overall shape of the brass chapiters were as great lily flowers.

7.19.3—chapters—A variant spelling of the English word "capitals" or the elaborate caps placed on pillars or columns.

7.19.20—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the lilies on the brass chapiters were 6 feet high. With the greater standard, the lilies would have been 7 feet high.

7.20 This verse, together with some of the surrounding verses, is considered by many scholars to have been corrupted in some fashion with the passage of time. Therefore it is quite difficult to work out precisely how and where these decorations were oriented. The cast pomegranates encircled the chapiters below the base of the lilies in rows. There may have been a row of pomegranates above the lip of the cast flowers as well. Our narrator apparently states that there were two hundred in all for each chapiter.

7.20.3—chapters—A variant spelling of the English word "capitals" or the elaborate caps placed on pillars or columns.

of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits:

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

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

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

20. And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapiter.
7.21 Putting the brass pillars and their chapiters in their places must have been a stunning enterprise.

7.21.25—Jachin—The name of the brass pillar set up on the right or south side of the entrance of the Temple. The name means "He shall establish". The fourth son of Simeon bore this name, as did one of the chief priests in the days of David the king. We have no way of knowing what role either of these two men may have had in the naming of the pillar. It is likely that there is no connection at all.

7.21.38—Boaz—The name of the brass pillar set up on the left or north side of the entrance of the Temple. The name means "in strength". The man Boaz figures prominently in the ancestry of both David and Jesus Christ. We have no way of knowing what role this man may have had in the naming of the pillar. It is likely that there is no connection at all.

7.22 This verse, together with some of the surrounding verses, is considered by many scholars to have been corrupted in some fashion with the passage of time. Therefore it is quite difficult to work out precisely how and where these decorations were oriented. The top four cubits of the chapiters were in the shape of great lilies; it would appear that the tops of the pillars themselves, just below where the chapiters were placed, were decorated with cast lilies as well.

7.23 The difference between the circumference and the diameter given in this verse implies that the thickness of the brass casting was no less than 9 inches and may have been as much as 11 inches, depending in the cubit standard being employed. The thirty cubit circumference calculates to 9.5 cubits of diameter which must be an interior dimension. The diameter provided works out to a circumference of 31.4 cubits, clearly the outside measurement. There were, however, the decorative knops and lilies that encircled the lip of the brazen sea which were probably included in the diameter measurement. Hence, the shell of the sea may have been a hand’s breadth thick, but the upper circumference and diameter would have greater because of the knops and lilies.

7.23.8—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, brass sea was 15 feet across in its exterior dimension. From the base to the lip was about 7 and one-half feet. With the greater standard, the measurements would have been 17 and one-half feet across and its height would have been 8 feet nine inches.

7.24 Two rows of the decorations graced the upper rim of the brazen sea. There is some difficulty in this verse. In 2 Chronicles 4:3, the narrator states that the decorations were oxen rather than knops. Many scholars have attempted to explain this linguistic gaff, but have not done so convincingly. The difference between the two accounts must be due to scribal error.

7.24.11—knops—The Hebrew word which is here translated as "knops" derives from roots that mean "encircle, chaplet, capital (of a column), button, disk".

7.24.17—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, each knop was slightly smaller than two inches across. With the greater
7.25 Each of the oxen represented one of the twelve tribes of Israel. In every modern Temple this sea and the supporting oxen is a prominent feature, functioning as it does as a baptismal font for ordinances of salvation performed for and in behalf of the dead. The brazen sea, however, was not used in that fashion inasmuch as the atoning sacrifice of the Son of God had not yet taken place. Between his death on the cross and his resurrection from the tomb, the spirit of the Lord Jesus Christ visited with the spirits of the dead in paradise, authorizing them to teach those who had not received the fullness of the Gospel while in mortality, who were in spirit prison. Shortly after the Savior arose from the dead, he authorized his Church to perform vicarious ordinances for the dead, a practice that has been restored in our own day through the ministering of angels.

7.26 There is a superior translation of this verse.

And it was a handbreath thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies; it contained two thousand baths. (JST, 1 Kings 7:26)

The thickness of the main shell of the brazen sea as described depends in part on the definition of “hand breadth”. Is this the “palm” which is usually set at about three and one-quarter inches? Or is it the “span” which is valued at about nine and one-half inches? An argument might be made for either. Along with the knops mentioned earlier, the brim of the brazen sea was decorated with flowers. We may speculate a little about the shape of the sea. It was somewhere between the shape of half a sphere and a cylinder, perhaps like a soup bowl. The account in 2 Chronicles 4:5 says that the font held three thousand baths. Given the volume of the brazen sea as described it seems clear that the correct number is 2000 baths.

7.26.5—hand—The Hebrew word which is here translated as “coping” derives from roots that mean “a spread of the hand, palm-width”. Elsewhere it is translated as “coping”.

7.26.28—baths—A hin is thought to be the sixth part of a bath. There are twelve logs to a hin and, therefore 72 logs to a bath. Some modern scholars put the hin as just shy of 1.5 gallons; others put it almost three quarts. A bath, then, would be about 9 gallons on the one hand and about 4 and one-half gallons on the other. Two thousand baths could be as much as 18,000 gallons or as little as 9,000 gallons. If the brazen sea were half of a perfect sphere, its capacity would be at least about 6,600 gallons, using the smaller value of for a cubit. If the sea were a perfect cylinder, its capacity would be a little over 9,900 gallons. It is clear that the shape of the sea was somewhat narrower at the bottom and perhaps partly flat in order to allow for the whole 9,000 gallons. If the larger length of a cubit is used in the calculations, the resultant capacities would be comparably increased.

7.27 The bases were made for the ten lavers that were to be placed upon them. According to 2 Chronicles 4:6, the lavers were used to wash the burnt offerings before they were offered upon the Altar of Sacrifice.

7.27.7—brass—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

7.27.9—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians

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

26. And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.
have settle on about 18 inches as the measure, although there are
eamples in ancient buildings that suggest that in some instances the
cubit was calculated at 21 inches. If we accept the standard measure of
18 inches, each base was 6 feet square and 4 and one-half feet high.
With the greater standard, the bases would have been 7 feet square and
5 feet 3 inches high.

7.28 This verse, together with some of the surrounding verses, is considered by
many scholars to have been corrupted in some fashion with the passage of
time. Therefore it is quite difficult to work out precisely how and where these
designs and decorations were oriented. Although we cannot be completely
certain, it would appear that the top of each base was provided with a round
lip that would hold the laver in place. The circular border was placed within
the edges of the bases, probably within a raised ledge.

7.29 This verse, together with some of the surrounding verses, is considered by
many scholars to have been corrupted in some fashion with the passage of
time. Therefore it is quite difficult to work out precisely how and where these
designs and decorations were oriented. The circular borders were highly deco-
 rated as were the raised edges of the bases. As to the significance of the use of
these images of animals and divine beings we may only vainly speculate.

7.29.14—cherubims—Without going into all of the linguistic reasons as to
why this may be the case, suffice it to say that cherubim were generally
perceived by the ancients as being in the form of animals rather than
being in human form. The seraphim were usually thought of as being
anthropomorphic. The English plural ending “-s” is redundant here.

7.30 This verse, together with some of the surrounding verses, is considered by
many scholars to have been corrupted in some fashion with the passage of
time. Therefore it is quite difficult to work out precisely how and where these
designs and decorations were oriented. The base and its laver were portable.
Each of the lavers was apparently precisely fitted to its base.

7.30.6—brass—An alternative spelling for the word “brazen”.
7.30.18—undersetters—The Hebrew word which is here translated as
“undersetters” derives from roots that mean “to cloth, shoulder, upper
arm, side piece, lateral extension”.
7.30.30—addition—The Hebrew word which is here translated as “addi-
tion” derives from roots that mean “wreath, attachment, ornament”

7.31 This verse, together with some of the surrounding verses, is considered by
many scholars to have been corrupted in some fashion with the passage of
time. Therefore it is quite difficult to work out precisely how and where these
designs and decorations were oriented. Apparently, the base of the laver was a
cubit across at the bottom and was set within the round border on the top of
the base which was a cubit and one-half across. Some scholars suggest that the
laver actually was fitted into a square recess in the top of the base. The bottom
of the recess is supposed to have been round rather than square. The diffi-
culties with these passages cannot be exaggerated.

7.31.5—is—Most likely in reference to the undersetter on the laver.
7.31.8—chapiter—A variant spelling of the English word “capitals” or the
elaborate caps placed on pillars or columns.
7.31.13—cubit—A cubit is calculated as the distance between the elbow
and the tip of the middle finger. Most anthropologists and historians have
settle on about 18 inches as the measure, although there are examples in
ancient buildings that suggest that in some instances the cubit was cal-

28. And the work of the bases was on this manner: they had borders, and the borders were between the ledges:

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

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

31. And the mouth of it within the chapiter and above was a cubit: but the mouth thereof was round
after the work of the base, a cubit and an half: and also upon the
mouth of it were gravings with their borders, foursquare, not round.
7.32 The wheels facilitated the movement of the bases and the lavers from place to place as needed.

7.32.27—cubit—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, each wheel was 27 inches high. With the greater standard, the wheels would have been 31 and one-half inches high.

7.33 Each of the wheels was cast separately in bronze. A typical chariot wheel had six spokes

7.33.19—naves—The hub of the wheel into which the axle tree was fitted.

7.33.22—felloes—The rim of the wheel into which the spokes are fitted.

7.34 This verse, together with some of the surrounding verses, is considered by many scholars to have been corrupted in some fashion with the passage of time. Therefore it is quite difficult to work out precisely how and where these designs and decorations were oriented. The lateral extensions of the corners were not separate pieces but had been cast together with the rest of the base.

7.34.5—undersetters—The Hebrew word which is here translated as "undersetters" derives from roots that mean "to clothe, shoulder, upper arm, side piece, lateral extension".

7.35 This verse, together with some of the surrounding verses, is considered by many scholars to have been corrupted in some fashion with the passage of time. Therefore it is quite difficult to work out precisely how and where these designs and decorations were oriented. Apparently the raised edges of the base and the circular borders within the edges were from between 9 to 11 inches in height.

7.35.16—cubit—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the raised edges and borders were 9 inches high. With the greater standard, they would have been 10 and one-half inches high.

7.36 This verse, together with some of the surrounding verses, is considered by many scholars to have been corrupted in some fashion with the passage of time. Therefore it is quite difficult to work out precisely how and where these designs and decorations were oriented. Each of the bases was highly decorated, from the top to the axletrees. As to the significance of the use of these images of plants, animals, and divine beings we may only vainly speculate.

7.36.16—cherubim—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic. The English plural ending "-s" is redundant here.

7.36.29—additions—The Hebrew word which is here translated as "additions" derives from roots that mean "wreath, attachment, ornament".

7.37 Given the size of each of the bases, the fabrication of the ten would have been a daunting task for Hiram and his men. The artistry of each one of them...
was perfectly duplicated in the others.

7.38 The ten lavers that were to be placed upon the bases had been made for them previously. According to 2 Chronicles 4:6, the lavers were used to wash the burnt offerings before they were offered upon the Altar of Sacrifice. We have assumed that the lavers were round because of the probable borders that had been fabricated for the bases to hold the lavers. The lavers held no less than 24 cubic feet of water and perhaps as much as 48 cubic feet. If the lavers were perfect cylinders, they would have been no less than a foot deep.

7.38.3—He—That is to say, Hiram the worker of brass from the city of Tyre.

7.38.7—Brass—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

7.38.12—Baths—A hin is thought to be the sixth part of a bath. There are twelve logs to a hin and therefore 72 logs to a bath. Some modern scholars put the hin as just shy of 1.5 gallons; others put it almost three quarts. A bath, then, would be about 9 gallons on the one hand and about 4 and one-half gallons on the other. The lavers each held from between 180 to 360 gallons of water, depending on the value of the bath.

7.38.17—Cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, each laver was six feet across. With the greater standard, the lavers would have measured 7 feet.

7.39 The lavers, which were used to wash the sacrifices for the burnt offerings on the Altar of Sacrifice were placed on the north and south sides of the open area on the east end of the temple site. The brass sea was placed on the east end of the Temple, but oriented slightly to the left of the entry porch.

7.39.26—Sea—That is to say, the great font resting upon the backs of the twelve brass oxen.

7.40 Other brass utensils were made for the Temple as well which correspond to those that were made for the Tabernacle.

7.40.2—Hiram—A master of metallurgy who dwelt in the Phoenician city of Tyre during the reign of Solomon. He was instrumental in fabricating much of the brass fittings for the Temple and the palace. His mother was from either the tribe of Naphtali or Dan; his father was a Phoenician. He ought not be confused with the king of Tyre who bore the same name.

7.40.8—Shovels—Practical instruments used to facilitate the gathering of the ashes and other detritus from the altar.

7.40.11—Basons—Generally thought of as the bowls that were used to collect the blood of the sacrificial animal as it was prepared for the altar.

7.40.26—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solo-

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

39. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40. And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD;
mon engaged in excesses that would endanger his salvation.

7.41 An iteration of all of the brass founding that Hiram had done for the Temple at Solomon’s request.

7.41.3—pillars—That is to say, the great brass columns that stood on the porch of the Temple that were named Jachin and Boaz.

7.41.10—chapters—A variant spelling of the English word “capitals” or the elaborate caps placed on pillars or columns.

7.42 The iteration of all of the brass founding that Hiram had done for the Temple at Solomon’s request, including all of the decorative material, continues.

7.42.24—chapters—A variant spelling of the English word “capitals” or the elaborate caps placed on pillars or columns.

7.42.29—pillars—That is to say, the great brass columns that stood on the porch of the Temple that were named Jachin and Boaz.

7.43 The iteration of all of the brass founding that Hiram had done for the Temple at Solomon’s request, including all of the decorative material, continues.

7.44 The iteration of all of the brass founding that Hiram had done for the Temple at Solomon’s request, including all of the decorative material, continues.

7.44.3—sea—That is to say, the great font resting upon the backs of the twelve brass oxen.

7.45 The iteration of all of the brass founding that Hiram had done for the Temple at Solomon’s request, including all of the decorative material, continues.

7.45.3—pots—It is assumed that beneath the grate of the Altar of Sacrifice were trays used to catch the ashes from the altar rather than let them fall to the ground. This is translated elsewhere as “pans”.

7.45.6—shovels—Practical instruments used to facilitate the gathering of the ashes and other detritus from the altar.

7.45.9—basons—Generally thought of as the bowls that were used to collect the blood of the sacrificial animal as it was prepared for the altar.

7.45.15—Hiram—A master of metallurgy who dwelt in the Phoenician city of Tyre during the reign of Solomon. He was instrumental in fabricating much of the brass fittings for the Temple and the palace. His mother was from either the tribe of Naphtali or Dan; his father was a Phoenician. He ought not be confused with the king of Tyre who bore the same name.

7.45.19—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

7.45.29—brass—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

7.46 Solomon pointed out to Hiram where he might find a practical place where the foundry might be established. Bring the finished works from the Jordan River to the mountains of Jerusalem would have been a chore indeed.

7.46.5—Jordan—The river that runs north to south through the midst of

41. The two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which were upon the top of the pillars;

42. And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the pillars;

43. And the ten bases, and ten layers on the bases;

44. And one sea, and twelve oxen under the sea;

45. And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.

46. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.
the land of Canaan. Its terminus today is the Dead Sea. The valley of 
the river Jordan is several hundreds of feet below sea level.

7.46.16—Sucoth—Sucoth would have been equidistant from the Jabbbok 
and the Jordan, the latter on the west and the former on the south. It 
should not be confused with the first encampment of the House of 
Israel after their departure from Egypt.

7.46.18—Zarthan—In 2 Chronicles 4:17 this place name is given as Zered-
dathah. We cannot be any more specific than to say that Hiram estab-
lished his brass foundry in a place where there was abundant water and 
clay close by the river Jordan about midway between the sea of Galilee 
and the Dead Sea.

7.47 When one considers the brass pillars, the capitals of the same, plus the 
brazen sea and the rest of the furniture and tools for the Court of the Levites, 
we cannot doubt Solomon had not weigh them effectivly.

7.47.2—Solomon—The youngest son of David and Bathsheba, the daughter 
of Ammiel (sometimes Eliam). At the death of Absalom, David granted 
Bathsheba’s wish that her young son Solomon would be David’s political 
heir. Solomon would ascend to the throne of Israel before his father’s 
death as a response to the machinations of Adonijah, Abiathar, and 
Joab. Solomon would extend the boundaries of the kingdom of Israel 
and expand the infrastructure of the nation considerably, including the 
building of the great Temple in Jerusalem. Later in life, Solomon 
engaged in excesses that would endanger his salvation.

7.47.19—brass—Some scholars suggest that this is merely copper as a raw 
meteral. Brass is made from smelting a combination of copper and zinc.

7.48 We are not told who the king’s artisans were who devised all of the gold 
instruments that would be used within the Holy Place. In the Tabernacle these 
pieces of furniture were first constructed of shittim wood and then overlaid 
with gold. We are not told precisely how the pieces in Solomon’s temple were 
constructed.

7.48.2—Solomon—The youngest son of David and Bathsheba, the daughter 
of Ammiel (sometimes Eliam). At the death of Absalom, David granted 
Bathsheba’s wish that her young son Solomon would be David’s political 
heir. Solomon would ascend to the throne of Israel before his father’s 
death as a response to the machinations of Adonijah, Abiathar, and 
Joab. Solomon would extend the boundaries of the kingdom of Israel 
and expand the infrastructure of the nation considerably, including the 
building of the great Temple in Jerusalem. Later in life, Solomon 
engaged in excesses that would endanger his salvation.

7.48.16—altar—that is to say, the Altar of Incense that was located in the 
Holy Place in front of the veil directly opposite the Ark of the Cove-
nant that was in the Most Holy Place.

7.48.21—table—that is to say the Table of Shewbread upon which the 
twelve loaves of bread were presented to the Lord as evidence of the 
faithfulness of the House of Israel.

7.48.26—shewbread—Twelve loaves of bread where to be made each week 
from the grain offered up by the children of Israel. Each loaf was in 
token of each of the twelve tribes of Israel.

7.49 In the original Tabernacle, there was but one lampstand. Here there were 
ten, five on the north side of the Holy Place and five on the south side.

7.49.3—candlestick—Strictly speaking the lampstands were not candle-
sticks, for olive oil lamps were used as the light source rather than 
candles.

47. And Solomon left all the vessels unweighed, because they were 
exceeding many: neither was the weight of the brass found out.

48. And Solomon made all the vessels that pertain unto the house of the LORD: the altar of 
gold, and the table of gold, where-
upon the shewbread was,

49. And the candlesticks of pure gold, five on the right side, and five 
on the left, before the oracle, with 
the flowers, and the lamps, and the 
tongs of gold,
7.49.22—*flowers*—In reference to the flowers of the almond tree.

7.49.25—*lamps*—The lampstand was comprised of seven separate lamps at the tips of its seven branches. These were olive oil burning lamps with wicks that needed trimming on a regular basis.

7.49.28—*tongs*—The Hebrew word which is here translated as "tongs" derives from roots that mean "tweezers, snuffers". It is elsewhere translated as "snuffers".

7.50 Scholars have speculated at length as to how each of these utensils might have been used in the Holy Place. We nonetheless are no wiser. The hinges on the doors could not have been made of pure gold; they could not have borne the weight of the massive olive wood doors raise between the porch and the Holy Place and those placed between the Holy Place and the Most Holy Place.

7.50.3—*bowls*—Needless to say, there has been great debate as to how these utensils were used.

7.50.6—*snuffers*—It is thought that these were used in connect with the lamps of the lampstand.

7.50.9—*basons*—Needless to say, there has been great debate as to how these golden utensils were used in the Holy Place.

7.50.12—*spoons*—Needless to say, there has been great debate as to how these utensils were used.

7.50.15—*censers*—The Hebrew word which is here translated as "censers" derives from roots that mean "removal, pan".

7.51 As has long been speculated, the treasures spoken of here were probably placed in the three story annex chambers that had been built against the north, south, and west walls of the Temple structure.

7.51.9—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliaim). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

7.51.24—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

50. And the bowls, and the snuffers, and the spoons, and the basons, and the tongs, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

51. So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

Chapter 8

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

8.1.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.1.28—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

8.1.35—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

8.1.47—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.1.50—Zion—The establishment of Zion has been the desire of every righteous man and woman since the days of Adam and Eve. It is a goal worth pursuing, inasmuch as it is an attempt to restore the earth to its paradisiacal glory. From time to time there have been people who have succeeded in binding the hearts and minds of their fellow men to them through faith, hope, and charity, in the bonds of the Christian covenant. In certain instances, entire communities have been translated because of their faithfulness to the principles and ordinances that pertain to eternity. The goal of the saints of the latter days is to prepare the entire world for the restoration of the earth to its paradisiacal glory, a condition that will last for a thousand years while the Lord Jesus Christ rules and reigns upon the earth in the Church and Kingdom of God. Zion will, therefore, eventually fill the whole face of this planet.

8.2 Some questions remain about precisely when Solomon thought to dedicate the Temple unto the Lord. The Temple itself took seven years to build; Solomon’s palace took thirteen. We cannot state with certainty if these two

2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month
complexes were being raised at the same time or whether they were built in sequence. If the latter, then the building projects in Jerusalem would have continued for twenty years. In either case, however, it seems unlikely that Solomon would have waited until the palace was done before attending to the dedication of the Temple. The temple was completed in the eighth month of the Adamic year 2893. The dedication took place during the seventh month eleven months later. Therefore, we may rightly conclude that the dedication took place during the Adamic year 2894 when Solomon was 28 years old.

8.2.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.2.11—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

8.2.18—Ethanim—This month typically occurs in the ancient Jewish calendar about the same time as September and October do in modern calendars. Ethanim is considered to be the seventh month of the ecclesiastical year. After the Babylonian captivity, the names of many of the months changed. Ethanim is known today as Tishrei. It is the first month of the civil year.

8.3 The only acceptable manner in which the Ark of the Covenant could be transported was by the direct assistance of the sons of Aaron. The princes of the House of Israel gathered together to witness the ensconcing of the Ark into the Temple at Jerusalem.

8.3.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no

3. And all the elders of Israel came, and the priests took up the ark.
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.
8.3.10—priests—By definition, the priests of Israel were all descendants of
Aaron and his sons.
8.3.14—ark—That which would one day be called the Ark of the Cove-
nant, into which the tablets of stone, the omer of manna, and the rod
of Aaron would be placed.

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

8.4 So far as we have been able to discover, there were two sets of utensils
made for the use of the Levites in addition to those that had been originally
crafted in Moses’ day for the original Tabernacle. The first was apparently
done at the time that David brought the Ark to Jerusalem and set up a “tent”
in which to house the artifact. It is clear from the narrative that sacrifices and
other rituals were held in this structure. According to the description given
above, Solomon also fabricated that which would be used in the new Temple.
We might suppose that both Moses’ and David’s Tabernacles would have been
disassembled and brought into Jerusalem. They were probably stored in the
chambered annex of the Temple along with the other treasures. Each clan in
the tribe of Levi had mandated responsibilities for the various portions of the
Tabernacle. Each of these clans would have seen to the preparation of each
part of the structure, while others would see to its transportation. We may
suppose that the Levites were quite particular in following the directions given
in the Law of Moses to the letter.

8.4.6—ark—That which would one day be called the Ark of the Cove-
nant, into which the tablets of stone, the omer of manna, and the rod
of Aaron would be placed.
8.4.12—tabernacle—The Tabernacle in the wilderness included the
covered portion, where the Holy Place and the Most Holy Place were
located, together the Court of the Levites which was open to the sky,
including all of the furniture that pertained to the whole.
8.4.20—vessels—In reference to the pans, shovels, basons, fleshhooks, and
firepans of the Altar of Sacrifice, all of which were made of brass (see
EX-C 27:3).
8.4.30—priests—By definition, the priests of Israel were all descendants of
Aaron and his sons.
8.4.33—Levites—The posterity of the third son of Jacob and Leah. Levi
would be the father of almost all those who would hold the priesthood
of God from the time of Moses until the time of the ministry of the
Lord Jesus Christ. With the apostasy of the House of Israel at the foot
of mount Sinai, the promise of Melchizedek priesthood was withdrawn.
In its place a lesser priesthood was bestowed upon the tribe of Levi, it
taking its name from the tribe. The administrative aspects of the Levi-
tical priesthood were the responsibility of the sons of Aaron, the
brother of Moses. His name means “joined”. We know nothing of his
marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

8.5 It would appear that sacrifices were made as the procession made its way from the site of the Tabernacle to the Temple. It is likely that there was no attempt made to sum up the whole of the offerings that were made. The tally no doubt would have distracted from the intent of the king and those who worshipped with him.

8.5.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

8.5.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.5.20—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

8.6 Solomon had caused to be made two cherubs, each no less than fifteen feet high, whose wings stretched from one side of the Most Holy Place to the other. Beneath the joining of the wings of the cherubim the Ark of the Covenant was placed.

8.6.3—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

8.6.7—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

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

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

1 Kgs. 8:6
MD 547
1 Kgs. 8:6–7
MD 125
8.6.34—cherubims—Without going into all of the linguistic reasons as to
why this may be the case, suffice it to say that cherubim were generally
perceived by the ancients as being in the form of animals rather than
being in human form. The seraphim were usually thought of as being
anthropomorphically. The English plural ending "s" is redundant here.

8.7 Again, the priests followed the instructions of the Lord in this matter to
the very letter.

8.7.3—cherubims—Without going into all of the linguistic reasons as to
why this may be the case, suffice it to say that cherubim were generally
perceived by the ancients as being in the form of animals rather than
being in human form. The seraphim were usually thought of as being
anthropomorphic. The English plural ending "s" is redundant here.

8.7.14—ark—That which would one day be called the Ark of the Coven-
ant, into which the tablets of stone, the omer of manna, and the rod
of Aaron would be placed.

8.7.23—staves—The staves were to be put through the four rings attached
to the Ark of the Covenant which thereby facilitated the transport of
the Altar. We should probably assume that the staves were at least six
feet long and were probably longer. The staves were also gilded. The
Altar of Incense, the Table of Shewbread, the Altar of Sacrifice, and the
laver all had similar staves made of shittim wood.

8.8 The Ark of the Covenant was placed in the Most Holy Place so that the
tips of the staves could be seen poking through the veil. The staves were not to
be removed from the golden rings through which they had been placed for
transport.

8.8.6—staves—The staves were to be put through the four rings attached
to the Ark of the Covenant which thereby facilitated the transport of
the Altar. We should probably assume that the staves were at least six
feet long and were probably longer. The staves were also gilded. The
Altar of Incense, the Table of Shewbread, the Altar of Sacrifice, and the
laver all had similar staves made of shittim wood.

8.8.34–35—this day—that is to say, until the day that the narrator was
composing the text that we presently have as 1 Kings.

8.9 One must wonder as to what happened to the vessel that contained the
omer of manna and the rod of Aaron that budded, both of which at one time
had been within the ark.

8.9.6—ark—That which would one day be called the Ark of the Coven-
ant, into which the tablets of stone, the omer of manna, and the rod
of Aaron would be placed.

8.9.14—Moses—We have no idea how Amram and Jochebed referred to
their son by name. This given by the princess, however, essentially is a
reference to his deliverance from the Nile. In its elemental form, the
name of the prophet means "is born". The cognate in Hebrew means
"drew him out".

8.9.18—Horeb—One of the many names that have been applied to the
various locations where Moses communed with the Lord God of Israel.
Mount Sinai is another. Some scholars suggest that Horeb is in refer-
ce to the whole range of mountains and Sinai is the very mount of
communion. Others, however, assert the opposite. In general, most
Biblical scholars have settled on the mountainous region near the
southern tip of the Sinai peninsula as the location of for both. As to the
exact prominence upon which Moses received the Law of God, there

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

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

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

8.9.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.9.38—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

8.10 We may only speculate about the nature of the divine presence that filled the House of the Lord. With the dedication of the Tabernacle, the pillar of cloud stood above the tent indicating that the Lord was there. At night, the pillar appeared to be of fire. The cloud of light and glory that filled the interior of the Temple was so intense that the unprotected priests could not remain there.

8.10.8—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

8.11 Solomon, a bearer of the Melchizedek priesthood, could have entered into the Temple proper, but apparently did not do so on this occasion.

8.11.4—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

8.12 In the sense that we as mortal men do not have immediate physical contact with the Lord of Heaven, there are clouds and darkness between him and ourselves. In some respects this serves as the veil which exists between ourselves and the presence of God. By this we are protected. But in Christ and in his Father there are no clouds, there is only a fullness of light and truth. The throne of God has been placed in the Celestial Kingdom where truth and light bear sway from eternity to eternity. The saints are drawn to surround that throne; they can find true peace and happiness in no other place.

8.12.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon

10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD.

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

12. Then spake Solomon, The LORD said that he would dwell in the thick darkness.
engaged in excesses that would endanger his salvation.

8.13 The dedicatory prayer of the Temple by Solomon continues. There is a superior translation for this verse.

I have surely built thee a house to dwell in, a settled place for thee to abide in forever. (JST, 1 Kings 8:13)

Without desecration intervening, the Houses of the Lord are designed to stand many hundreds of years.

8.14 Solomon continues his dedicatory blessings at the Temple. It appears that Solomon was standing near the Altar of Sacrifice in the Court of the Levites.

8.14.1—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.15 Solomon continues his dedicatory blessings at the Temple. The king cites the Lord’s counsel regarding the building of a house unto him, a house that David had proposed during his lifetime.

8.15.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward

13. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. 1 Kgs. 8:13 JST

14. And the king turned his face about, and blessed all the congregation of Israel; (and all the congregation of Israel stood;)

15. And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,
would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.15.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.16 Solomon continues his dedicatory blessings at the Temple. There is a superior translation for this verse.

Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel.

(JST, 1 Kings 8:16)

The Tabernacle in the wilderness had served the needs of the Lord God of Israel and His people for more than 440 years, from the Adamic year 2408 until the time of David’s proposal. As parts of the Tabernacle were worn away, there were materials available to bring about proper renovations. It had been and would continue to be serviceable according to the instructions given in the Law of Moses. The Lord chose David to represent Him before all of the House of Israel, a concession to a people who preferred a mortal king rather than the King of Heaven.

8.16.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.16.13—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

8.16.38—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.17 Solomon continues his dedicatory blessings at the Temple. There is a superior translation for this verse.

And it was in the heart of David my father to build a house for the name of the Lord God of Israel. (JST, 1 Kings 8:17)

16. Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

1 Kgs. 8:16

JST

17. And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

1 Kgs. 8:17

JST

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David’s sentiments were true and faithful. He understood the blessings that attended the temple ordinances. We should probably suppose that he received all that was available to him at that time, including those that pertained to the Melchizedek priesthood. David had seen to the fabrication of a second tabernacle in Jerusalem, but felt that the Lord deserved greater than what he himself enjoyed.

8.17.8—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.17.23—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.18 Solomon continues his dedicatory blessings at the Temple. The king summarizes the counsel that the Lord gave his father through the prophet Nathan. There is a superior translation for this verse.

And the Lord said unto David my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart. (JST; 1 Kings 8:18)

The desire to build a Temple was expressed to the Lord’s prophet, Nathan. Nathan was personally delighted at the prospect of having a permanent House of the Lord established for the children of Israel. Once he learned the mind and will of the Lord God of Israel, however, he was quick to correct his own views in order to be in harmony with Heaven. It is a tender mercy that Solomon did not elaborate upon the exchange between David and the Lord wherein the God of Israel was quite explicit as to why David would not be privileged to raise up the House of the Lord.

8.18.6—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.19 Solomon continues his dedicatory blessings at the Temple. The king summarizes the counsel that the Lord gave his father through the prophet Nathan. Solomon would be granted the privilege to build an Aaronic priesthood Temple after David had passed out of mortality. Solomon would serve as an archetype of the Lord Jesus Christ who would be responsible for bringing

18. And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.
about the immortality and the exaltation of the whole earth as a Celestial
sphere, a habitation for the saints of the Most High. This planet would
become what the Tabernacle and the Temples anticipated. We may see in the
life and reign of Solomon a partial fulfillment of this promise made by the
Lord. The complete fulfillment will come as the earth and her inhabitants are
brought back into the presence of God the eternal Father with the Lord Jesus
Christ as King and High Priest.

8.20 Solomon continues his dedicatory blessings at the Temple. The king
summarizes the partial fulfillment of the counsel that the Lord gave his father
through the prophet Nathan. There is a superior translation for this verse.

And the Lord hath performed his word that he spake, and I am risen up
in the room of David my father, and sit on the throne of Israel, as the
Lord promised, and have built a house for the name of the Lord God of
Israel. (JST, 1 Kings 8:20)

The prophecy found partial fruition in the days of David’s immediate son.
The complete fulfillment will take place when the Son of God returns in glory
to this earth, to prepare it for exaltation.

8.20.20—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

8.20.29—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

8.21 Solomon continues his dedicatory blessings at the Temple. The Ark of
the Covenant then rested beneath the wings of the great cherubim crafted by
Solomon’s artisans.

8.21.10—ark—That which would one day be called the Ark of the Cove-
nant, into which the tablets of stone, the omer of manna, and the rod
of Aaron would be placed.

8.21.33—Egypt—A land naturally watered by the Nile River, the delta
region of the same being as luxuriant as one could hope for in terms of
animal and vegetable life.

8.22 One might suggest that it is because Solomon was the king of Israel that

20. And the LORD hath performed his word that he spake, and
I am risen up in the room of David my father, and sit on the throne of
Israel, as the LORD promised, and have built an house for the name of
the LORD God of Israel.

21. And I have set there a place for the ark, wherein is the covenant
of the LORD, which he made with our fathers, when he brought them
out of the land of Egypt.

22. And Solomon stood before
he was permitted to stand in the Court of the Levites next to the Altar of Sacrifice. It was, however, that he was a bearer of the greater Melchizedek priesthood that he was so permitted.

8.22.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

8.22.6—Altar—That is to say, the Altar of Sacrifice that was placed in the Court of the Levites in front of the Temple of Solomon.

8.22.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.23 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. In his fashion, Solomon echoes the sentiments of all of the holy prophets that have existed since the days of Adam and Eve.

8.23.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is

23. And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepeth covenant and mercy with thy servants that walk before thee with all their heart:
to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.24 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The king testifies that during his administration the Lord has prospered him sufficiently in time and means to build the House of the Lord.

8.24.7 — David — The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.25 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. Solomon would be granted the privilege to build an Aaronic priesthood Temple after David had passed out of mortality. Solomon would serve as an archetype of the Lord Jesus Christ who would be responsible for bringing about the immortality and the exaltation of the whole earth as a Celestial sphere, a habitation for the saints of the Most High. This planet would become what the Tabernacle and the Temples anticipated. A cynic might review the history of the House of Israel and conclude that David’s temporal dynasty over the House of Israel came to an end at the death of Solomon when the northern tribes broke away to form their own nation. The same doubter might point to the Babylonians and the Romans who had their way with the inhabitants of the land of promise. Shortly after the death of the Lord Jesus Christ, the nation of Judah ceased to exist and no king has sat upon the throne of David from that time forward. Yet God the Father does not see as do the children of men. His perspective encompasses the whole of eternity and every word spoken regarding the kingdom of David will be fulfilled every whit.

8.25.6 — Israel — The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.25.11 — David — The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.26 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The promises had been partially fulfilled; Solomon petitioned the Lord God of his fathers that all of them would come to pass.

8.26.6 — Israel — The name given to Jacob, the younger twin born to Isaac

24. Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25. Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.
and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.26.21—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.27 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. This is an extraordinary question and one that has several answers. The Lord God Jehovah would dwell upon the earth as a mortal man, his eternal spirit clothed with a tabernacle of clay. He would be crucified, his spirit for a short time departing from his body. As the first fruits of them that slept, Jesus would come forth from the tomb with a glorified and exalted body, the perfect temple for his spirit. In the latter days, the Son of God will once more descend from the Heavens and dwell upon the earth for a thousand years, after which this planet will pass through something quite similar to death and resurrection. The Savior and his sons and daughters will dwell here eternally. As Solomon observed, however, the children of God and their posterity cannot remain confined to only one world, but will continue the process of creation and exaltation in the eternities. The king knew that his edifice was a type of all that lay before the children of men.

8.28 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. Notwithstanding the fact that the Temple was an extremely small venue for the Lord God of Israel, the king hoped that God would perceive the spirit in which it had been raised up and bless all those who had contributed in any way to its existence. The Temple was to be the spiritual heart of the House of Israel, where they could seek to commune with Heaven.

8.29 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The Temple was to be a place of refuge from the world of men, a place where the God of Heaven might instruct His children according to their faith and desire. The Lord would establish covenants whereby the faithful might be prepared in all things to enter into the presence of God without spot and without shame. The first principles and ordinances would allow the children of men to take upon themselves the name of Jesus Christ. The ordinances of the temple of God would enhance those initial blessings in order that the disciples of Christ might partake fully of the divine nature.

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

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

29. That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.
8.30 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. If the children of God find themselves outside of the pale of Jerusalem, they might still reap the blessings of worship by focusing their minds and hearts on the ordinances revealed at the House of the Lord.

8.30.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.31 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The spirit of the Temple of God is unity. Therefore, in the ordinances of the Temple of Solomon, reconciliation with both God and man was essential to the spiritual well-being of every Israelite. As part of the healing process, sacrifices were to be offered up upon the Altar of Sacrifice, portions of the sacrificial animal being consumed by the offender, the victim, and the priest who was to represent God.

8.31.26—altar—that is to say, the Altar of Sacrifice that was placed in the Court of the Levites in front of the Temple of Solomon.

8.32 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. Men may very well deceive each other insofar as their repentance and reconciliation is concerned. God the Father, however, cannot be deceived. Therefore, final judgment is placed in divine hands. A man may be delivered from all of his enemies by God, the last enemies being death and hell. Men will be punished for their own sins, those for which they have not sought forgiveness. The righteous will be clothed in white robes that have been washed in the blood of the Lamb.

8.33 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The promise of divine protection was founded on the willing obedience of the children of Israel. They could not avoid the consequences of disobedience, a fact which Solomon of reminds his audience. By the same token he reassures them that redemption is possible and the manner in which they might easily be forgiven.

8.33.4—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was

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

1 Kgs. 8:30–49
EM 4:1449

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

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

33. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.34 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The issue is not just defeat and subjugation, but being scattered from Palestine to dwell among the nations of the gentiles. The grand promise is that there would come a day when they would once again be gathered to their promised lands of inheritance.

8.34.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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

8.35 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The sterility of the land would come about as the result of the disobedience of the children of Israel, for their lack of devotion, for their abandonment of the principles and ordinances that the House of the Lord represented. Forsaking that which is true ultimately brings both temporal and spiritual poverty.

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

8.36 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The whole of creation may be persuaded to be moderate by faithful observance of the commandments of God. This is the promise of the restoration of the earth to its paradisical glory, when this world is returned to the state that it existed in prior to the fall in the days of Adam and Eve. We may bring the earth into this state by dwelling in righteousness and unity.

36. Then hear thou in heaven, and give rain upon thy land, which thou hast
8.36.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.37 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The problems afflicting the children of Israel may be from seemingly natural causes, from infestations of one sort or another, but in reality they have come about because the protection of the God of Heaven has been withdrawn. The destructions may occur because the surrounding nations have been able to defeat the weakened forces of the children of Israel, which weakness has come about because of the wickedness of the people.

8.38 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. Behind the catastrophes that befall the children of God are their individual and collective sins. When a man is reminded of the promises afforded by the covenants of the House of the Lord, he may very well seek for forgiveness and redemption.

8.38.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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

38. What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:
8.39 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The act of turning one’s heart and mind to the Temple of God is an act of repentance. Bringing to memory the sacrifices and offerings that a man once offered upon the Altar and the promises associated with renewed sacrifices, prepares him for sincere repentance and the forgiveness that surpasses all understanding.

8.40 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. Ultimately, the inheritances of the children of God will be realized in an eternal fashion, every man being rewarded for the good that he has done in the world and the manner in which he has sought to put off the natural man.

8.41 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The king understood that eventually there would be many among the children of men who would desire to unify themselves to the covenant people by becoming citizens of the Kingdom of God. These were to be received by the children of Israel.

8.41.4—stranger—That is to say, one who did not pertain to the House of Israel. There were those, however, whose direct lineage did not derive through Abraham, Isaac, and Jacob, who were nonetheless allowed to join in the celebration of the Passover. There were strangers or Gentiles who had received the ordinance of circumcision and who had been willing to observe all that the prophets instructed the saints. These were considered proselytes and differed in nothing of substance from the children of Israel. There were those from among the Gentiles, however, who settled with the Israelites who did not submit to circumcision. Even though they were friends and close associates with the covenant people, yet they were not allowed to participate in any of the mandated rituals.

8.41.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.42 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. Those who are not direct inheritors of the promises of God because of their lineage, will nonetheless seek out the blessings of Heaven at

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

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

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

42. (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out
the hands of the servants of God.

8.43 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The king is neither an elitist nor an isolationist, but correctly perceives that all men have a heritage as the sons and daughters of God the eternal Father, notwithstanding the promises made to the posterity of Abraham, Isaac, and Jacob. The blessings of the Temple of God are for all those who express faith in the Lord God of Israel, together with willing obedience to the principles and ordinances that He has revealed unto His servants. Thus a man of whatever ethnicity might be as fully redeemed as any of the sons of God, for he would be considered in the same light.

8.44 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The making of war was to be divinely mandated and not entered into by reason of the caprices of the mortal leaders of men. Those who engage in warfare must themselves be holy before God that they might not be held accountable for the deeds that they might do in bringing freedom and liberty to their fellow men. Again, it is in the remembrance of the covenants entered into in the House of the Lord that affords the warriors eternal protection.

8.45 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The faithful warriors who seek the protection of God will have His spirit to be with them wherever that may be found and whatever their circumstances.

8.46 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. We may understand that this would be the case whether the soldiers found themselves among the living or among the dead. To have sinned and then to have been enslaved by the enemy would be a terrifying prospect. How would one escape the clutches of a vicious captor? To have sinned and then be dispatched into the world of spirits would be even more distressing. How does one effectively escape from spirit prison, particularly if one’s death came prior to the execution of the atoning sacrifice?

8.47 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. No matter the circumstances of the defeated warrior, or whether they be among the living or the dead, when they come to themselves, perceiving the power of the covenants which they had once entered into, they might then seek out the God of their fathers for respite. The petition of Solomon is that even in those dire straits, the Lord God would have mercy upon them and lift them up from the slough of despond into which they had been cast. The effectual prayer of a righteous man avails much.

8.48 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. There is nothing more effectual in the annals of the wicked and the righteous than that which transpires when a man or a woman seeks to return to the true and living God. Faith unto salvation is one of the great spiritual realities. Sincere repentance is like unto it, paving the way for the remission and forgiveness of sins. A man may consider himself completely exiled from the presence of God and yet quickly find himself in His company through prayer and fasting. The God of Heaven does not hesitate to extend the arm of protection and love toward any who desires redemption from the consequences of his sin. The strongest of those desires are reinforced by the

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

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

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

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

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

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

8.49 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The cause of a righteous man, or even a repenting one, finds a listening ear, a tender heart, and a powerful arm. The love of God can break through any bonds, whether of the body, of the mind, or of the spirit.

8.50 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The children of Israel would be carried away into captivity on many occasions. This insight was given to Solomon because of the spirit of prophecy that was upon him. In some instances the Israelites would be given leave to return almost immediately to the land of their inheritances. On other occasions, great periods of time would pass before they were allowed to resume their lives in the promised land. But whether short or long, their enemies would be allowed to see the hand of God strengthening the children of Israel, buoying them up, and giving them courage in the midst of affliction. In turn, their enemies would begin to have compassion upon them as well.

8.51 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. The covenant people have the standing promise that they will be delivered from their afflictions so soon as they sincerely seek out the forgiveness and redemption of their God.

8.51.15—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

8.52 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. Solomon prays that his words might be heard that thereby the voices of the children of Israel might also be hearkened to in their afflictions.

8.52.20—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.53 Solomon continues his dedicatory blessings and prayer to the Lord God at the Temple. Notwithstanding their disobedience in the wilderness of Sinai, the Lord God labored with the children of Israel because of the covenants that He had made with Abraham, Isaac, and Jacob.

8.53.25—Moses—We have no idea how Amram and Jochebed referred to

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

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

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

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

53. For thou didst separate them from among all the people of the earth, to be thy inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest
their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

8.53.35—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

8.54 The king had knelt beside the Altar of Sacrifice in the Court of the Levites in the Temple while offering up his prayer unto the Most High God. His attitude in prayer had been that proscribed by the prophets from the very beginning of time.

8.54.7—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

8.55 Solomon had sought the blessings of God for and in behalf of his people and followed this with blessings of his own which he was able to do because of the crown which he bore and the authority of the Melchizedek priesthood.

8.55.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.56 It was because of the peace that had come during the reign of Solomon that the saints were able to build the Temple at all. That period of tranquility had been promised by the Lord to Solomon’s father, David.

8.56.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.56.37—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”. 

8.57 The manner in which a covenant people maintains communion with their God is by exact obedience to His commandments and statutes. Strictly speaking, it is not God who withdraws from us, but quite the reverse.

8.58 As we incline ourselves toward the God of Heaven, He reveals to us another aspect of His divine nature, which we are free to emulate. The more obedient that we are, the more inclined we are to obey because the consequences of obedience are so delightful to the soul, even more delicious than life itself.

8.58.22—statutes—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

8.59 No matter what the circumstances, the children of God may rest upon the Lord’s strength and find respite in His compassion and love.

8.59.38—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

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

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

59. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:
8.60 The time will come when the children of men will be able to look upon the conduct of Israel and the consequences that come when they either obeyed or disobeyed. They will then be able to bear witness of the loving consistency of the Lord God of Israel. Thus, will the minds and hearts of the world be turned to seek out the Lord and find peace in His law.

8.61 The consistency of the law will bless the lives of the gentiles, but greater far will be the positive example of the covenant people.

8.61.6—statutes—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

8.62 The ordinances of the Aaronic priesthood were employed in the dedication of the Temple in Jerusalem.

8.62.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.63 This was a considerable effort, and one that could not be completed in time upon the single Altar of Sacrifice. Therefore, ancillary altars were erected for the task. Much of the meat that was offered up as peace offerings was consumed by the children of Israel who attended the ceremonies. This was done over a two week period.

8.63.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

8.63.7—peace offerings—These sorts of offerings were not presented to the Lord in order to bring about a reconciliation, but were offered up in gratitude for the outpouring of the Lord’s blessings upon his people.

8.63.35—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on that.

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

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

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

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

1 Kgs. 8:63
MM 1 137

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Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.64 We are not told here what was used in addition to the great Altar of Sacrifice. They were nonetheless acceptable before the Lord.  
8.64.25–26—burnt offerings—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.  
8.64.28–29—meat offerings—As counterintuitive as it may seem, the meat offering here described is not made of animal flesh, but rather might be better understood as referring to the first fruits of the ground in various forms.  
8.64.35–36—peace offerings—These sorts of offerings were not presented to the Lord in order to bring about a reconciliation, but were offered up in gratitude for the outpouring of the Lord’s blessings upon his people.  
8.64.39—brassen—An alternative spelling for the word “brazen”.  
8.64.40—altar—That is to say, the Altar of Sacrifice that was placed in the Court of the Levites in front of the Temple of Solomon.  

8.65 The whole of the kingdom of Israel from the extreme north to the extreme south, join in the celebration. No doubt much of the flesh of those animals offered up as peace offerings was shared throughout the country.  
8.65.5—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.  
8.65.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not

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

65. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.
going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.65.22—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.

8.65.27—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

8.66 This was actually the fifteenth day at the end of the two week celebration.

8.66.35—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.66.40—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

Chapter 9

1. And it came to pass, when Solomon had finished the building of the house of the LORD, and the king’s house, and all Solomon’s desire which he was pleased to do,
9.1.7—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.2 Solomon’s vision at Gibeon took place after the king had offered up a thousand sacrifices unto the Lord God of Israel. This was in the twentieth year of the king’s life. The Lord asked Solomon what he desired. David’s son sought for wisdom that he might be able to lead and guard the children of Israel aright. This second time, Solomon would learn something of the Lord’s affection for him and that during the intervening twenty years he had done much that had been in harmony with the will of God.

9.2.6—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.2.17—Gibeon—One of the principal cities of the Hivites located about eight miles southwest of Ai. It was one of those communities that did not join in with the various confederations that arrayed themselves against the children of Israel. Through a clever ruse, the Gibeonites were able to deceive the leadership of Israel and forge a covenant which spared the city and the lives of its inhabitants. The people of Gibeon were reduced to slavery and as part of the division of the land were given to the tribe of Benjamin. Later the city was one of the forty-eight cities that were provided for the inheritance of the Levites.

9.3 The Lord declares His intent with regard to Solomon, his family, and the House of Israel. So long as the children of Israel honored their covenants, keeping all of the commandments that had been revealed unto them, the Lord God of their fathers would dwell among them. The Temple would serve as His place to visit those who were prepared to come into His presence. Good men had built the House of the Lord, but the Lord’s acceptance of it had sanctified it. The original Temple would be destroyed in time and facsimiles raised up afterward. These latter were not received to the same degree as that which Solomon built, however. There will come a time in which another acceptable House of the Lord will be raised up upon that divinely appointed mount. This, too, will be attended by the presence of the Lord.

9.4 The Lord continues His declaration regarding Solomon, his family, and the House of Israel. Solomon did much to honor the God of his fathers. Toward the latter part of his life, however, he deviated from exact obedience, tending to depend more upon the arm of flesh than upon the Lord’s counsel. This brought the kingdom of Israel into dire straits.

9.4.9—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the

2. That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

1 Kgs. 9:2–

PM 603

1 Kgs. 9:3

EM 2722
9.5 Lord continues His declaration regarding Solomon, his family, and the House of Israel. A cynic might review the history of the House of Israel and conclude that David’s temporal dynasty over the House of Israel came to an end at the death of Solomon when the northern tribes broke away to form their own nation. The same doubter might point to the Babylonians and the Romans who had their way with the inhabitants of the land of promise. Shortly after the death of the Lord Jesus Christ, the nation of Judah ceased to exist and no king has sat upon the throne of David from that time forward. Yet God the Father does not see as do the children of men. His perspective encompasses the whole of eternity and every word spoken regarding the kingdom of David will be fulfilled every whit. The Lord Jesus Christ, the Son of David, will be responsible for bringing about the immortality and the exaltation of the whole earth as a Celestial sphere, a habitation for the saints of the Most High. This planet would become what the Tabernacle and the Temples anticipated.

9.5.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.5.18—David—The King of United Israel. David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

9.6 Lord continues His declaration regarding Solomon, his family, and the House of Israel. In the latter part of Solomon’s rule, he would indeed distance himself from the worship of the Lord God of Israel by following after the gods of his many wives. At his death other apostasies would take place, represented in the beginning by the factions of Israel that followed after Jeroboam and Rehoboam. Eventually, the wickedness of the northern kingdom became so great that they were invaded and destroyed by the Assyrians. The southern kingdom persisted for a time, but was finally overthrown by the Babylonians.

9.6.23—statutes—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

9.7 Lord continues His declaration regarding Solomon, his family, and the House of Israel. The practical scattering of Israel began with the destruction of

5. Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

7. Then will I cut off Israel out of the land which I have given them;
the northern kingdom of Israel, many of the inhabitants thereof being carried away into captivity and exile. A similar disenfranchisement of the southern kingdom of Judah took place about 589 years before the birth of Jesus Christ. As a result of these and other destructions, the children of Israel have been scattered throughout the whole world.

9.7.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, as inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.8 Lord continues His declaration regarding Solomon, his family, and the House of Israel. The invasion and captivity of the Babylonians of the southern kingdom resulted in the destruction of Solomon’s great Temple. When the Jews returned from their seventy years in captivity, they raised up another Temple, usually referred to as the temple of Zerubbabel. Several centuries later, Herod the Great remodeled the entire complex. This edifice, however, was thrown down about the year AD 70 by the Romans. Anyone who is familiar with the history of the land of Palestine, both secular and religious, cannot help but ask these questions. The answers, simply enough, have to do with the rebellion of the children of Israel against the Lord God of their fathers.

9.9 Lord continues His declaration regarding Solomon, his family, and the House of Israel. So long as the children of Israel observed to do all that the Lord their God commanded them, they enjoyed the full weight and measure of His protection. Once they lifted up their hearts and minds unto vanity, that protection was withdrawn and their enemies began to have ascendancy over them, until they suffered the ultimate ignominy by being driven from the lands of their inheritance.

9.9.22—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

9.10 From all that we can tell from the narrative, this pivotal moment occurred in the 2906th year since the departure of our first parents from the Garden of Eden, about the time that Solomon was 40 years old.

9.10.13—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8. And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?

9. And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10. And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king’s house,
father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.11 We are not privy as to the names of these cities in northern Israel. It would appear, in the opinion of many scholars, that the product of those cities was to recompense Hiram for the enormous amount of timber and services that he rendered to Solomon during the great period of construction on the Temple and on the palace. The difference between this account and the one given in 2 Chronicles 8:1-2 is that the cities were given after the twenty years were completed and the Chronicles account states that after the twenty years Hiram returned a number of cities to Solomon. Given the attitude of Hiram regarding the cities, both may have taken place in a very short period of time.

9.11.2—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

9.11.6—Tyre—A major Phoenician city on the Mediterranean coast about half way between Acco and Sidon.

9.11.9—Solomon—the youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.12 We are not certain as to the nature of Hiram’s displeasure. If the cities were serving as collateral, they apparently did not really guarantee the nature of the wealth that Hiram had provided Solomon in goods and services.

9.12.2—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

9.12.6—Tyre—A major Phoenician city on the Mediterranean coast about half way between Acco and Sidon.

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11. (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.
9.13. Whatever the twenty cities were to represent, Hiram certainly did not consider them to be as valuable as Solomon had implied.

9.13.22—*Cabul*—The Hebrew words which may be related to the oppressium delivered by Hiram derive from roots that mean “limitation, sterile, fetter”. Some scholars have suggested “displeasing, dirty”.

9.13.24—this day—That is to say, until the day that the narrator was composing the text that we presently have as 1 Kings.

9.14 One hundred and twenty talents of gold would be worth a fabulous sum today: $189,600,000.00. The total expenditure would have been considerably more if the timber and services were not included in this tally.

9.14.2—*Hiram*—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

9.14.8—talents—in the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At the current asking price for gold, a talent would be worth about $1,580,000.00.

9.15 Solomon found it necessary to raise taxes in order to pay off the national debt to Hiram. This would prove to be a grievous burden to be borne by the children of Israel. The public works extended far beyond the capital city.

9.15.11—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.15.26—*Millo*—A landmark associated with the city of Jerusalem upon which much of the fortifications of the city were built.

9.15.31—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and Mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

9.15.33—*Hazor*—A Canaanite city located on the west side of the Jordan River near what is now known as Lake Hula. At the time of the Israelite conquest of the land of promise under Joshua, Jabin was king of this city. Naphthali received this city as part of its land inheritance.

9.15.35—Megiddo—A major city of defense located at the southeastern foothills of Mount Carmel. It helped define the northern border of the tribal inheritance of Manasseh. It was taken by Joshua and the children of Israel during their early campaigns against the Canaanites after the crossing of the river Jordan. It appears that both Asher and Manasseh

13. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14. And Hiram sent to the king sixscore talents of gold.

15. And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.
had claims to the city and Manasseh prevailed.

9.15,37—Gezer—The city of Gezer is thought to have been located due west of Ajialon, and therefore about fifteen miles west of Gibeon. During the initial conquest of the land of Canaan by the hosts of Israel under Joshua, the king of Gezer was Horam. The city was eventually given to the Levites.

9.16 The lowlands west of Jerusalem were quite fertile and well worth rebuilding the city of Gezer, even though it had been completely destroyed by the Egyptians.

9.16.2—Pharaoh—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

9.16.5—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

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9.16.20—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

9.16.35—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba's wish that her young son Solomon would be David's political heir. Solomon would ascend to the throne of Israel before his father's death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

16. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

9.17 Both of these cities existed at the time that Joshua and the children of Israel had entered into the land of promise in the days of Joshua the prophet.

9.17.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba's wish that her young son Solomon would be David's political heir. Solomon would ascend to the throne of Israel before his father's death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.17.4—Gezer—The city of Gezer is thought to have been located due west of Ajialon, and therefore about fifteen miles west of Gibeon. During the initial conquest of the land of Canaan by the hosts of Israel under Joshua, the king of Gezer was Horam. The city was eventually given to the Levites.

9.17.6—Bethhoron—There is a distinct possibility that Bethhoron the upper is not as near Bethhoron the nether as many scholars have claimed. It seems far more likely that the former is in reference to a city that helps

17. And Solomon built Gezer, and Bethhoron the nether,
define the northern boundary of Ephraim and the latter refers to a location along the southern border.

9.17.8—nether—that is to say, another city of the same name that was located at a lower elevation from the first. Some scholars suggest that the city of nether Bethhoron was unique and the upper Bethhoron referred to the nearby mountainous pass.

9.18 Some of the cities strengthened by Solomon appear to have been prepared to serve for both military and commercial purposes.

9.18.2—Baalath—one of the cities that helped define the boundaries of the tribal inheritance of Dan west of the possessions of Benjamin and Judah. This site as yet to be definitively identified in modern times.

9.18.4—Tadmor—a city thought to be the same as that which in modern times is called Palmyra, an outpost northeast of Damascus and due west of Mari on the banks of the Euphrates River. It would have been of great commercial value, located as it is on major trade routes.

9.19 The abundance throughout the whole of Solomon’s possessions was substantial, so that he was required to build cities specifically to store the grain and other commodities that were produced. The standing army also needed accommodations.

9.19.8—Solomon—the youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.19.28—Jerusalem—a city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

9.19.31—Lebanon—in reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

9.20 The instructions given by the Lord through the prophet Joshua was that all of these people were to be annihilated as the land of promise was conquered. Many, however, escaped the commandment and were the cause of great grief to the children of Israel, generation after generation. Here Solomon enslaves the whole of these people wherever they might be found in his kingdom.

9.20.10—Amorites—a people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the

18. And Baalath, and Tadmor in the wilderness, in the land.

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

20. And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,
9.20.11—Hittites—Heth is identified as the progenitor of the Hittites, a people who at one time ruled much of modern Turkey and Syria.

9.20.12—Perizzites—There is considerable controversy among the scholars as to the origins and identity of the Perizzites. That they dwelt in the land of Canaan for a long period of time seems certain. The name itself seems to imply a people who preferred to live in small unwalled towns rather than in tents.

9.20.13—Hivites—The scholars are not certain where this particular branch of the posterity of Canaan dwelt originally, but it is clear that at one point they inhabited the land in and around Shechem and in the northern reaches of the river Jordan, beneath Mount Hermon. Esau married a Hivite woman named Aholibamah, for the which he lost his right of the Firstborn, that being bestowed upon his twin brother Jacob (see GE-C 26.34–35).

9.20.15—Jebusites—The original founders of the city of Jebus in the land of Canaan, now referred to as Jerusalem.

9.20.23—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.21 It is likely that much of this servitude was involved with the gathering and transport of materials for the Temple and other public works.

9.21.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This

11. Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.21.26—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.22 Manual labor was not imposed upon the children of Israel, but they were recruited for the military and in the royal household.

9.22.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.22.8—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.23 These men were apparently in addition to the thirty-three hundred supervisors who were assigned to direct the labors on the Temple and on the palace. These noted here probably directed the work at the various cities outside of Jerusalem.

9.23.11—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

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

23. These were the chief of the officers that were over Solomon’s work, five hundred and fifty, which bare rule over the people that wrought in the work.
father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.24 Once the palace had been completed, including the quarters for the queen, Solomon’s Egyptian wife was invited to establish her residence there. According to 2 Chronicles 8:11, Solomon’s Egyptian wife was not allowed to live within the complex that housed the Ark of the Covenant.

24. But Pharaoh’s daughter came up out of the city of David unto her house which Solomon had built for her; then did he build Millo.

9.24.2—Pharaoh’s—From the very beginning of the establishment of the Egyptian people, the king of Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

9.24.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

9.24.16—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.24.25—Millo—A landmark associated with the city of Jerusalem upon which much of the fortifications of the city were built.

9.25 If Solomon performed these ordinances himself, he did so under the auspices of the Melchizedek priesthood rather than the Aaronic; he had no right to the latter being from the tribe of Judah.

9.25.8—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.25.10–11—burnt offerings—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

9.25.13–14—peace offerings—These sorts of offerings were not presented to the Lord in order to bring about a reconciliation, but were offered up in gratitude for the outpouring of the Lord’s blessings upon his people.

9.25.17—altar—That is to say, the Altar of Sacrifice that was placed in the Court of the Levites in front of the Temple of Solomon.

9.25.27—incense—The list of ingredients of the incense is given elsewhere (see EX-C 30.34–36). They included stacte, onycha, galbanum, and frankincense. This was burnt upon the Altar of Incense within the Holy Place in the Tabernacle, before the veil.
9.25.30—*altar*—The Altar of Incense was located in the Holy Place, set before the veil of the temple between the lampstand and the Table of Shewbread.

9.26 By this means Solomon had shipping access to Arabia and east Africa. His ships may have plied the Persian Gulf as well.

9.26.3—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.26.10—*Eziongeber*—A port city at the northern tip of what is now called the Gulf of Aqaba. It was a major way-station on the King’s Highway. It is sometimes spelled Ezion-gaber. We have speculated elsewhere that the children of Israel spent the better part of two years in this place or nearby during their time in the wilderness.

9.26.14—*Elath*—Elsewhere Elath. An Edomite city, probably a port town, that lay at the head of the Gulf of Aqaba near Eziongeber. We cannot say with certainty why there were two such harbors in the same general location, unless it was a reflection of the confluence of political entities.

9.26.20–21—*Red sea*—Undoubtedly in reference to the Gulf of Aqaba that lay to the south and east of Kadeshbarnea.

9.26.26—*Edom*—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

9.27 The Phoenicians were able sailors, having explored vast reaches of the Mediterranean Sea. How much they knew of the Red sea, however, is a matter of scholarly conjecture.

9.27.2—*Hiram*—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

9.27.20—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

9.28 Hiram had sent no less than 120 talents of gold to Solomon. To cover the costs of construction, Solomon had levied a great taxation upon his kingdom. The gold from Ophir, wherever it was, certainly must have made a great

26. And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

27. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and
dent in, if not a complete liquidation of, the national debt. The value of this
massive lading of gold would fetch a considerable sum today: $663,600,000.00.
The account in 2 Chronicles states that the amount tendered was 450 talents
of gold.

9.28.5—Ophir—This man’s labors were wide spread, if we are to believe
the ruminations of the historians, in locations as wide spread as Zim-
babwe, Mozambique, Ethiopia, Eritrea, Djibouti, Peru, Brazil, Pakistan,
Sri Lanka, Australia, and Atlantis. In other words, no one knows.

9.28.15—talents—in the considered opinion of most scholars, a talent was
equal to about 76 pounds, although estimates have put the measure-
ment closer to 100 pounds. At the current asking price for gold, a
talent would be worth about $1,580,000.00.

9.28.21—Solomon—The youngest son of David and Bathsheba, the daugh-
ter of Ammiel (sometimes Eliam). At the death of Absalom, David
granted Bathsheba’s wish that her young son Solomon would be David’s
political heir. Solomon would ascend to the throne of Israel before his
father’s death as a response to the machinations of Adonijah, Abiathar,
and Joab. Solomon would extend the boundaries of the kingdom of
Israel and expand the infrastructure of the nation considerably, includ-
ing the building of the great Temple in Jerusalem. Later in life, Solo-
mon engaged in excesses that would endanger his salvation.

Chapter 10

10.1 The queen’s motivation for approaching Solomon appears to have been
curiosity coupled with commercial enterprise. It seems, however, that she
became acquainted with his fame as a result of the trading fleets that had been
established at Eziongeber. Her questioning of Solomon appears to have been
skeptical in the beginning.

10.1.6—Sheba—Nothing more is known concerning this son of Joktan.
He should not to be confused with the man of the same name who was
the grandson of Ham through Cush (see GE-C 10.7). It is clear, how-
ever, that many scholars have conflated these two men. The area where
he eventually settled gained notoriety when its queen came to visit
Solomon in Jerusalem. Needless to say, the opinions regarding this
woman are various. Most scholars have concluded that she was a
potentate from southern Arabia, although there are many others who
suggest that she was from north Africa or the east shore of the Persian
Gulf. We frankly do not know of her precise origins.

10.1.12—Solomon—The youngest son of David and Bathsheba, the daugh-
ter of Ammiel (sometimes Eliam). At the death of Absalom, David
granted Bathsheba’s wish that her young son Solomon would be David’s
political heir. Solomon would ascend to the throne of Israel before his
father’s death as a response to the machinations of Adonijah, Abiathar,
and Joab. Solomon would extend the boundaries of the kingdom of
Israel and expand the infrastructure of the nation considerably, includ-
ing the building of the great Temple in Jerusalem. Later in life, Solo-
mon engaged in excesses that would endanger his salvation.

10.2 It seems unlikely that the goods in the queen’s caravan were gifts. One
wonders about the commodities that Solomon had to offer that would have
warranted the vast wealth that she brought with her. The queen of Sheba came
to recognize that Solomon was no ordinary king, but a man filled with the
spirit of God. Her clever questioning of Solomon soon turned to far more
penetrating inquiries, ones that would have an impact on her own salvation
brought it to king Solomon.

1. And when the queen of Sheba heard of the fame of Solomon con-
erning the name of the LORD, she came to prove him with hard
questions.

2. And she came to Jerusalem with a very great train, with camels
that bare spices, and very much
gold, and precious stones: and
when she was come to Solomon,
she communed with him of all that
and that of her people.

10.2.5—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

10.2.9—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.3 Solomon was forthright in all of his dealings with the queen of Sheba. She posed questions and he answered them to the best of his ability, holding nothing back from her insofar as his understanding of the principles of truth and righteousness was concerned.

10.3.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.4 At the time of the queen of Sheba’s visit, Solomon and his people were at the pinnacle of their affluence. The king was no less than forty years old, the city of Jerusalem was magnificent in its appearance, and the lifestyle of the royal court was sumptuous.

10.4.6—Sheba—Nothing more is known concerning this son of Joktan. He should not to be confused with the man of the same name who was the grandson of Ham through Cush (see GE-C 10.7). It is clear, however, that many scholars have conflated these two men. The area where he eventually settled gained notoriety when its queen came to visit Solomon in Jerusalem. Needless to say, the opinions regarding this woman are various. Most scholars have concluded that she was a potentate from southern Arabia, although there are many others who suggest that she was from north Africa or the east shore of the Persian Gulf. We frankly do not know of her precise origins.

10.4.10—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar,

3. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

4. And when the queen of Sheba had seen all Solomon’s wisdom, and the house that he had built,
and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.5 Apparently the queen of Sheba had thought to impress the king of Israel with her wisdom and cleverness. She was an extremely learned woman, brilliant and engaging. No doubt she was startled as she began to converse with Solomon on matters that she thought to be deep philosophical waters. The king’s understanding of every topic she presented vastly outstripped her own. She had thought to stun Solomon with the wealth that she brought with her. It was a faint candle when compared to that with which Solomon was surrounded. Any vanity that she had brought with her soon vanished. She was awestruck and humbled.

10.6 The queen of Sheba had been incredulous in the beginning, not believing that anyone could measure up to the descriptions that she had been provided. Hence, her visit to Jerusalem. She was more than satisfied that the rumors were true, and were somewhat understated.

10.7 The queen had been unprepared for the sights and sounds that she experienced while visiting in Jerusalem. In addition to the material wealth, Solomon’s profound understanding of the world around him and of the principles of eternal truth upon which he was able to discourse, stunned the queen. She was completely overwhelmed. Thus is the effect of the power and influence of the Holy Ghost upon the hearts and minds of those who have not experienced it before.

10.8 The queen of Sheba could think of no greater blessing than to be numbered among the servants that daily attended the king in his administration of the kingdom of Israel. They were the daily beneficiaries of his learning. They could not help but be blessed for having been in the same room with him.

10.9 At what point did the queen of Sheba come to an understanding of the faith of Solomon’s people? We cannot but believe that Solomon had occasion to add to the queen’s store of spiritual knowledge. Was she already a disciple of the Lord God of Israel? Was she positively influenced by Solomon to accept the truth at his hands? We cannot say, but this has not prevented many men to speculate excessively about the matter. That she knows about the Lord God of Israel is certain.

10.9.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This

5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6. And she said to the king. It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.10 There is a superior translation for this verse.

And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. *(JST, 1 Kings 10:10)*

One hundred and twenty talents of gold would be worth a fabulous sum today: $189,600,000.00. The spices and gems would have added considerably more to the tally. We are not told what the queen returned to Sheba with, but it undoubtedly would have been substantial as well. We might see this as the beginning of a trade agreement, but the narrative gives it the appearance that the whole transaction was far more personal.

10.10.10—talents—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At the current asking price for gold, a talent would be worth about $1,580,000.00.

10.10.36—Sheba—Nothing more is known concerning this son of Joktan.

He should not to be confused with the man of the same name who was the grandson of Ham through Cush (see *GE-C 10.7*). It is clear, however, that many scholars have conflated these two men. The area where he eventually settled gained notoriety when its queen came to visit Solomon in Jerusalem. Needless to say, the opinions regarding this woman are various. Most scholars have concluded that she was a potentate from southern Arabia, although there are many others who suggest that she was from north Africa or the east shore of the Persian Gulf. We frankly do not know of her precise origins.

10.10.40—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.11 The commercial trade south of the Gulf of Aqaba was considerable. Solomon found vast reserves of exotic timber either in India or Africa and use it to decorate the Temple and his palace.

10.11.6—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

10.11.11—Ophir—This man’s labors were wide spread, if we are to believe the ruminations of the historians, in locations as wide spread as Zimbabwe, Mozambique, Ethiopia, Eritrea, Djibouti, Peru, Brazil, Pakistan, Sri Lanka, Australia, and Atlantis. In other words, no one knows.

10. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.
The annual production of gold for the kingdom of Israel was no less valuable in her own country—just as generous with those things that would have been comparably all that she had brought to Jerusalem to the king of Israel. Solomon in his turn was just as generous with those things that would have been comparably valuable in her own country.

Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiarath, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

Sheba—Nothing more is known concerning this son of Joktan. He should not to be confused with the man of the same name who was the grandson of Ham through Cush (see GE-C 10.7). It is clear, however, that many scholars have conflated these two men. The area where he eventually settled gained notoriety when its queen came to visit Solomon in Jerusalem. Needless to say, the opinions regarding this woman are various. Most scholars have concluded that she was a potentate from southern Arabia, although there are many others who suggest that she was from north Africa or the east shore of the Persian Gulf. We frankly do not know of her precise origins.

The annual production of gold for the kingdom of Israel was no less than $1,052,280,000.00.

Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David

And the king made of the almug trees pillars for the house of the LORD, and for the king’s house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,
granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.14.19—talents—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At the current asking price for gold, a talent would be worth about $1,580,000.00.

10.15 There was no want of revenue in the kingdom of Israel during the reign of Solomon.

10.15.22—Arabia—In general, Arabia indicates all of the vast peninsula bordered on the east by the Persian Gulf and on the west by the Red Sea. It is approximately 1,300 miles from north to south and at its greatest is 1,500 miles from east to west.

10.16 The two hundred golden shields would be worth in excess of $72,000,000.00 today. Each of these great shields weighed about 18.5 pounds.

10.16.—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.16.7—targets—The Hebrew word which is here translated as “targets” derives from roots that mean “hook, pointed, cold, shield”.

10.16.13—shekel—From what little we know about the culture in the time of David and Solomon, a shekel of gold weighed about 4 tenths of an ounce. At this very moment of writing, gold is selling for more than $1500.00 an ounce; each target then would have been worth about $360,000.00

10.17 These decorative bucklers, together with the great shields referenced above, were placed in the great chambers of the forest of Lebanon, the name for one of the halls of Solomon’s palace. The total value of the lesser shields was about $54,000,000.00. All of these things were made for their aesthetic, decorative value.

10.17.6—shield—The Hebrew word which is here translated as “shields” derives from roots that mean “buckler, protector”.

10.17.11—pound—The Hebrew word which is here translated as “pound” refers to the “maneh” which is said to be equivalent to 100 shekels. Each of the shields would have been worth approximately $180,000.00, or about half of the great shields mention above.

10.17.30—Lebanon—In reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

10.18 The ivory used in fabricating the throne could have derived from India or Africa, we know not which. We should not be surprised to learn, however, that pertains to the nations of Lebanon and Syria today.

15. Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

16. And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

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

18. Moreover the king made a great throne of ivory, and overlaid
that these massive tusks were brought in the same ships that transported the vast amount of gold from Ophir.

10.19 The description of the throne actually tells us little about the precise design. Many scholars have suggested, however, that it had a curved back, together with arm rests on either side. We should probably assume that the six-step platform was also constructed of ivory and covered in gold. The only one who would have ascended the throne would have been Solomon himself. We cannot speak as to the comfort of this seat, however visually impressive it might have been.

10.20 The lion was the tradition symbol of the tribe of Judah and may have been inspired by the fact that Solomon and David pertained to that family. However, there may have been much more significant to the imagery given that the twelve lions, six on either side of the steps, must surely have been a representation of the twelve tribes of Israel.

10.21 The practical advantage of gold utensils and decorations is that they did not easily tarnish. Apparently no one was particularly concerned about keeping an inventory of them.

10.21.4—Solomon’s—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.21.21—Lebanon—In reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

10.22 We cannot be certain as to the origin or destination of this fleet of ships. The scholars are at odds with one another over the matter. On one hand, if the fleet be named for the Tarshish of the Iberian peninsula, then the ships were plying the Mediterranean Sea. If the designation has to do with the type of ship being used, its design rather than origin, then the ships could have been sent from Elath in the northern reaches of the Red Sea. Part of the luxury of Solomon’s kingdom was the keeping of various sorts of exotic animals.

10.22.10—Tarshish—Elsewhere Tarshish. Generally identified with the ancient region of Cilicia, and the ancient capital thereof, Tarsus, wherein Paul the Apostle would be born. He is sometimes equated with the founding of what is now Spain.

10.22.15—Hiram—The king of Tyre who was a benefit and a blessing to David and Solomon as they worked to bring the promises and commandments of the Lord God to fruition. He provided men and materials to build David’s palace in Jerusalem and then labored to aid Solomon to construct the Temple in the same city.

10.23 This was the very same conclusion that the queen of Sheba had drawn.

10.23.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

19. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays.

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

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

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

23. So king Solomon exceeded all the kings of the earth for riches and for wisdom.
father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.24 As the queen of Sheba had yearned to come in contact with the purported wisdom of the king of Israel, so also did all of those who heard of him, even in the faintest of rumors. Honorable men delight to be in the company of those who are filled with the spirit of the Holy Ghost.

10.24.7—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.25 Whether these were free will gifts or whether they constituted a tribute of some kind, the result was the same after they came in personal contact with the king. Like the queen of Sheba, they could not fail to recognize in Solomon something far superior to anything that they had experienced before. They rejoiced in his company and were willing to present gifts to the kingdom for the privilege of doing so.

10.26 There is considerable controversy regarding the numbers presented here, inasmuch as they disagree with other places in the narrative of the Old Testament. In 1 Kings 4:26 we are informed that Solomon had 40,000 stalls for the horses that pulled the chariots. The narrator of 2 Chronicles 9:25 suggests that there were only four thousand such stalls. The 12,000 horsemen appear to be consistent throughout, however. However one wishes to count the animals and men, this standing army required a considerable amount of provender.

10.26.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.26.34—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

24. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and vessels of brass, and adornment, and horses, and mules, a rate year by year.

26. And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.
10.27 We may only imagine the uses to which the silver was put if it indeed had the value of common stone. It is thought that Solomon also brought in seedlings of Lebanese cedar to grace the hills and vales of Israel.

10.27.9—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

10.28 Some scholars consider this verse to be corrupted in the original, but little has been done to clarify definitively what the reading should be. The question is whether the Israelite importation of horses and linen is reasonable. It is, and so we need not overly exercise ourselves regarding the matter.

10.28.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

10.28.8—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

10.28.10—linen—A cloth woven from the silky bast fibers of the flax plant.

10.29 There is a superior translation for this verse.

And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means. (JST, 1 Kings 10:29)

It would appear that all of the commerce from Egypt passed through the hands of Solomon before any other prince was allowed to purchase commodities or goods.

10.29.10—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

10.29.14—shekels—From what little we know about the culture in the time of David and Solomon, a shekel of silver weighed about 4 tenths of an ounce. Six hundred shekels, then would be equal to about 15 pounds of silver. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, each chariot sold for about $8880.00 in today’s market; each horse sold for about $2220.00.

10.29.33—Hittites—Heth is identified as the progenitor of the Hittites, a people who at one time ruled much of modern Turkey and Syria.
10.29.39—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

Chapter 11

1. But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; 1 Kgs. 11
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11.1 It is with great difficulty that we read this account of Solomon’s departure from the commandments of the Lord God of Israel. How and when this departure began we may only speculate. His marriage to Pharaoh’s daughter took place when the young king was no more than nineteen years of age. He had, apparently, married Naamah, Rehoboam’s mother, five years before when he was made vice-regent with his father. Maintaining that these relationships were mere political expediencies does nothing to ameliorate the conduct.

11.1.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.1.13—Pharaoh—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

11.1.17—Moabites—The posterity of the son of Lot’s eldest daughter. When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot pledged their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

11.1.18—Ammonites—The posterity of the son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.1.19—Edomites—A descendant of Esau, the brother of Jacob. It is likely that Esau’s nickname was already in place during his lifetime and that because of his hair, which was abundant and serendipitously the same color as the stew that he made for Isaac. Who would have the temerity to mock such a ferocious man by giving him a sobriquet that was founded in foolishness? Certainly no man living in Esau’s company. Jacob would not have done so for a variety of reasons, not the least of which was that he was kindly, and not a naturally inclined mocker.

11.1.20—Zidonians—The inhabitants of Zidon and environs. Zidon is an alternative spelling for Sidon, a city presently located in the nation of Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre.

11.1.22—Hittites—Heth is identified as the progenitor of the Hittites, a people who at one time ruled much of modern Turkey and Syria.
11.2 Although one might argue that most of these wives came from clans that were closely related to the House of Israel, yet these cousins were and had been for many generations idolaters of the worst dye. One of the groups to whom Solomon turned, the Hitites, were under edict from the Lord. The whole of that society was to be completely eradicated from among the Israelites. One wonders at the logic that would permit such deviations from the commandments of God.

11.2.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.2.39—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiahar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.3 Although the plurality of wives is not in and of itself an evil, it is clear that Solomon’s motivations for receiving this many consorts into his immediate family were not borne of godly aspirations. These excesses were and are unacceptable to the hearts and minds of the disciples of Jesus Christ and have been condemned by the prophets of God.

11.3.11—concubines—It is clear that concubines were legal wives of the patriarchs; that is to say, like Hagar who was Abraham’s wife. The concubines enjoyed many of the same rights and blessings as wives so long as their husbands lived. After he died, however, they were no longer entitled to the same material or spiritual blessings they enjoyed earlier. Likewise their children did not inherit portions of their father’s estate as did those children from mothers who were called wives rather than concubines. This is not a matter of sexual immorality, but rather a cultural more having to do with material inheritance.

11.4 There is a superior translation for this verse.

For it came to pass, when Solomon was old, his wives turned away his heart after other gods: and he fortified cities for himself in Judah and in Israel.

2. Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods:

3. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and
heart after other gods; and his heart was not perfect with the Lord his God, and it became as the heart of David his father. (JST, 1 Kings 11:4)

Again, what is condemned here are the excesses that Solomon and David engaged in. In nothing did David offend God in taking multiple wives, except in the case of Bathsheba, the wife of Uriah. This violation of the law of chastity constituted adultery, plain and simple. David’s heart no longer was constrained by the bounds and limitations that the Lord had set. Solomon’s heart also exceeded that which was permissible.

11.4.7—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.4.36—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.5 Following after Ashtoreth would have involved great immoral practices. If Solomon did not engage in them himself, he apparently facilitated their practices within his kingdom. The great abomination of the Ammonites was infanticide.

11.5.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.5.5—Ashtoreth—Often spelled Ashtaroth. One of the principal gods of the Phoenicians and of the Canaanites. Ashtaroth is sometimes thought of as representing the moon while Baal, the sun, served as Ashtaroth’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

11.5.10—Zidonians—The inhabitants of Zidon and environs. Zidon is an alternative spelling for Sidon, a city presently located in the nation of Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre.

11.5.13—Milcom—Elsewhere Molech. The god of the Ammonites. Historians are divided as to the manner in which sacrifices were accomplished. Jewish tradition asserts that the image was made of brass with a face of a calf. Small children were placed within the image and consumed by the fire that was kindled there. The god was similar to Chemosh, that which pertained to the Moabites, cousins of the Ammonites.

11.5.18—Ammonites—The posterity of the son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of
Moab and Edom.

11.6 There is a superior translation for this verse.

And Solomon did evil in the sight of the Lord, as David his father, and went not fully after the Lord. (JST, 1 Kings 11:6)

Any illusions that the children of men may have had regarding the contrasting conduct of David and Solomon are entirely dashed by the Joseph Smith Translation of this and other verses in the present chapter.

11.6.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.6.20—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.7 There is a superior translation for this verse.

Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. (JST, 1 Kings 11:7)

This, of course, was a blatant violation of the commandments of God. If infanticide was practiced at these altars built for the worship of Molech and Chemosh, then Solomon has dug himself an extremely deep hole from which he may not be able to extricate himself. These altars were constructed upon what we call the mount of Olives today.

11.7.3—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.7.9—Chemosh—the primary god of the Moabites and the Ammonites. It was sometimes identified with Baal-peor and Baal-zebub.

11.7.13—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

11.7.20—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of

6. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. (JST, 1 Kings 11:6)

7. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. (JST, 1 Kings 11:7)
11.7.23—Molech—Elsewhere Milcom. The god of the Ammonites. Historians are divided as to the manner in which sacrifices were accomplished. Jewish tradition asserts that the image was made of brass with a face of a calf. Small children were placed within the image and consumed by the fire that was kindled there. The god was similar to Chemosh, that which pertained to the Moabites, cousins of the Ammonites.

11.7.30—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.8 Did Solomon merely provide the materials for these offerings or did he present himself at the various altars? We may discover that this subtlety has little of any effect on the judgment of his soul.

11.9 Solomon was a gifted man, a servant of God who had been graced with the powers and authority of the Melchizedek priesthood. The Lord God of his fathers had visited with him twice. The first time was at Gibeon when the Lord extended the great blessings of wisdom, wealth, and peace. The second took place at the dedication of the Temple at Jerusalem seven years later.

11.9.7—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.9.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.10 Again, we are not privy to precisely when Solomon turned out of the path of righteousness and began, first, to tolerate the worship of foreign gods and, then, to facilitate the practices. This is a grievous tragedy that befell a good man. At the heart of Solomon’s departure from the truth was that he began to think that his personal wisdom was as great as God’s. The further he persisted in his infatuation with increasing his bevy of wives and concubines, the greater the loss of the influence and power of the Spirit of God in his life. It was merely a matter of time until he would begin committing grave offenses against God and man.

11.11 The Lord had said something similar to Saul through the prophet Samuel, that his kingdom would pass not to his son, but to his neighbor. Thus, the prophecy regarding David’s ascent to the throne of Israel. The servant referred to here would be Jeroboam, the Ephraimite, who drew away the northern tribes of Israel from the rule of Rehoboam, the son of Solomon. Jeroboam apparently had been the collector of taxes in the inheritances lands of Ephraim prior to the death of Solomon.

11.11.6—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.11.23—statutes—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

11.12 The Lord God had promised David that his son would have relative peace during his reign, a period of time in which the Temple could be built. Solomon’s son, from whom a large measure of the kingdom would be wrested, was Rehoboam.

11.12.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.13 The royal line that was to lead to the Messiah would be preserved for a long time, clearly establishing the precedence of the tribe of Judah and that of the house of David. The northern kingdom under Jeroboam would quickly descend into greater apostasy than that which Solomon had brought about. Therefore Jerusalem would become a bastion of relative righteousness. The Temple would also be preserved until the Babylonian captivity.

11.13.19—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.13.25—Jerusalem’s—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of

10. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12. Notwithstanding in thy days I will not do it for David thy father’s sake: but I will rend it out of the hand of thy son.

13. Howbeit I will not rend away all the kingdom: but will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake which I have chosen.
the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

11.14 It seems clear that the three adversaries who labored against Solomon, Hadad, Rezon, and Jeroboam, could all be considered possible candidates for being the “servant” who was to rend a goodly portion of the kingdom of Israel from Solomon’s son. Like Saul, Solomon did everything to keep these opponents at bay.

11.14.9—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.14.10—Hadad—A surviving member of the royal house of Edom during the rule of David. During one of the major conflicts between Israel and Moab, Joab entered into the land and summarily dispatched every male he could find. Hadad fled to Egypt where he was entertained by Pharaoh until David had died. Hadad sought to reestablish his dynasty toward the end of Solomon’s reign. Hadad was allowed to trouble Solomon in his apostasy.

11.14.12—Edomite—A descendant of Esau, the brother of Jacob. It is likely that Esau’s nickname was already in place during his lifetime and that because of his hair, which was abundant and serendipitously the same color as the stew that he made for Isaac. Who would have the temerity to mock such a ferocious man by giving him a sobriquet that was founded in foolishness? Certainly no man living in Esau’s company. Jacob would not have done so for a variety of reasons, not the least of which was that he was kindly, and not a naturally inclined mocker.

11.15 The history explaining the antipathy that Hadad felt toward the house of David continues. David’s foray into Edom is mentioned in passing, but the details that are given here appear nowhere else in the scriptures (see 2 SM-C 8.14).

11.15.7—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.15.10—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

11.15.12—Joab—The second of three sons borne to Zeruiah, David’s
sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

11.16 Again, we have no detailed account of this massacre save for that which appears here. One wonders if Joab initiated the extermination of the Edomite males without consulting with David first. This would not be beneath him.

11.16.5—Joab—The second of three sons borne to Zeruiah, David’s sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaiah after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

11.16.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.16.19—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

11.17 And thus was a scion of the royal house of Edom preserved. Mulek, one of the many sons of king Zedekiah was likewise preserved at the time that the Babylonians overthrew the city of Jerusalem.

16. (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17. That Hadad fled, he and certain Edomites of his father’s servants with him, to go into Egypt;
11.17.2—Hadad—A surviving member of the royal house of Edom during the rule of David. During one of the major conflicts between Israel and Moab, Joab entered into the land and summarily dispatched every male he could find. Hadad fled to Egypt where he was entertained by Pharaoh until David had died. Hadad sought to reestablish his dynasty toward the end of Solomon’s reign. Hadad was allowed to trouble Solomon in his apostasy.

11.17.7—Edomites—A descendant of Esau, the brother of Jacob. It is likely that Esau’s nickname was already in place during his lifetime and that because of his hair, which was abundant and serendipitously the same color as the stew that he made for Isaac. Who would have the temerity to mock such a fercious man by giving him a sobriquet that was founded in foolishness? Certainly no man living in Esau’s company. Jacob would not have done so for a variety of reasons, not the least of which was that he was kindly, and not a naturally inclined mocker.

11.17.17—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

11.18 There is a superior translation for this verse.

And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him victuals, and gave him land. (JST, 1 Kings 11:18)

We cannot explain adequately why the king of Egypt was as receptive to Hadad as he was. Hadad would rise to great prominence in Egypt. He was given Pharaoh’s sister-in-law to wife and became an extraordinarily wealthy man.

11.18.6—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

11.18.10—Paran—The wilderness of Paran constitutes the northeastern third of the Sinai peninsula. The wilderness of Shur lay to the north, the wilderness of Etham to the west, and the wilderness of Sin to the south. In other places in the scriptures it is referred to as Elparan.

11.18.24—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

11.18.26—Pharaoh—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

11.19 Again, we are hard-pressed to explain the great favor bestowed upon Hadad while in the royal court of Pharaoh. It is interesting that this Pharaoh’s successor gave his daughter to Solomon as his first wife.

11.19.2—Hadad—A surviving member of the royal house of Edom during the rule of David. During one of the major conflicts between Israel and

18. And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.
Moab, Joab entered into the land and summarily dispatched every male he could find. Hadad fled to Egypt where he was entertained by Pharaoh until David had died. Hadad sought to reestablish his dynasty toward the end of Solomon’s reign. Hadad was allowed to trouble Solomon in his apostasy.

11.19.10—Pharaoh—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

11.19.27—Tahpenes—The queen of Egypt whose sister became the wife of Hadad, the surviving member of the royal house of Edom in the days of David.

11.20 One wonders at the precise relationship that Tahpenes had with Genumath. Did she serve as nurse to her sister’s child? Had Hadad’s wife died in childbirth?

11.20.5—Tahpenes—The queen of Egypt whose sister became the wife of Hadad, the surviving member of the royal house of Edom in the days of David.

11.20.8—Genumath—The son of Hadad and the sister of Tahpenes, queen of Egypt. We know nothing more of this scion of the royal house of Edom.

11.20.15—Pharaoh’s—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

11.21 David died in the year of Adam 2881 and according to our progressing chronology, Joab departed mortality a year later. It would appear that shortly thereafter Hadad chose to return to Edom. He then spent the next 22 years strengthening his political and military position. It was sometime after Solomon’s 40th birthday that Hadad began to fully oppose Israelite rule.

11.21.3—Hadad—A surviving member of the royal house of Edom during the rule of David. During one of the major conflicts between Israel and Moab, Joab entered into the land and summarily dispatched every male he could find. Hadad fled to Egypt where he was entertained by Pharaoh until David had died. Hadad sought to reestablish his dynasty toward the end of Solomon’s reign. Hadad was allowed to trouble Solomon in his apostasy.

11.21.6—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

11.21.8—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.21.15—Joab—The second of three sons borne to Zeruiah, David’s sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time and eventually took command of the entire army. Joab took the life of David’s rebellious son, Absalom, when the latter rebelled against his father’s rule. He also treacherously murdered Amasa, his military replacement as commander in chief after the debacle of Absalom’s death. He eventually was slain by Benaiah.

20. And the sister of Tahpenes bare him Genumath his son, whom Tahpenes weaned in Pharaoh’s house: and Genumath was in Pharaoh’s household among the sons of Pharaoh.

21. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.
after he involved himself in a conspiracy to put Adonijah on the throne instead of Solomon. He was a great warrior, but a vicious and unprincipled man.

11.21.26—Pharaoh—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

11.22 The massacre of his family had deeply impressed the boy Hadad. His flight into Egypt preserved his life, but being a pretender to a throne was not sufficient for him. He reasserted himself and then began to worry Solomon when the latter’s spirituality began to wane.

11.22.2—Pharaoh—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

11.23 Although Rezon was dispossessed during the reign of David, yet it was not until the latter part of the reign of Solomon that he became a serious threat.

11.23.8—Rezon—The son of Eliadah who became an adversary of Solomon after the latter fell into apostasy. Rezon had been a native of Zobah. When Hadadezer was overthrown by David and the armies of Israel, Rezon became an outlaw in and around Damascus in Syria.

11.23.12—Eliadah—The father of Rezon, one of the major antagonists of Solomon during the latter part of his reign.

11.23.18—Hadadezer—The son of Rehob, king of Zobah who attempted to make incursions into the lands held by the children of Israel. For his pains he was completely routed and his kingdom plundered.

11.23.21—Zobah—A region of Syria that lay between Gilead and the Euphrates River.

11.24 Rezon gradually acquired more power until he became the ruler of the city of Damascus. Like Hadad he did not become a problem for Solomon until the latter part of the king of Israel’s reign.

11.24.14—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.24.18—Zobah—A region of Syria that lay between Gilead and the Euphrates River.

11.24.16—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

11.25 The effectiveness of Rezon’s opposition to Solomon did not manifest itself until late in the reign of David’s son.

11.25.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

22. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

23. And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24. And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.
It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.25.12—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.25.17—Hadad—A surviving member of the royal house of Edom during the rule of David. During one of the major conflicts between Israel and Moab, Joab entered into the land and summarily dispatched every male he could find. Hadad fled to Egypt where he was entertained by Pharaoh until David had died. Hadad sought to reestablish his dynasty toward the end of Solomon’s reign. Hadad was allowed to trouble Solomon in his apostasy.

11.25.26—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

11.26 Jeroboam would come to oppose the son of Solomon based on the prophecy of Ahijah the prophet, who testified that Jeroboam would be able to take control of the northern ten tribes of the House of Israel. He would not prove faithful to the commandments of God, however.

11.26.2—Jeroboaam—the son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

11.26.6—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

11.26.8—Ephrathite—Generally speaking, an Ephrathite is thought of as resident of ancient Bethlehem. Many modern scholars, however, suggest that this particular reference should be rendered “Ephraimites”, that Jeroboam and his family ought to be thought of as having descended from the second son of Joseph.

11.26.10—Zereda—A city or region within the tribal inheritance of Ephraim.

26. And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon’s servant, whose mother’s name was Zeruah, a widow woman, even he lifted up his hand against the king.

1 Kgs. 11:26–43
DNTC 3 494
11.26.11—*Solomon’s*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.26.17—*Zeruah*—The mother of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, the husband of Zeruah, Nebat, was dead.

11.27 At the time that Solomon was fortifying Jerusalem, he made Jeroboam the overseer of the tribe of Ephraim. As Jeroboam was returning from his meeting with the king, the prophet Ahijah approached the young man with the revelation that he one day would be the ruler of a large portion of the House of Israel. At some point, Solomon learned of the prophecy and determined to deprive Jeroboam of his life. Jeroboam would flee to Egypt and would not return until after the king’s death.

11.27.15—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.27.17—*Millo*—A landmark associated with the city of Jerusalem upon which much of the fortifications of the city were built.

11.27.26—*David*—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.28 The appointment of Jeroboam seemed natural enough to Solomon, but he would soon discover that the young man from Ephraim would prove to be a threat to his own dynasty.

11.28.4—*Jeroboam*—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

11.28.12—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

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

28. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.
11.28.33—Joseph—The twelfth child and eleventh son born to Jacob, and the firstborn son of Jacob and Rachel. When Reuben, Leah’s firstborn, transgressed the law of chastity with Bilhah, he lost the blessings of the firstborn. Those blessings then passed to Joseph who was the firstborn son of Jacob’s second wife, Rachel, notwithstanding the fact that he was considerably younger than his siblings.

11.29 While Jeroboam visited Jerusalem, he had bought a new piece of clothing of some sort. Ahijah would use the garment as an object lesson as to what was to eventually transpire with the kingdom of Israel.

11.29.10—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

11.29.14—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

11.29.17—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

11.29.18—Ahijah—Elsewhere Ahiah. One of the great prophets of Israel who predicted Jeroboam’s rise to power and afterwards his fall. In conjunction with the latter, Ahijah testified that the son of Jeroboam, Abijah, would not survive the illness which had taken hold of him.

11.29.20—Shilonite—A native of the city of Shiloh, a city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

11.30 Although we cannot speak with certainty, the new garment was probably a cloak of some kind, probably purchase to celebrate his new assignment as the overseer of the tribe of Ephraim. The destruction of the clothing must have been extremely distressing to the young man.

11.30.2—Ahijah—Elsewhere Ahiah. One of the great prophets of Israel who predicted Jeroboam’s rise to power and afterwards his fall. In conjunction with the latter, Ahijah testified that the son of Jeroboam,

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

30. And Ahijah caught the new garment that was on him, and rent it in twelve pieces:
Abijah, would not survive the illness which had taken hold of him.

11.31 Abijah begins the message from the Lord God to Jeroboam. The two tribes that would remain under the rule of Rehoboam were probably Judah and Simeon.

11.31.5—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

11.31.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.31.30—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.32 Abijah continues to communicate the message from the Lord God to Jeroboam. The one tribe that remained with Rehoboam, in addition to the tribe of Judah, was probably Simeon.

11.32.10—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.32.14—Jerusalem’s—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an

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

32. (But he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the city which I have chosen out of all the tribes of Israel:)}
offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

11.32.28—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.33 Ahijah continues to communicate the message from the Lord God to Jeroboam. There is a superior translation of this verse.

Because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and my statutes, and my judgments, and his heart is become as David his father; and he repenteth not as did David his father, that I may forgive him. (JST, 1 Kings 11:33)

David repented all that he could while in mortality, and to the degree that it was possible, the Lord God forgave him. Solomon, however, simply went from one point of disobedience to another.

11.33.10—Ashtoreth—Often spelled Ashhtaroth. One of the principal gods of the Phoenicians and of the Canaanites. Ashhtaroth is sometimes thought of as representing the moon while Baal, the sun, served as Ashhtaroth’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

11.33.15—Zidonians—The inhabitants of Zidon and environs. Zidon is an alternative spelling for Sidon, a city presently located in the nation of Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre.

11.33.16—Chemosh—The primary god of the Moabites and the Ammonites. It was sometimes identified with Baal-peor and Baal-zebub.

11.33.21—Moabites—The posterity of the son of Lot’s eldest daughter. When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of

1 Kgs. 11:33
JST
AF 464
this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peon. We need not delve into the manner in which they were worshipped.

11.33.23—Milkon—Elsewhere Molech. The god of the Ammonites. Historians are divided as to the manner in which sacrifices were accomplished. Jewish tradition asserts that the image was made of brass with a face of a calf. Small children were placed within the image and consumed by the fire that was kindled there. The god was similar to Chemosh, that which pertained to the Moabites, cousins of the Ammonites.

11.33.30—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.33.51—Statutes—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

11.33.57—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.34 Ahijah continues to communicate the message from the Lord God to Jeroboam. There is a superior translation of this verse.

Howbeit I will not take the whole kingdom out of his hand, but I will make him prince all the days of his life, for David my servant’s sake, whom I chose, because he kept my commandments and my statutes in that day. (JST, 1 Kings 11:34)

David had been faithful in all things save for the affair regarding Uriah and his wife. There were attendant blessings associated with David’s willing obedience, notwithstanding the great tragedy that befell him that destroyed much of his eternal prospects.

11.34.26—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.34.40—Statutes—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

11.35 Ahijah continues to communicate the message from the Lord God to Jeroboam. There is a superior translation of this verse.

But I will take the kingdom out of his son’s hand, and will give unto thee ten tribes. And unto his son will I give one tribe. (JST, 1 Kings 11:35)

Again, it would appear that Rehoboam would be left with the tribes of Simeon and Judah.

11.36 Ahijah continues to communicate the message from the Lord God to Jeroboam. There is a superior translation of this verse.

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

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

35. And unto his son will I give one tribe, that David my servant may have a light alway before me in
That David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. (JST, 1 Kings 11:36)

The Temple had been part of David's covenant with the Lord that it would be an expression of his faith forever. The promise also had respect unto the promise that the Messiah would come through David's line.

11.36.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.36.22—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

11.37 Ahijah continues to communicate the message from the Lord God to Jeroboam.

11.37.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

11.38 Ahijah continues to communicate the message from the Lord God to Jeroboam. There is a superior translation of this verse.

And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do right in my sight, to keep my statutes and my commandments, as David my servant did in the day that I blessed him; I will be with thee, and build thee a sure house as I built for David, and gave Israel unto thee. (JST, 1 Kings 11:38)

So long as David was faithfully obedient to the commandments of God, the promise

Jesus, the city which I have chosen me to put my name there.

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

38. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. 1 Kgs. 11:38 JST
promises that the Lord had promised him were in place. Jeroboam could obtain the same blessings upon the same principles.

11.38.32—statutes—The Hebrew word which is here translated as "statutes" derives from roots that mean "appointed, custom, manner, ordinance, due, law, measure".

11.38.37—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.38.61—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

11.39 Ahijah concludes the message from the Lord God to Jeroboam. There is a superior translation of this verse.

And for the transgression of David, and also for the people, I have rent the kingdom, and for this I will afflict the seed of David, but not forever. (JST, 1 Kings 11:39)

The house of David would persist, but along the way they would be frequently punished for their wickedness. Solomon sinned after the fashion of David and therefore was punished in much the same way.

11.39.10—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.40 One wonders how it was that Solomon discovered that Jeroboam was to the servant that would wrest the greater part of the kingdom from his son Rehoboam. It seems most likely that, unlike David, Jeroboam could not resist revealing the contents of the Lord's message through Ahijah. Solomon, therefore, was almost immediately aware of the threat.

11.40.1—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba's wish that her young son Solomon would be David's political heir. Solomon would ascend to the throne of Israel before his father's death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, includ-

39. And I will for this afflict the seed of David, but not for ever. 1 Kgs. 11:39

JST

40. Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.
ing the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.40.6—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

11.40.13—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

11.40.15—Shishak—The first Pharaoh to be mentioned by name in the scriptures. Scholars are mixed in their opinions as to who this particular king of Egypt might have been, although several have speculated about the matter. We are at a loss to explain the relationship between this Shishak and Solomon’s father-in-law. We are also in a quandary as to the relationship between Shishak and Hadad.

11.41 Obviously much of the material recorded in 1 Kings about the son of David was drawn from records to which we no longer have direct access. The book of Proverbs and related texts were also probably taken from the original texts preserved from Solomon’s time.

11.41.8—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.42 According to our established chronology, Solomon’s reign as the sovereign of Israel began in the Adamic year 2882, two years after he was made joint-regent with his father. The forty year reign ended with his death in the 2992nd year after our first parents were driven from the Garden of Eden. Solomon was 56 years of age.

11.42.5—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

11.42.8—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley

41. And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42. And the time that Solomon reigned in Jerusalem over all Israel was forty years.

1 Kgs. 11:41
AF 501
JC 120
MD 454
EM 2:845
and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

11.42—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean "he will rule as God; the prince that prevails with God”.

11.43 The following chronological chart summarizes the material found in the first eleven chapters of 1 Kings. “S.Yr”, of course, gives the age of Solomon when each of the events occurred. The rebellions of Hadad, Rezon, and Jeroboam appear to have taken place sometime between the years 2906 and 2920, but we cannot be any more specific at this time.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>S.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2866</td>
<td>0</td>
<td>Solomon is born</td>
<td>2 Sam. 12:24</td>
</tr>
<tr>
<td>2880</td>
<td>14</td>
<td>David makes Solomon joint-regent</td>
<td>1 Kgs. 1:32–40</td>
</tr>
<tr>
<td>2880</td>
<td>14</td>
<td>Solomon marries Naamah (?)</td>
<td></td>
</tr>
<tr>
<td>2881</td>
<td>15</td>
<td>David dies (70)</td>
<td>1 Kgs. 2:10–11</td>
</tr>
<tr>
<td>2881</td>
<td>15</td>
<td>Rehoboam is born (?)</td>
<td>1 Kgs. 14:21</td>
</tr>
<tr>
<td>2882</td>
<td>16</td>
<td>Solomon formally ascends throne (16)</td>
<td>1 Kgs. 2:12</td>
</tr>
<tr>
<td>2882</td>
<td>16</td>
<td>Death of Adonijah</td>
<td>1 Kgs. 2:13–25</td>
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<tr>
<td>2882</td>
<td>16</td>
<td>Banishment of Abiathar</td>
<td>1 Kgs. 2:26–27</td>
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<tr>
<td>2882</td>
<td>16</td>
<td>Death of Joab</td>
<td>1 Kgs. 2:28–34</td>
</tr>
<tr>
<td>2885</td>
<td>19</td>
<td>Death of Shimei</td>
<td>1 Kgs. 2:36–46</td>
</tr>
<tr>
<td>2885</td>
<td>19</td>
<td>Marriage to Pharaoh’s daughter</td>
<td>1 Kgs. 3:1</td>
</tr>
<tr>
<td>2886</td>
<td>20</td>
<td>Sacrifices at Gibeon</td>
<td>1 Kgs. 3:4</td>
</tr>
<tr>
<td>2886</td>
<td>20</td>
<td>The foundations of Temple Laid</td>
<td>1 Kgs. 6:1</td>
</tr>
<tr>
<td>2893</td>
<td>27</td>
<td>Temple completed</td>
<td>1 Kgs 6:38</td>
</tr>
<tr>
<td>2893</td>
<td>27</td>
<td>Solomon’s palace begun</td>
<td>1 Kgs 9:10</td>
</tr>
<tr>
<td>2906</td>
<td>40</td>
<td>Solomon’s place completed</td>
<td>1 Kgs. 9:10</td>
</tr>
<tr>
<td>2922</td>
<td>56</td>
<td>Solomon dies</td>
<td>1 Kgs 11:42</td>
</tr>
</tbody>
</table>

We may assume that Solomon’s life ended somewhat prematurely because of his extreme lifestyle. His excesses associated with his marital circumstances were undoubtedly accompanied by excesses in other venues as well. Later in the narrative we will discover that the king was extremely corpulent during the

43. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.
latter part of his reign.
11.43.2—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.
11.43.14—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.
11.43.18—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

Chapter 12

1. And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.
ing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12.2 There is a superior translation for this verse.

And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt.) (JST, 1 Kings 12:2)

On the day that Solomon had given Jeroboam charge of the tribe of Ephraim, the prophet Ahijah met him in the wilderness and prophesied that Jeroboam would one day rule over ten of the tribes of Israel. Solomon heard of this prophecy and sought to destroy Jeroboam. Jeroboam then fled to Egypt to preserve his life and remained there until after Solomon’s death.

12.2.7—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

12.2.11—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

12.2.16—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

12.2.29—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

12.3 If we have been correct in our assumption about Rehoboam’s rationale for being crowned in Shechem, we may here suppose that the elders of Ephraim were infuriated at the erstwhile king’s flagrant disregard for their feelings. They entered into a correspondence with Jeroboam in exile and invited him to return with their support.

12.3.8—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

12.3.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the

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2. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt.)

3. That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying.

1 Kgs. 12:2
JST

1 Kgs. 12:3,16
EM 2:705
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.
12.3.19—Rehoboam—The son of Solomon and Naamah, an Ammonite
princess. Rehoboam succeeded his father on the throne of Israel and
then was deprived of the ten northern tribes by his adversary Jeroboam
of the tribe of Ephraim. He ruled for seventeen years.

12.4 We do not know if Rehoboam knew anything about Ahijah’s prophecy
regarding the ascendency of Jeroboam’s star on the political horizon. If so,
then his belligerence toward the northern tribes was even more egregious than
it already appears. The request was legitimate. While it was true that Solomon
had raised levies in order to pay Hiram the king of Tyre for the cedar, fir, and
other building materials, yet Solomon had also annually received hundreds of
millions of dollars of revenue from other sources. There was no serious need
for the tax burden during the latter part of Solomon’s rule.

12.5 Again, we should probably hear this reply in tones of distain. Rehoboam
is simply flexing what he thought were his political muscles to have the
representatives from the northern tribes wait. In fact, he was revealing himself
to be the arrogant fool that he was.

12.6 The put the very best face on the narrative, Rehoboam at least went
through the motions of consulting with his father’s advisors. As it will be seen,
however, Rehoboam had no intention of being anyone’s servant.
12.6.3—Rehoboam—The son of Solomon and Naamah, an Ammonite
princess. Rehoboam succeeded his father on the throne of Israel and
then was deprived of the ten northern tribes by his adversary Jeroboam
of the tribe of Ephraim. He ruled for seventeen years.
12.6.12—Solomon—The youngest son of David and Bathsheba, the daugh-
ter of Ammiel (sometimes Eliam). At the death of Absalom, David
granted Bathsheba’s wish that her young son Solomon would be David’s
political heir. Solomon would ascend to the throne of Israel before his
father’s death as a response to the machinations of Adonijah, Abiathar,
and Joab. Solomon would extend the boundaries of the kingdom of
Israel and expand the infrastructure of the nation considerably, includ-
ing the building of the great Temple in Jerusalem. Later in life, Solo-
mon engaged in excesses that would endanger his salvation.

12.7 The old counselors who had attended Solomon apparently had already

4. Thy father made our yoke griev-
ous: now therefore make thou the
grievous service of thy father, and
his heavy yoke which he put upon
us, lighter, and we will serve thee.

5. And he said unto them, Depart
yet for three days, then come again
to me. And the people departed.

6. And king Rehoboam consulted
with the old men, that stood before
Solomon his father while he yet
lived, and said, How do ye advise
that I may answer this people?

7. And they spake unto him, say-
experienced some misgivings about the fiscal policies of the old king. The taxation of the House of Israel had been unnecessary after a certain point, but Solomon could not bring himself to lessen the burden. The problem with their counsel, at least from Rehoboam’s point of view, is that he would be acceding to the wishes of a body of men whom he already despised. The advice was appropriate and wise; Rehoboam could not bring himself to be either.

12.8 After receiving what Rehoboam probably considered as odious counsel from his father’s counselors, the young king turned to his friends and associates who were just as arrogant and worldly minded as he was. His friends would counsel him in the very worst possible course of action he could take if he wished to hold on to the northern tribes.

12.9 No doubt Rehoboam first regaled his friends with the advice that he had received from his father’s counselors before asking their counsel. The young men knew which way the wind was blowing in the matter and told the young king exactly what he wanted to hear. The king’s companions were not statesmen nor did they have any natural compassion for others. They were as foolish as Rehoboam.

12.10 The young men framed Rehoboam’s reply to the elders of the northern tribes in unmistakable terms. Tradition holds that later in life Solomon was quite corpulent, a fat man who had lost control of all of his appetites. Rehoboam was to tell the elders of Israel that when he was done taxing the children of Israel that his little finger would be as big around as his father’s thighs. Needless to say, this was not only a great insult to the princes of Israel, it also manifested great disrespect to Solomon. The arrogance of the young man knew no bounds and he seemed to be ever ready to wield his glib tongue against those whom he disliked.

12.11 The counsel of Rehoboam’s young friends was grotesque and certainly the product of childish minds. The elders of Israel would easily see through the bravado and reject his rule altogether. For all of Jeroboam’s faults, and he was encumbered by many, he at least treated his fellows with some respect. The king would no doubt be surprised as the reaction of the people. He would be helpless to do anything about it.

12.12 We might suppose that Jeroboam and the elders of Israel were well aware of the king’s perulance.

12.12.2—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

12.13—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

12.13 Rehoboam was a vain and foolish man, devoid of the spirit of God. If he perceived wisdom when he heard it, he was not of a mind to follow in its footsteps. This lack of spirituality and common decency would be his undoing.

12.14 Rehoboam and the elders of Israel were well aware of the king’s perulance.

12.14.1—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

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12.14 Rehoboam was a vain and foolish man, devoid of the spirit of God. If he perceived wisdom when he heard it, he was not of a mind to follow in its footsteps. This lack of spirituality and common decency would be his undoing.

12.15 If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

12.16 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

12.17 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

12.18 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father’s loins.

12.19 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12.20 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

12.21 And the king answered the people roughly, and forsook the old men’s counsel that they gave him;
12.14 The taxation of the children of Israel had been onerous for forty years. One might argue that this was something that the people might simply become accustomed to, but this was clearly not the case. No matter what they did, the people could not make enough to prosper on their own, any surplus being confiscated by those who managed the levy. Rehoboam not only promised more of the same, he swore to increase the burdens.

12.15 The Lord had done no injustice to Rehoboam. The king had distanced himself from the spirit of the Lord and was left unto himself. With that lack of spirituality he facilitated the rebellion of the northern tribes almost from the instant that he assumed the throne.

12.15.27—Abijah—Elsewhere Ahiah. One of the great prophets of Israel who predicted Jeroboam’s rise to power and afterwards his fall. In conjunction with the latter, Abijah testified that the son of Jeroboam, Abijah, would not survive the illness which had taken hold of him.

12.15.29—Shilonite—A native of the city of Shiloh, a city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

12.15.31—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

12.15.35—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

12.16 There is a superior translation for this verse.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel departed into their tents. (JST, 1 Kings 12:16)

The elders of Israel determined to have no dealings with the truculent son of Solomon and affected their revolution with Jeroboam at their head.

12.16.4—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

12.16.5—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

12.16.6—Isaac—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.
It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God.”

12.16.24—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

12.16.33—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

12.17 In addition to the tribe of Judah, Rehoboam undoubtedly bore sway over the tribe of Simeon that lay to the south.

12.17.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12.17.14—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of

17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.
Pharez and Zerah.

12.17.15—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

12.18 Adoram had been a longstanding government official. It is noteworthy that Rehoboam did not send any of his young friends to receive the taxes from the northern tribe. Any illusions regarding his presence in Shechem as the king over all Israel were quickly overthrown by the reality that he had extremely offended those among whom Zehoboam had been residing.

12.18.3—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

12.18.5—Adoram—Thought to be the same as Adoniram, the receiver of taxes during the rule of David and Solomon. If true, his name appears as Hadoram in 2 Chronicles. This is, of course, scholarly speculation and Adoniram may have been, and probably was, a completely different person.

12.18.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12.18.36—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

12.19 The two segments of the House of Israel will not be reunified under one king until the second coming of the Lord Jesus Christ.

12.19.2—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
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would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.
12.19.8—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.
12.19.10—11—this day—That is to say, until the day that the narrator was
composing the text that we presently have as 1 Kings.

12.20 Jeroboam was made king over ten of the tribes of Israel; Rehoboam had
the rest, which would mean two tribes. Judah and Simeon are the likely
candidates. Simeon had been for a long time effectively marginalized and was
probably almost indistinguishable from Judah by the time the rebellion took
place. We have concluded elsewhere that this coronation took place in the year
of Adam 2922 (see 22.0).
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12.20.11—Jeroboam—The son of Nebat and Zeruah, of the tribe of
Ephraim, who rose to sit upon the throne of the kingdom of Israel
while Solomon’s son sat upon the throne of Judah. He opposed Solo-
mon for a time, but eventually fled to Egypt. After the death of the
king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abomina-
tions of all sorts to keep his citizens from resorting to the Temple in
Jerusalem.

12.20.39—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
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12.20.44—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
the reign of David the King. His posterity would include the mortal
Messiah, the Lord Jesus Christ, who will reign over the children of men
throughout the Millennium and in the eternities. His name mean
“praised, celebrated”. The marriage of Judah to the daughter of Shuah
took place about the year 2221, the year that Jacob returned to the land
of Canaan and was living in Succoth east of the river Jordan. He was
probably 19 at the time. We do not know why he did not marry while
in the land of Padanaram. The daughter of Shuah died about the
Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zerah.

12.21 There is a superior translation for this verse.

And when Rehoboam was come to Jerusalem, he assembled all the
house of Judah, with the tribe of Benjamin, a hundred and fourscore
thousand chosen men, which were warriors, to fight against the house
of Israel, to bring the kingdom again to Rehoboam the son of Solomon.
(JST, 1 Kings 12:21)

It is unlikely that Rehoboam had complete rule over all of the tribe of Ben-
jamin, even though there were some of them who served in the standing army.

12.21.5—Rehoboam—The son of Solomon and Naamah, an Ammonite
princess. Rehoboam succeeded his father on the throne of Israel and
then was deprived of the ten northern tribes by his adversary Jeroboam
of the tribe of Ephraim. He ruled for seventeen years.

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12.21.19—Benjamin—the thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

12.21.36—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12.21.47—Solomon—the youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

12.22 Surely the Lord God will do nothing without revealing it unto His servants the prophets.

12.22.8—Shemaiah—A prophet of the Lord God of Israel who warned Rehoboam, the son of Solomon, to not pursue military action against the northern kingdom of Israel after the rebellion of Jeroboam. Only portions of his written record are preserved in the narrative of the Old Testament.

12.23 This constitutes the commandment of the Lord God to Shemaiah the prophet.

12.23.3—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and

22. But the word of God came unto Shemaiah the man of God, saying.

23. Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of
then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

12.23.7—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiahar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

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12.24 The Lord God made it clear in no uncertain terms that the establishment of the northern kingdom of Israel had been allowed because of the apostasy of Solomon and that Rehoboam could gain nothing by trying to circumvent the mind and will of the Lord in this matter.

12.24.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12.25 Jeroboam established Shechem as his capital city. Penuel was raised up about 26 miles due east of the capital, on the boundary between the tribal inheritances of Manasseh and Gad.

12.15.2—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

12.15.4—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

12.15.7—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

12.15.18—Penuel—Linguists assure us that “Penuel” is a variant spelling of “Peniel”. This was the second name given in this particular location. The first had been Mahanaim because of the instructions given by the angels that would ultimately preserve Jacob’s company from the potential devastating power of Esau and his men. The name literally means the “face of God”. We should also probably assume that the name is in reference to the nearby river which elsewhere is called the Jabbok.

12.26 Jeroboam was faced with a serious political problem, in that the children of Israel desired to go up to the great Temple at Jerusalem to worship. He was determined to provide an alternative form of worship that would overwhelm those desires. His course of action would lead to the complete destruction of the northern ten tribes, at first spiritually and then temporally.

12.26.2—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

12.26.16—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25. Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26. And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27. If this people go up to do
12.27 Jeroboam suffered from extreme paranoia just as those who had preceded him. He could not directly compete with the House of the Lord. He did not have the resources to do so. But he could change the manner of the worship, or at least focus on some of the practices that Solomon had introduced that appealed to the spirit of the natural man.

12.27.16—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

12.27.31—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

12.27.34—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean "praised", celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

12.28 Aaron had made a golden calf in the wilderness before mount Sinai. The practices that accompanied the worship were extraordinarily immortal. Jeroboam had no hesitancy in enslaving his people sexually to his rule.

12.28.9—calves—Most scholars have concluded that the gods made on this occasion were images of Apis, the Egyptian god of divine protection and virility.

12.28.26—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

12.28.31—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12.28.41—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

12.29 Thus the children of Israel could engage in the illicit practices of idolatry whether on the north or on the south of the kingdom.

12.29.7—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

12.29.14—Dan—A city formerly named Laish that was overrun by portions of the tribe of Dan when they discovered that their inheritance lands west of Judah and Benjamin were too small for their numbers. This was one of the northernmost posts of the House of Israel in the land of promise.

12.30 We may only speculate about the tendency of the children of Israel to prefer Dan over Bethel. The sins would have been the same at either place.

12.30.18—Dan—A city formerly named Laish that was overrun by portions of the tribe of Dan when they discovered that their inheritance lands west of Judah and Benjamin were too small for their numbers. This was one of the northernmost posts of the House of Israel in the land of promise.

12.31 There is a superior translation of this verse.

And he made a house of high places, and made priests of the lowest of people, which were not of the sons of Levi. (JST, 1 Kings 12:31)

Jeroboam had neither the manpower nor the means to build a house like unto that which Solomon had raised up in Jerusalem. He did make the practices at the places of worship carnally enticing, however.

12.31.11—priest—By definition, the priests of Israel were all descendants of Aaron and his sons.

12.31.25—Levi—The third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount

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

30. And this thing became a sin: for the people went to worship before the one, even unto Dan.

31. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

1 Kgs. 12:31
JST
Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means “joined”. We know nothing of his marriage nor of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

12.32 The dedication of Jeroboam’s house of worship took place on the anniversary of the dedication of the Temple in Jerusalem.

12.32.2—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

12.32.9—Month—This is the same as Bul mentioned above in 1 Kings 6:38 which typically occurs in the ancient Jewish calendar about the same time as October and November do in modern calendars. Bul is considered to be the eighth month of the ecclesiastical year. After the Babylonian captivity, the names of many of the months changed. Bul is known today as Cheshvan or Marcheshvan.

12.32.24—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

12.32.35—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

12.32.39—calves—Most scholars have concluded that the gods made on this occasion were images of Apis, the Egyptian god of divine protection and virility.

12.32.50—priests—By definition, the priests of Israel were all descendants of Aaron and his sons. Of course, these were nothing of the sort.

12.33 Jeroboam carefully made his plans so that he might provide the children of Israel with a celebration that would replace the one that had been held in

32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.
Jerusalem for nearly thirty-five years in honor of the great Temple of Solomon. We are not told how closely he modeled his altars on those of the Tabernacle or the Temple.

12.33.12—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

12.33.40—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.1 Jeroboam acted as his own priest at the altars that he had fabricated in conjunction with the golden calves. The burning of incense was in mockery of the that which was burnt upon the Altar of Incense in the Holy Place of the Tabernacle and the Temple. We have no idea who this particular prophet, seer, and revelator was.

13.1.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

13.1.19—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

13.1.21—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, fifteen day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

Chapter 13

1. And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.
who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

13.2 Let no one doubt that the servants of God can know of events many generations in the future with extraordinary detail. There were no less than fifteen kings that reigned in Jerusalem between the days of Rehoboam and those of Josiah; a period lasting more than three hundred years. This constitutes only one of scores of such prophecies that have been this specific.

13.2.32—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

13.2.33—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdrælon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

13.3 Certainly those who stood with Jeroboam could have easily dismissed such a prophecy. As the years passed, the cynics would have pointed to the fact that no king had been born in Jerusalem by the name of Josiah. Generation after generation of mockers would have maligned the faithful in Israel. The prophet, however, provided a sign that would transpire that very day, a signal that all that had been prophesied against that place would be fulfilled.

13.4 At one moment Jeroboam was offering incense; in the next he was attempting to slay the prophet of the Lord God of Israel. That blasphemous and murderous hand shivered before everyone’s eyes. He was temporarily crippled, the prophet restoring his hand at the king’s humble request. The sign did not end there, however.

13.4.8—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

13.4.24—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

2. And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee.

3. And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.
13.5 We are not told of what sort of material the altar was made, but it probably was made of brass, in similitude of the altars of the Temple at Jerusalem. At the moment of the prophet’s utterance, the altar split in two, all of the contents spilling out upon the ground. This whole scene must have been stunning to those who witnessed it. Jeroboam would remember it for some time.

13.6 Jeroboam’s implementation of idolatry had been a political ploy, a way to preserve the loyalty of the children of Israel to him rather than the king of Judah. He had come to the throne of Israel as the result of divine intervention. The prophet Ahijah had testified of his eventual ascent to the throne of the northern kingdom. Jeroboam had initially been angry at the prophet’s opposition against the altars of the false religion that he had implemented, but when his own life and health became imperiled he realized that it would be impossible to pursue a negative course of action against the man of God. The fact that the prophet hailed from the kingdom of Judah was not lost on Jeroboam.

13.7 The prophet from the land of Judah had been given specific instructions as to how he should conduct himself during his mission to the king of Israel. Here he is faithful to those instructions as Jeroboam sought to entertain him.

13.8 The city of Bethel was not far from the city of Jerusalem, perhaps no more than ten or twelve miles. The prophet was expected to fast during his journey to Bethel, a mission that would last no more than a day or so. During his journey to the king, he had partaken of no food or drink along the way. We may expect that he was somewhat parched when the king offered to refresh him. Yet the man would not receive nourishment from Jeroboam.

13.9 The Lord God had been quite specific about the prophet’s itinerary. The man of God was to avoid consuming anything that pertained to his idolatrous cousins. In addition, he was to take a circuitous route in conjunction with his return to Judah. So far he had been obedient.

13.10 We may only vainly speculate about the prophet’s choice of roads. All we may say with certainty is that he travelled north to Bethel and then south to Jerusalem.

13.10.16—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

13.11 One has to ask the question as to why, if there were already a prophet in Bethel, the Lord God sent another from the land of Jerusalem. As will be seen below, the man had not fallen on hard times spiritually, for angels were still being sent to him to give him counsel.

13.11.6—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

13.11.8—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

5. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6. And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king’s hand was restored him again, and became as it was before.

7. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9. For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10. So he went another way, and returned not by the way that he came to Bethel.

11. Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, then they told also to their father.
12.12 The old prophet undoubtedly wished to know more about the man who had been involved in the events that had crippled and healed the king, together with the destruction of the altar at Bethel. In addition, we will learn that an angel came to the old man and gave him instructions as to what he should do.

12.12.26—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

13.13 At this point we cannot tell exactly what the motives of the old prophet were, but whether driven by curiosity or revelation the man was willing to make a great personal effort to bring the man of the God back to Bethel for a season.

13.14 So far as we can tell, the man of God from the land of Judah had done nothing to offend God. One must needs ask the question, however, as to why the man was sitting beneath the tree instead of pursuing his journey.

13.14.29—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

13.15 The old prophet makes his invitation to the man of God from the land of Judah, an invitation that had first been extended by Jeroboam, the king of Israel.

13.16 The man of God from the land of Judah at least knows what he is to say while in and around Bethel. By this time, however, the man must have been extraordinarily hungry and certainly had been brought to extremity for want of water or anything else to drink. He no doubt is in the second day of his fast.

13.17 The instructions were clear and it would appear that thus far the man from Judah had strictly obeyed all that the Lord God of his fathers had spoken unto him. The task and the deprivation, however, had evidently weakened him. Perhaps this was one of the reasons why he rested beneath the oak tree.

13.18 There is a superior translation of this verse.

12. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14. And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15. Then he said unto him, Come home with me, and eat bread.

16. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17. For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18. He said unto him, I am a stranger, and will keep none of thy house.
He said unto him, I am a prophet also, even as thou, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water, that I may prove him; and he lied not unto him. (JST, 1 Kings 13:18)

The old prophet did not lie to the man from the land of Judah, as the inspired version clearly states. What perhaps troubles us here is why the man of God needed to be tested in any way after completing the most important aspects of his mission. The decision to return to Bethel would be the man’s undoing. The prophet from Bethel made it abundantly clear that his appearance to the man under the tree was part of a divine test. Why does the prophet not pass it? Is it his hunger and thirst that drives him out of his appointed path? We cannot say, but he is nonetheless persuaded to not complete his task as he had been instructed. He did not endure to the end.

13.18.8—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

13.19 The man of God from Judah gave up on his return trip to Judah, probably only a few miles from having accomplished his task with exact obedience. This would prove to be a painful lesson and a cautionary tale for all of those who would be the Lord’s messengers.

13.20 Having broken his vow, the prophet from Judah was about to be chastened by his Lord. The old prophet from Bethel would be the mouthpiece in his judgment.

13.20.21—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

13.21 From whom had the man from Judah received his instructions? Had not the word of the Lord God of Israel whispered to him the manner in which His message was to be delivered to Jeroboam? The man from Judah had been persuaded to deviate from the plan that had been revealed to him, most likely because of the opportunity to slack his thirst and hunger at the home of another prophet. We cannot pick and choose among the commandments of the Lord.

13.21.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

13.22 The man of God from Judah had been expressly disobedient to the commandments of the Lord, not unlike the man that he had been called upon to censure. Jeroboam had justified his course of action in what he thought was necessary to preserve his kingdom. The prophet had thought to justify himself as well, perhaps thinking to preserve his own life. In both cases, what was

19. So he went back with him, and did eat bread in his house, and drank water.

20. And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21. And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,
wanting was faith in the promises of God. The Lord had promised Jeroboam that he and his family would prosper so long as he kept the commandments of God. The prophet from Judah was promised that if he were faithful, he too would overcome all obstacles. Neither of the two completely believed their God and suffered greatly as a result.

13.22.31— carcass — This is an alternative spelling for the word “carcass” in 16th century orthography.

13.23 The old prophet from Bethel no doubt felt extreme sorrow for the fate of the man from Judah. He did all within his power, however, to supply his acquaintance with all that he needed to return home. We do not know if the prophet of Bethel knew precisely when the fulfillment of his prophecy would take place. We should suspect, however, that he did not.

13.23.27— prophet — A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

13.24 The prophet from the land of Judah was slain by the lion, but the wild beast did nothing to maul the corpse, nor did it attempt to destroy the animal upon which the man had been riding. It is wonderfully notable as well that the ass did not flee from the scene.

13.24.18— carcass — This is an alternative spelling for the word “carcass” in 16th century orthography.

13.25 The scene must have stunned the men as they passed by on their way to Bethel. They did nothing to retrieve the man’s body, but quickly avoided any encounter with the lion or contact with the corpse.

13.25.9— carcass — This is an alternative spelling for the word “carcass” in 16th century orthography.

13.25.33— prophet — A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

13.26 There is a superior translation of this verse.

And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord; therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto me. (JST, 1 Kings 13:26)

The man of God from Judah had received his instructions directly from the Lord God of Israel. When the prophet failed to abide by all of the conditions that the Lord’s commandments had delineated, the prophet from Bethel was divinely inspired to chastise him and pronounce the Lord’s judgment upon him. The death of the man at the claws of the lion was a clear fulfillment of the judgment that the old prophet from Bethel had made. What was left to do was to fulfill the rest of the prophecy which was that he would not be buried in the tomb of his fathers. The old prophet from Bethel would see to that.

13.26.4— prophet — A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

13.27 No doubt the men who passed by the death scene mentioned the strange sight of both the ass and the lion standing next to the corpse. This undoubt-
tedly revealed to the old prophet that this was sad end of the his acquaintance from the land of Judah.

13.28 This would have been a strange sight indeed. The fact that the man from Judah had been killed and yet not devoured was extraordinary. In addition, the ass had not been injured, nor had it been frightened away by the lion.

13.28.7—carcase—This is an alternative spelling for the word “carcass” in 16th century orthography.

13.29 The old prophet went to great lengths to provide for the man of God from the land of Judah. There was no satisfaction in watching a fellow servant of the Lord God suffer at the hands of the Lord of hosts.

13.29.3—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

13.29.7—carcase—This is an alternative spelling for the word “carcass” in 16th century orthography.

13.30 The old prophet from Bethel might have made an attempt to return the man’s corpse to the land of Judah, save for that aspect of the revelation that stated that he would not be buried in the tombs of his fathers. Thus, the old prophet did all in his power to provide for the man as best he could.

13.30.5—carcase—This is an alternative spelling for the word “carcass” in 16th century orthography.

13.31 The old prophet looked upon the man of God from Judah as a fellow servant, notwithstanding the fact that he had been disobedient to the strict commandment of the Lord. He looked upon the man as a great prophet, one who had been blessed exceedingly by the spirit of God and the power of the priesthood. The old prophet knew that he did not have long to live and felt that it would be an honor for him to be laid alongside the man from Judah.

13.32 The old prophet from Bethel knew that the prophecy of the man of God from Judah was true and testified that in the process of time every word would come to pass.

13.32.17—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

13.32.33—Samaria—The land that was initially ruled by Jeroboam after his split from the Rehoboam after the death of Solomon. The capital of this kingdom was also referred to as Samaria, a city establish about six miles northwest of Shechem.

13.33 Here was a man who had presented to him three great signs, tokens of the power of God and of the displeasure of the Lord with his conduct. He continued, however, in his own fear, attempting in his own perverted way to bind the hearts of his people to him and the forms of worship he had established. He chose, in addition, to become the head of this false church.

13.33.4—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solo-

28. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30. And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!

31. And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:

32. For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

33. After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.
mon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

13.33.20—priests—By definition, the priests of Israel were all descendants of Aaron and his sons. Of course, these were nothing of the sort.

13.34 It was this attempt to take matters into his own hands that caused him to lose all, including the promised dynasty.

13.34.1—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.1 Jeroboam had been called to serve as the king of Israel by the Lord God of his fathers through the prophet Ahijah. Jeroboam could not content himself with the promises of God and sought for other methods of preserving the kingdom unto himself and his family. His course of action brought the whole northern kingdom of Israel under condemnation.

14.1.4—Ahijah—The son of Jeroboam, the first king of Israel, who died in his childhood as prophesied by Ahijah the prophet.

14.1.8—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.2 It is a fool’s errand to attempt to deceive a servant of God as adroit as was Ahijah. But Jeroboam feared that Ahijah would not admit him into his presence.

14.2.2—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.2.29—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

14.2.33—Ahijah—Elsewhere Ahijah. One of the great prophets of Israel

Chapter 14

1. At that time Abijah the son of Jeroboam fell sick. 1 Kgs. 14

2. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.
who predicted Jeroboam’s rise to power and afterwards his fall. In conjunction with the latter, Ahijah testified that the son of Jeroboam, Abijah, would not survive the illness which had taken hold of him.

14.3 The gifts were modest because Jeroboam’s wife was not presenting herself as the queen of Israel.

14.3.8—cracknels—Perforated flat bread; unleavened bread of the type that was used during the Passover.

14.3.11—cruse—In reference to a jug or bottle; one designed to carry liquids.

14.4 We have not been able to pinpoint the time when Ahijah revealed to Jeroboam that he would one day rule over ten of the tribes of Israel, but it was probably sometime after the Temple and the palace were completed and Solomon’s death, a sixteen year span. Neither can we determine precisely when Jeroboam’s son became ill. All we can say for certain is that when Jeroboam and Ahijah first met, the prophet had good vision. When Jeroboam’s wife ventured to Shiloh, Ahijah’s age had caught up with him.

14.4.2—Jeroboam’s—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.4.11—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

14.4.18—Ahijah—Elsewhere Ahijah. One of the great prophets of Israel who predicted Jeroboam’s rise to power and afterwards his fall. In conjunction with the latter, Ahijah testified that the son of Jeroboam, Abijah, would not survive the illness which had taken hold of him.

14.5 Ahijah was indeed blind, but he was not without sensitivity. The Lord God revealed to him precisely what Jeroboam was about and who the woman was that had entered into his home in Shiloh.

14.5.6—Ahijah—Elsewhere Ahijah. One of the great prophets of Israel who predicted Jeroboam’s rise to power and afterwards his fall. In conjunction with the latter, Ahijah testified that the son of Jeroboam, Abijah, would not survive the illness which had taken hold of him.

14.5.11—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the

3. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

4. And Jeroboam’s wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

5. And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.
northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.6 We cannot say whether Jeroboam’s wife was naturally duplicitous, but it is clear that the whole situation was completely defused by Ahijah’s preemptive salutation.

14.6.6—Ahijah—Elsewhere Ahijah. One of the great prophets of Israel who predicted Jeroboam’s rise to power and afterwards his fall. In conjunction with the latter, Ahijah testified that the son of Jeroboam, Abijah, would not survive the illness which had taken hold of him.

14.6.28—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.7 The prophecy of Ahijah to Jeroboam’s wife begins. Jeroboam’s wife had not yet uttered a word, thus saving her the opprobrium of becoming a deceiver in the presence of a prophet. Ahijah will be quite clear and candid in his exposition regarding his protégé. One wonders if Jeroboam’s wife had any trouble relaying the prophet’s words to her husband.

14.7.3—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.7.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.8 The prophecy of Ahijah to Jeroboam’s wife continues. There is a superior translation for this verse.

6. And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

7. Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8. And rent the kingdom away from the house of David, and gave 1 Kgs. 14:8 JST
And rent the kingdom away from the house of David and gave it thee, because he kept not my commandments. But thou hast not been as my servant David, when he followed me with all his heart only to do right in mine eyes. (JST, 1 Kings 14:8)

Jeroboam had been given the opportunity to ascend the throne of Israel because of the conduct of Solomon (during whose reign his was appointed) and that of his son Rehoboam (from whom ten of the tribes were taken). Jeroboam had followed the example of Solomon in introducing false religion and abominable practices among the children of Israel. There was little that could be said of his rule, however, that emulated the righteousness of either Solomon or David when they were attempting to live uprightly.

14.8.10—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

14.9 The prophecy of Ahijah to Jeroboam’s wife continues. Although there can be no effective excuse that can be made for Solomon’s conduct, most of his personal departure from the worship of the Lord God of his fathers came as a result of his attempt to keep his foreign wives happy. Jeroboam had been proactively trying to corrupt his people with immoral rituals in order to subvert their spiritual desires to worship their God. Jeroboam was a deliberate enticer to wickedness; Solomon was not.

14.10 The prophecy of Ahijah to Jeroboam’s wife continues. Jeroboam and his followers had become no better than the alien nations that had inhabited the land when Joshua and the children of Israel had first entered into the land of promise. The whole of the seven Canaanite nations listed by the Lord were to be utterly destroyed by the Israelite, every man, woman, and child. The other heathens who dwelt in the land were to be dealt with differently. Every male was to be slain and the women and girls were to be integrated into the families of the conquerors. This latter punishment was to befall Jeroboam and his house. Here also the scattering of Israel is predicted.

14.10.11—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.10.33—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.11 The prophecy of Ahijah to Jeroboam’s wife continues. The destruction that would come upon Jeroboam’s kingdom would be so complete and sudden that there would be no one left to bury the dead.

14.11.5—Jeroboam—the son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.12 The prophecy of Ahijah to Jeroboam’s wife continues. Jeroboam’s wife was told that as soon as her feet crossed the threshold of her own home, her son would perish of the sickness with which he had been afflicted. One wonders how quickly she returned to her husband.

14.13 The prophecy of Ahijah to Jeroboam’s wife continues. We do not know exactly how old the boy was, but we may suggest that he had reached the age of accountability and was faithful unto the Lord. By the same token, we may say that he was probably less than thirteen years of age because he was still considered a child.

14.13.3—Israel—the name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.13.15—Jeroboam—the son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the
northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.14 The prophecy of Ahijah to Jeroboam’s wife continues. This prophecy would be literally fulfilled in the days of Baasha, one of the tribe of Issachar who rose up in rebellion against Nadah, the son of Jeroboam. When he came to power, he methodically destroyed every trace of the family of Jeroboam.  

14.14.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.14.19—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.15 The prophecy of Ahijah to Jeroboam’s wife continues. The river reeds were rooted in the mud and soft banks of the riverbed. A persistent flood will easily carry the reeds away to another place where some of them might be allowed to grow. Thus is the scattering of Israel.

14.15.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay

14. Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15. For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

1 Kgs. 14:15  
AF 318, 323, 326
to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.15.38—river—The scattering of Israel certainly took them away from the river Jordan, but the image here is quite expansive. Where the Lord God is speaking of the river Euphrates or the Nile, the effect is the same.

14.16 The prophecy of Ahijah to Jeroboam’s wife concludes. The scattering of Israel and the destruction of the house of Jeroboam would come because of their personal and collective sins.

14.16.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.16.12—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.17 The fulfillment of the prophecies of Ahijah began immediately.

14.17.2—Jeroboam’s—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.17.10—Tirzah—A city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the

16. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17. And Jeroboam’s wife arose, and departed, and came to Tirzah; and when she came to the threshold of the door, the child died;
kingdom of Judah at the death of Solomon.

14.18 Apparently the boy was well known among the tribes of the northern Kingdom. He probably was the eldest son of Jeroboam, and thus the heir.

14.18.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God.”

14.18.27—Ahijah—Elsewhere Ahijah. One of the great prophets of Israel who predicted Jeroboam’s rise to power and afterwards his fall. In conjunction with the latter, Ahijah testified that the son of Jeroboam, Abijah, would not survive the illness which had taken hold of him.

14.18.29—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

14.19 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

14.19.8—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.19.22—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

14.19.30—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The

18. And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19. And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.
scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.20 According to our present chronology, the rebellion of the northern ten tribes under Jeroboam took place 2922 years after Adam and Eve were cast out of the Garden of Eden. The year that he died and Nadab his son became king would have been about 2944 (see 22.0).

14.20.5—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam. Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.20.19—Nadab—The son of Jeroboam, the first king of the northern kingdom of Israel. He would reign two years and then fall at the battle of Gibbethon at the hands of Baasha.

14.21 The reign of Rehoboam, according to our proposed chronology, began the Adamic year 2922 and ended with his death in 2939. His mother may have been a direct descendant of the son of Lot, but it is likely that she was an Israelite who lived in the conquered lands of the Ammonites.

14.21.2—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

14.21.6—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

14.21.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the
Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zerah.

14.21.28—Jerusalem—A city located about 32 miles from the Mediterra-
nean Sea and 18 miles from the Jordan River and the northern tip of
the Dead Sea. Once the city was captured by the children of Israel from
the Jebusites, it served as the capital of the kingdom of Israel and Judah
for many centuries. Jerusalem sits aside of several prominences includ-
ing mount Moriah, where Abraham was commanded to take Isaac as an
offering unto the Most High God, and mount Zion. The Kidron Valley
and the Mount of Olives lie immediately to the east. The traditional
sites of Calvary and the Garden Tomb lie immediately to the north.
The king at the time of the initial entry into the land of promise was
Adonizedek.

14.21.42—Israel—The name given to Jacob, the younger twin born to
Isaac and Rebekah, and the brother of Esau. Much has been made of
the naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

14.21.53—Naamah—The first wife of Solomon and the mother of Reho-
boam. It seems clear that Naamah married Solomon when the latter
was about fourteen years of age, about the time that Solomon was made
vice-regent with his father David. She was of noble blood hailing from
the land of Ammon which had been inherited by the tribes of Gad and
Manasseh.

14.21.55—Ammonites—Usually understood to be a female descendant of
the son of Lot and his youngest daughter, conceived by subterfuge shortly
after the destruction of Sodom and Gomorrah. He was, therefore, the
brother of Moab and a close kin to the patriarchs Abraham, Isaac, and
Jacob. His posterity settled in the land east of the Jordan River valley,
north of the lands of Moab and Edom.

14.22 We are not told directly how the citizens of the kingdom of Judah
found themselves in apostasy, but certainly the poor example of Solomon in
the latter portion of his life did not help them stay on the path of righteous-
ness. Rehoboam was an arrogant and bellicose man who did not inspire obe-
dience to God.

14.22.2—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
the reign of David the King. His posterity would include the mortal

22. And Judah did evil in the sight of the LORD, and they pro-
vided him to jealousy with their sins which they had committed,
above all that their fathers had done.
Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

14.23 The first of these sites of heathen worship had been built by Solomon to please his many foreign wives. Given that he had a thousand spouses of varying spiritual hues, his apostate conduct did not set a proper example for those who might have been tempted to engage in the rather licentious rituals of the heathens in lieu of the practices dictated by the Law of Moses.

14.24 The spiritual atmosphere had deteriorated in the land of promise, so much so, that the practices of the former inhabitants of the land, for which those inhabitants had been condemned, were openly received by the Israelites apparently without prejudice.

14.24.5—sodomites—In reference to male prostitutes which accompanied the worship of the gods of the Canaanites. These were primarily homosexual partners who participated in the abominations of the heathen religions.

14.24.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.25 This invasion was allowed by the Lord God of Israel because of the great evils that the children of Israel dwelling in the kingdom of Judah had allowed to prosper in their midst. Rehoboam became king in the year of Adam 2922, therefore the attack would have been about 2927 (see 22.0).

14.25.12—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

14.25.14—Shishak—The first Pharaoh to be mentioned by name in the

23. For they also built them high places, and images, and groves, on every high hill, and under every green tree.

24. And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25. And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

1 Kgs. 14:25
AF 348
scriptures. Scholars are mixed in their opinions as to who this particular king of Egypt might have been, although several have speculated about the matter. We are at a loss to explain the relationship between this Shishak and Solomon’s father-in-law. We are also in a quandary as to the relationship between Shishak and Hadad.

14.25.17—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

14.25.21—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

14.26 We do not know for certain to what degree the Temple itself was stripped of its wealth. We should probably assume that the holy compartments were desecrated. Certainly the compartments that had been built around the north, west, and south walls of the Temple were looted. Solomon’s palace would have been completely stripped. Both the 300 shields and the 200 targets made of gold were carried off; we have estimated their value to have been in excess of $126,000,000.00. Certainly the total amount spoiled from the Temple and the palace would be virtually incalculable.

14.26.31—shields—The Hebrew word which is here translated as “shields” derives from roots that mean “buckler, protector”.

14.26.35—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

14.27 A poor substitute, but the replacement of the golden shields with ones made of a material that resembled the originals, at least at a distance, is completely consistent with what we know of the personality of Rehoboam.

14.27.3—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

14.27.8—brassen—An alternative spelling for the word “brazen”.

14.28 It would appear that the brass shields were put to more practical use than were the golden ones. Rehoboam’s personal guard apparently donned these as they accompanied the king to the Temple. Once their task was completed, the shields were placed back in their place in the forest of Lebanon.

26. And he took away the treasures of the house of the LORD, and the treasures of the king’s house; he even took away all: and he took away all the shields of gold which Solomon had made.

27. And king Rehoboam made in their stead brassen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king’s house.

28. And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.
14.29 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

14.29.8—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

14.29.20—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

14.29.28—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

14.30 No doubt there are copious records to be found that would relate all of the activities that took place in this ancient time. As it stands presently, the accounts provided are quite terse. The reigns of Rehoboam and Jeroboam ran concurrently for no more than fifteen years, from about 2924 to about 2939; that is to say, from the rebellion of Jeroboam to the death of Rehoboam.

14.30.6—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

14.30.8—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.31 The reign of Rehoboam, according to our proposed chronology, began the Adamic year 2922 and ended with his death in 2939. His mother may have been a direct descendant of the son of Lot, but it is likely that she was an Israeliite who lived in the conquered lands of the Ammonites. The death of Rehoboam and the ascendance of Abijam would have taken place about 2939 years after Adam and Eve left the Garden of Eden (see 22.0).

14.31.2—Rehoboam—The son of Solomon and Naamah, an Ammonite princess. Rehoboam succeeded his father on the throne of Israel and then was deprived of the ten northern tribes by his adversary Jeroboam of the tribe of Ephraim. He ruled for seventeen years.

14.31.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.
14.31.23—Naamah—The first wife of Solomon and the mother of Rehoboam. It seems clear that Naamah married Solomon when the latter was about fourteen years of age, about the time that Solomon was made vice-regent with his father David. She was of noble blood hailing from the land of Amnon which had been inherited by the tribes of Gad and Manasseh.

14.31.25—Ammonites—Usually understood to be a female descendant of the son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

14.31.27—Abijam—Elsewhere Abijah. The son of Rehoboam, the first king of Judah after the reign of Solomon, and Maachah, the daughter of Abishalom. He ruled for three years, the whole time attempting to recover the subservience of the kingdom of Israel. His rule of Judah coincided with that of Jeroboam in the kingdom of Israel between the Adamic years 2939 and 2942.

15.1 Abijam, the son of Rehoboam, began his reign over the kingdom of Judah 2939 years after Adam and Eve left the Garden of Eden. There are some chronological difficulties that present themselves here. Rehoboam, king of Judah, began his reign when Solomon his father died. The rebellion of Jeroboam, he who would become king of Israel, took place sometime after Rehoboam ascended the throne. Rehoboam lived and ruled another seventeen years, after which his son Abijam was crowned king of Judah. How can this be the eighteenth year of Jeroboam’s reign if he began his rule after Rehoboam who only reigned seventeen years? What is absent from the textual calculations is the number of months beyond the anniversary of a king’s crowning that he died. All we can do is hypothesize. For the sake of argument, we will assume that Rehoboam was crowned in March 2922 and Jeroboam took commanded of the northern tribes six months later in October 2922. Rehoboam died seventeen years later in 2939 and Abijam ascended the throne of Judah. If the death and crowning took place in November 2939, Jeroboam indeed would have been entering into his eighteenth year. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 22.0).

15.1.8—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.1.12—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

15.1.14—Abijam—Elsewhere Abijah or Abia. The son of Rehoboam, the first king of Judah after the reign of Solomon, and Maachah, the daughter of Abishalom. He ruled for three years, the whole time attempting to recover the subservience of the kingdom of Israel. His rule of Judah coincided with that of Jeroboam in the kingdom of Israel between the
Adamic years 2939 and 2942.

15.1.16—**Judah**—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.2 Abijam ruled in Jerusalem over the kingdom of Judah from the Adamic year 2939 until 2942, at which time his son Asa ascended the throne (see 22.0).

15.2.6—**Jerusalem**—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

15.2.12—**Maachah**—The third wife of Rehoboam, the first king of Judah after Solomon. She is identified as the daughter of Uriel of Gibeah in 2 Chronicles 13:1–2. It would seem reasonable to assume that she was, therefore, the granddaughter of Abishalom, elsewhere called Absalom, rather than his daughter. She was an idolatress.

15.2.16—**Abishalom**—Elsewhere Absalom. He is thought to be the same as Absalom the beloved but rebellious son of David. If so, he was the eldest son of David and Maacah, the princess of Geshur. He was born in Hebron. He took great personal offense at the sexual violation of his sister Tamar at the hands of Amnon. He oversaw the execution of Amnon and then fled for his life to Syria. He eventually returned to the land of Israel only to foment a rebellion against his father. Absalom is subsequently slain by Joab, the captain of David’s military forces.

15.3 There is a superior translation for this verse.

And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with the Lord his God, as the Lord commanded David his father. (JST, 1 Kings 15:3)

Abijam was no better than Rehoboam his father in observing to keep the commandments of the Lord God of Israel. His rule was mercifully short. Note that in the inspired version of this verse that David’s heart was not perfect before the Lord, even though he had been commanded to be so inclined.

15.3.32—**David**—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

2. Three years reigned he in Jerusalem. And his mother’s name was Maachah, the daughter of Abishalom.

3. And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

1 Kgs. 15:3  
JST  
1 Kgs. 15:3–5, 11  
EM 1:360
15.4 The Temple had been part of David’s covenant with the Lord that it
would be an expression of his faith forever. The promise also had respect unto
the promise that the Messiah would come through David’s line.

15.4.3—David’s—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

15.4.15—Jerusalem—A city located about 32 miles from the Mediterra-
nean Sea and 18 miles from the Jordan River and the northern tip of
the Dead Sea. Once the city was captured by the children of Israel from
the Jebusites, it served as the capital of the kingdom of Israel and Judah
for many centuries. Jerusalem sits aside of several prominences includ-
ing mount Moriah, where Abraham was commanded to take Isaac as an
offering unto the Most High God, and mount Zion. The Kidron Valley
and the Mount of Olives lie immediately to the east. The traditional
sites of Calvary and the Garden Tomb lie immediately to the north.
The king at the time of the initial entry into the land of promise was
Adonizedek.

15.5 There is a superior translation for this verse.

Because David did right in the eyes of the Lord, and turned not aside
from all that he commanded him, to sin against the Lord; but repented
of the evil all the days of his life, save only in the matter of Uriah the
Hittite, wherein the Lord cursed him. (JST; 1 Kings 15:5)

Notwithstanding the forfeiture of all of the blessings of eternal life, David still
did all that was within his power to repent and seek forgiveness for all of the
sins that could be forgiven. The murder of Uriah was a problem that could
not be surmounted as far as an inheritance in the Celestial Kingdom of God is
concerned.

15.5.2—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

15.5.37—Uriah—The husband of Bathsheba and one of the prominent
military leaders of the children of Israel. He was one of thirty men
chosen to be David’s bodyguard.

15.5.39—Hittite—Heth is identified as the progenitor of the Hittites, a
people who at one time ruled much of modern Turkey and Syria.

15.6 The hostilities that had existed between the kingdoms of Judah and Israel
had taken place throughout the life of Abijam, Rehoboam’s son.

15.6.6—Rehoboam—The son of Solomon and Naamah, an Ammonite
princess. Rehoboam succeeded his father on the throne of Israel and
then was deprived of the ten northern tribes by his adversary Jeroboam
of the tribe of Ephraim. He ruled for seventeen years.

15.6.8—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim,
who rose to sit upon the throne of the kingdom of Israel while Solo-
mon’s son sat upon the throne of Judah. He opposed Solomon for a
time, but eventually fled to Egypt. After the death of the king, Jeroboam
returned home and raised a rebellion against Rehoboam, Solomon’s
son. As king, Jeroboam quickly destroyed the spiritual life of the
northern ten tribes by introducing religious abominations of all sorts to
keep his citizens from resorting to the Temple in Jerusalem.

15.6.13—his—That is to say, the life of Abijam, Rehoboam’s son.

4. Nevertheless for David’s sake
did the LORD his God give him a
lamp in Jerusalem, to set up his son
after him, and to establish
Jerusalem:

5. Because David did that which
was right in the eyes of the LORD,
and turned not aside from any
thing that he commanded him all
the days of his life, save only in the
matter of Uriah the Hittite.

6. And there was war between
Rehoboam and Jeroboam all the
days of his life.
15.7 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

15.7.8—Abijam—Elsewhere Abijah. The son of Rehoboam, the first king of Judah after the reign of Solomon, and Maachah, the daughter of Abishalom. He ruled for three years, the whole time attempting to recover the subservience of the kingdom of Israel. His rule of Judah coincided with that of Jeroboam in the kingdom of Israel between the Adamic years 2939 and 2942.

15.7.20—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

15.7.28—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.7.36—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.8 The burial place for Abijah may have been either Bethlehem or adjacent to the capital. Asa’s rule began in the Adamic year 2942 (see 22.0)

15.8.2—Abijam—Elsewhere Abijah. The son of Rehoboam, the first king of Judah after the reign of Solomon, and Maachah, the daughter of Abishalom. He ruled for three years, the whole time attempting to recover the subservience of the kingdom of Israel. His rule of Judah coincided with that of Jeroboam in the kingdom of Israel between the Adamic years 2939 and 2942.

15.8.15—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

15.8.17—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.9 This verse presents similar chronological problems as those brought forward in the first verse of this chapter. We are told that Abijam began his reign in the eighteenth year of Jeroboam’s rule. Thereafter he ruled for three years which should have been during the twenty-first year of Jeroboam’s reign. By using a similar argument proffered before, the problem may be satisfactorily

7. Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8. And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9. And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.
resolved. For the sake of argument, we will assume that Rehoboam was crowned in March 2922 and Jeroboam took command of the northern tribes six months later in October 2922. Rehoboam died seventeen years later in 2939 and Abijam ascended the throne of Judah. If the death and crowning took place in November 2939, Jeroboam indeed would have been entering into his eighteenth year, albeit only for a month. It seems certain that Abijam died in 2942, but during which month? Did he reign a full three years? If we suppose that Abijam died in September 2242, Asa would have ascended to the throne of the kingdom of Judah during the twentieth year of the rule of Jeroboam, albeit toward the end of that year. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel.

15.9.7—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.9.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.9.12—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.9.14—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.10 Asa ruled in Jerusalem over the kingdom of Judah beginning in the 2942nd year since Adam and Eve departed the Garden of Eden and continued until the 2983rd year. Asa and Jeroboam were concurrent kings for only two years; Jeroboam died in the Adamic year 2944 (see 22.0).

15.10.9—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

15.10.12—mother’s—We should probably read "grand-mother’s" here.

15.10.15—Maachah—The third wife of Rehoboam, the first king of Judah after Solomon. She is identified as the daughter of Uriel of Gibea in 2 Chronicles 13:1–2. It would seem reasonable to assume that she was, therefore, the granddaughter of Abishalom, elsewhere called Absalom, rather than his daughter. She was an idolatress.

15.10.19—Abishalom—Elsewhere Absalom. He is thought to be the same as Absalom the beloved but rebellious son of David. If so, he was the eldest son of David and Maacah, the princess of Geshur. He was born in Hebron. He took great personal offense at the sexual violation of his sister Tamar at the hands of Amnon. He oversaw the execution of Amnon and then fled for his life to Syria. He eventually returned to the land of Israel only to foment a rebellion against his father. Absalom is subsequently slain by Joab, the captain of David’s military forces.

15.11 There is a superior translation for this verse.

And Asa did right in the eyes of the Lord, as he commanded David his father. (JST, 1 Kings 15:11)

No doubt the reign of Asa was a welcome relief from the previous two kings of Judah. Note that in the inspired version of this verse that David’s heart was not necessarily perfect before the Lord, but he had been commanded to be so inclined.

15.11.2—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.11.16—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

15.12 There is a superior translation for this verse.

And he took away the sodomites out of the land, and removed all the idols that his fathers had made; and it pleased the Lord. (JST, 1 Kings 15:12)

10. And forty and one years reigned he in Jerusalem. And his mother’s name was Maacah, the daughter of Abishalom.

11. And Asa did that which was right in the eyes of the LORD, as did David his father.

1 Kgs. 15:11
JST

12. And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

1 Kgs. 15:12
JST
The pleasure of the Lord God at the repentance of the king and the nation allowed for blessings unparalleled to befall the citizens of the kingdom of Judah.

15.12.5—sodomites—In reference to male prostitutes which accompanied the worship of the gods of the Canaanites. These were primarily homosexual partners who participated in the abominations of the heathen religions.

15.13 This was a bold step indeed to remove the wife of Rehoboam, and Asa’s grandmother, from her royal station in the kingdom. Asa was not politically minded in this matter; he wished to do that which would please the God of Heaven. An idolatress in a position of authority and esteem could not be allowed to continue lead the children of Israel astray.

15.13.3—Maachah—The third wife of Rehoboam, the first king of Judah after Solomon. She is identified as the daughter of Uriel of Gibeah in 2 Chronicles 13:1–2. It would seem reasonable to assume that she was, therefore, the granddaughter of Abishalom, elsewhere called Absalom, rather than his daughter. She was an idolatress.

15.13.5—mother—We should probably read “grand-mother” here.

15.13.23—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.13.33—Kidron—The “Cedron”, or as it is represented in other places in the scripture, the “Kidron”, is the valley which runs north and south between the Temple mount and the Mount of Olives. The name in Hebrew means “dusky place, dark-colored, mourn”. Many linguists and cultural anthropologists have suggested that streambed received this name because it was the place into which the blood of the Temple sacrifices was diverted. It also was the common sewer for the city.

15.14 We may only speculate as to why the high places were not removed over a forty year period of time. The Lord was patient with him, however.

15.14.9—Asa’s—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.15 It is difficult to imagine what Abijam did regarding the Temple treasury. In the fifth year of Rehoboam’s reign, however, the entire complex at Jerusalem, including the Temple and the palace, had been stripped of its gold ornamentations by Shishak, the king of Egypt. Perhaps this was an attempt to at least partially restore the glory of Solomon’s architectural masterpieces.

15.16 After the death of Jeroboam in the Adamic year 2944, his son Nadab became king of Israel. Within two years, however, about the year 2946, a man named Baasha of the tribe of Issachar rebelled against Nadab and killed the king at the battle of Gibbethon. Apparently Nadab did not have sufficient time upon his father’s throne to mount a war against Asa.

15.16.6—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.16.8—Baasha—The son of Abijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern Israel.

13. And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

14. But the high places were not removed: nevertheless Asa’s heart was perfect with the LORD all his days.

15. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16. And there was war between Asa and Baasha king of Israel all their days.
tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

15.16.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.17 Baasha made a great fortress out of Ramah, by which he could control all commerce between his kingdom and that of Asa. His motive was the same as the first king of Israel, Jeroboam, to keep his citizens from being enticed by the former capital, and especially the glory of the Temple. This foray to Ramah is said to have taken place in the 36th year of Asa’s rule, or about the year of Adam 2978 (see 2 CR-C 16.1). This presents another chronological difficulty inasmuch as Baasha only lived until the 28th year of Asa’s reign, dying as he did in the year of Adam 2970. Some scholars have suggested that the years attributed to Asa’s reign should actually be the count from the beginning of the separation of the two kingdoms. If this be the case, then the battle at Ramah took place about the year 2958 since Adam and Eve departed the Garden of Eden. This reckoning, then, would put the Ramah foray in the sixteenth year of the reign of Asa and in the twelfth year of the reign of Baasha. This seems to be the simplest solution, but there is little evidence to substantiate it (see 22.0).

15.17.2—Baasha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

15.17.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.17.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.17.12—Ramah—One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

15.17.26—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.18 The gold and silver to be found in the treasuries of the Temple and the palace had been laid up in store by Abijam and Asa over a period of time, no less than twenty years. We have surmised that Asa’s hiring of Benhadad took place about the Adamic year 2959 (see 22.0).

15.18.2—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.18.44—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him.

15.18.48—Tabrimon—The son of Hezion (perhaps Rezon) who was the father of king Benhadad of Syria. Little more is known of him.

15.18.52—Hezion—Some scholars think that this king of Syria should be identified with Rezon. If so, then Hezion was the son of Eliadah who became an adversary of Solomon after the latter fell into apostasy. Rezon had been a native of Zobah. When Hadadezer was overthrown by David and the armies of Israel, Rezon became an outlaw in and around Damascus in Syria.

15.18.55—Syria—A large territory between Mount Hermon and the...
Euphrates River in Mesopotamia northeast of Palestine.

15.18.59—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

15.19 We are not privy to any treaty or agreement that existed between Abijam and Tabrimon, or between the grandfathers of Behadad and Asa. Apparently, though, there was some sort of understanding between Benhadad and Baasha.

15.19.34—Baasha—The son of Abijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

15.19.37—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.20 While Baasha pursued a course against Judah in the southern reaches of his kingdom, Benhadad began pecking away at the northernmost outposts of his realm. The attacks continued southward to the northern half of the sea of Galilee.

15.20.2—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him.

15.20.6—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.20.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

19. There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20. So Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtali.
It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.20.24—Ijon—A city located in the northern parts of the land of promise, about five miles northwest of Dan.

15.20.26—Dan—A city formerly named Laish that was overrun by portions of the tribe of Dan when they discovered that their inheritance lands west of Judah and Benjamin were too small for their numbers. This was one of the northernmost posts of the House of Israel in the land of promise.

15.20.28—Abelbethmaachah—Elsewhere Abelmaim. A city located in the northern parts of the land of promise, about five miles due west of Dan.

15.20.31—Cinneroth—Thought to be a region immediately surrounding the northern tip of the sea of Galilee.

15.20.37—Naphthali—The sixth child born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means “my wrestling”. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

15.21 We are not told what, if anything, Baasha did to counteract the depredations being conducted by Benhadad.

15.21.7—Baasha—The son of Abijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

15.21.17—Ramah—One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

15.21.22—Tirzah—A city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

15.22 All of the work and material dedicated to the fortifying of Ramah was forfeited to the wilderness. Asa called up a vast army of workers who totally dismantled all that had been done and used the proceeds to build up fortresses of his own.

15.22.3—Asa—The son of Abijah and the grandson of Rehoboam, king of

21. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

22. Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had
Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.22.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.22.20—Ramath—One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

15.22.26—Betha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic Year 2968. His son Elah succeeded him.

15.22.35—Geba—Sometimes rendered Gaba. One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. It was eventually given to the Levites as one of their forty-eight cities in Israel. Some scholars have equated Gaba with Gibeah of Saul; that is to say, the king’s birthplace.

15.22.37—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

15.22.39—Mizpah—Elsewhere Mizpeh. One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. It should not be confused with cities bearing the same name on either side of the river Jordan.

15.23 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them. Many scholars have suggested that Asa suffered from gout in later life, but we cannot be certain that this is the case.

15.23.8—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.23.30—Book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were built; and king Asa built with them Geba of Benjamin, and Mizpah.

23. The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.
drawn upon, however, when both Kings and Chronicles were composed.

15.23.38—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.24 The burial place for Asa may have been either Bethlehem or adjacent to the capital. Jehoshaphat would prove to be the greatest king in Israel since the early years of Solomon’s reign. The death of Asa and the beginning of Jehoshaphat’s reign would have been about 2983 years after Adam and Eve were driven from the Garden of Eden (see 22.0).

15.24.2—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.24.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

15.24.21—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rehoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

15.25 Nadab’s rule lasted from the 2944th year after Adam and Eve were driven from the Garden of Eden until the 2945th (see 22.0) Note that here there is no necessity to speculate about disparities between the chronology of the kingdom of Judah and the kingdom of Israel.

15.25.2—Nadab—The son of Jeroboam, the first king of the northern kingdom of Israel. He would reign two years and then fall at the battle of Gibbethon at the hands of Baasha.

15.25.6—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.25.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.25.17—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.25.20—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.26 Nadab continued the policies instituted by his father, Jeroboam, in order to subvert any inclination of the children of Israel to gravitate toward the Temple and the former capital of their nation. This involved corrupting the morals of the entire populace.

15.26.26—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.27 Jeroboam’s dynasty was coming quickly to an end.
15.27.2—Baasha—The son of Abijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.
15.27.6—Abijah—The father of Baasha of the tribe of Issachar. We know little more about him.
15.27.11—Issachar—The ninth son of Jacob and the fifth between Jacob and Leah His name means “he will bring a reward, content, saturate, satisfy”. Issachar was 12 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 45 years of age when he left Hebron for the land of Egypt.
15.27.20—Gibbethon—Elsewhere Gibbethon. One of the cities that helped define the boundaries of the tribal inheritance of Dan west of the possessions of Benjamin and Judah. This site as yet to be definitively identified in modern times. It was later given to the Levites.
15.27.25—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

15.28 A typical problem that occurs in these records appears here as well. Asa began his tenure as king in the year of Adam 2942. Three years later would have been in the year 2945. Yet our continuing chronology shows that Nadab was murdered by Baasha after Jeroboam’s 22 year rule and Nadab’s two year rule, a total of 24 years, taking us to the year 2946. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 15.1 and 15.9 for examples of possible resolutions, and 15.25 when the mathematics seem to momentarily resolve themselves). We therefore conclude that the actual death of Nadab probably took place in the year of Adam 2945 (see 22.0).
15.28.7—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.
15.28.10—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with

27. And Baasha the son of Abijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.
the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean
"praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.28.12—Baasha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

15.29 Baasha summarily executes every living descendant of Jeroboam; there is no one left to oppose him from the previous dynasty. Ahijah had made this prophecy regarding the house of Jeroboam when the king’s son was ill and he sent his wife to question the prophet of Shiloh (see 14.1–18).

15.29.16—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.29.43—Ahijah—Elsewhere Ahijah. One of the great prophets of Israel who predicted Jeroboam’s rise to power and afterwards his fall. In conjunction with the latter, Ahijah testified that the son of Jeroboam, Abijah, would not survive the illness which had taken hold of him.

15.29.45—Shilonite—A native of the city of Shiloh, a city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

15.30 Destruction had come upon the house of Jeroboam because he had brought nothing but corruption and misery to the covenant people of the Lord God of Israel.

15.30.6—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

29. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30. Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.
15.30.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.31 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

15.31.8—Nadab—The son of Jeroboam, the first king of the northern kingdom of Israel. He would reign two years and then fall at the battle of Gibbethon at the hands of Baasha.

15.31.20—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

15.31.28—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.32 The reigns of Asa and Baasha overlapped for 24 years, from the 2945th year of Adam until the 2969th.

15.32.6—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness,

31. Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

32. And there was war between Asa and Baasha king of Israel all their days.
ridding much of the country of its idolatrous artifacts and places of worship.

15.32.8—Baasha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

15.32.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.33 A typical problem that occurs in these records appears here as well. Asa began his tenure as king in the year of Adam 2942. Three years later would have been in the year 2945. Yet our continuing chronology shows that Nadab was murdered by Baasha after Jeroboam’s 22 year rule and Nadab’s two year rule, a total of 24 years, taking us to the year 2946. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 15.1 and 15.9 for examples of possible resolutions, and 15.25 when the mathematics seem to momentarily resolve themselves). We concluded earlier that the death of Nadab probably took place about the year 2945. As we will discover, however, Baasha probably will die about the 2968th year after Adam and Eve were cast out of the Garden of Eden (see 22.0).

15.32.6—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

15.32.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah...
took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

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15.33.15—Ahijah—The father of Baasha of the tribe of Issachar. We know little more about him.

15.33.20—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.33.22—Tirzah—A city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

15.34 The representative from the tribe of Issachar was no better equipped than the one from Ephraim, and this because of their unwillingness to trust in the Lord God of their fathers.

15.34.17—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.34.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was
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16.1 Surely the Lord God will do nothing, save He reveal His secrets unto His servants the prophets.

16.1.9—Jehu—A prophet, seer, and revelator who lived during the days of Baasha of the kingdom of Israel and Jehoshaphat of the kingdom of Judah. He was the son of Hanani who probably was also a prophet in the days of Asa the third king of Judah.

16.1.13—Hanani—The father of the prophet Jehu. Many scholars have suggested that Hanani was also a prophet who dwelt in the days of Asa king of Judah, who rebuked the king for not having more confidence in the Lord God of his fathers.

16.1.15—Baasha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

16.2 The prophecy of Jehu the seer against Baasha begins. Because of Nadab’s wickedness, Baasha was allowed to conspire against him. Baasha killed the son of Jeroboam at the battle of Gibbethon. One would have thought that Baasha would have done better than those who had set such a terrible example as did Jeroboam and Nadab, but he did not. Hence, the arrival of Jehu.

16.2.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s bless-

Chapter 16

1. Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying.

2. Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;
The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.2.6—*Jeroboam*—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

16.3 The prophecy of Jehu the seer against Baasha continues. Baasha would fare no better than others before and after him who sinned against God and man in the same fashion.

16.3.9—*Baasha*—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

16.3.25—*Jeroboam*—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

16.3.29—*Nebat*—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

16.4 The prophecy of Jehu the seer against Baasha continues. The destruction that would come upon Baasha’s kingdom would be so complete and sudden that there would be no one left to bury the dead.

16.4.5—*Baasha*—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

16.5 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

16.5.8—*Baasha*—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

16.5.22—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

16.5.30—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the...
naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.6 Elah would not prove to be any more righteous than his father. He and all of his posterity would be destroyed by Zimri, one of his military commanders.

16.6.2—Baasha—The son of Abijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibeon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

16.6.11—Tirzah—a city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

16.6.13—Elah—one of the short-lived kings of the northern kingdom of Israel. He was the son of Baasha. He was murdered while drunk by the hand of Zimri.

16.7 When Zimri conspires against Elah, the last of Baasha’s posterity is summarily destroyed.

16.7.8—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

16.7.9—Jehu—A prophet, seer, and revelator who lived during the days of Baasha of the kingdom of Israel and Jehoshaphat of the kingdom of Judah. He was the son of Hanani who probably was also a prophet in the days of Asa the third king of Judah

16.7.13—Hanani—The father of the prophet Jehu. Many scholars have suggested that Hanani was also a prophet who dwelt in the days of Asa king of Judah, who rebuked the king for not having more confidence in the Lord God of his fathers.

16.7.21—Baasha—the son of Abijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibeon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

16.7.57—Jeroboam—the son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solo-
mon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

16.7.60—he—Some scholars suggest that the antecedent of this pronoun is Baasha, that the king killed the prophet. Others assert that the Lord is meant here, that Baasha and his house were destroyed because of his wickedness.

16.7.62—he—Some scholars suggest that the antecedent for this pronoun is Jeru the prophet. If so, then the Jehu of Jehoshaphat’s day would have to be another man. It is likely, however, that Baasha is meant.

16.8 Asa became king of Judah in the 2942nd year after Adam and Eve departed from the Garden of Eden. The twenty-sixth year of his reign would have been about 2968. According to our parallel chronology of the kingdom of Israel, Baasha came to the throne about the year 2945 and ruled for 24 years, suggesting that Elah came to the throne in the Adamic year 2469. This apparent discrepancy of a year we have encountered before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. We conclude, therefore, that Elah probably began his rule in early in 2968 and was murdered late in 2969 (see 22.0). These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 15.1 and 15.9 for examples of possible resolutions, and 15.25 when the mathematics seem to momentarily resolve themselves). By our chronology, then, Elah would rule until 2969 when Zimri became king (see 22.0).

16.8.8—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

16.8.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

16.8.13—Elah—One of the short-lived kings of the northern kingdom of Israel. He was the son of Baasha. He was murdered while drunk by the hand of Zimri.

16.8.17—Baasha—The son of Abijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle
of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

16.8.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.8.23—Tirzah—A city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

16.9 Zimri would usurp the throne of Israel for seven days after which he himself would be slain by Omri, one of the generals of the Israelite army.

16.9.4—Zimri—The captain of chariots who conspired against Elah the son of Baasha king of Israel. Zimri assumed the throne of Israel and for his pains was killed seven days later by Omri, one of the generals of the army of the northern kingdom.

16.9.17—Tirzah—A city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

19.9.25—Arza—The servant of Elah in whose house the short-lived king lay drunk when he was killed by his successor to the throne, Zimri.

10. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.
that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 15.1 and 15.9 for examples of possible resolutions, and 15.25 when the mathematics seem to momentarily resolve themselves). We conclude, therefore that Elah was murdered about the year 2969 (see 22.0).

16.10.2——Zimri—The captain of chariots who conspired against Elah the son of Baasha king of Israel. Zimri assumed the throne of Israel and for his pains was killed seven days later by Omri, one of the generals of the army of the northern kingdom.

16.10.18——Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

16.10.21——Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

11. And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

16.11 Zimri wasted no time in ridding the northern kingdom of Israel of all of the family of Baasha which fulfilled the prophecy that had been leveled at the late king by the prophet Jehu. Baasha, his family, and his followers had become no better than the alien nations that had inhabited the land when Joshua and the children of Israel had first entered into the land of promise. The whole of the seven Canaanite nations listed by the Lord were to be utterly destroyed by the Israelite, every man, woman, and child. The other heathens who dwelt in the land were to be dealt with differently. Every male was to be slain and the women and girls were to be integrated into the families of the conquerors. This latter punishment befell Baasha and his house.

16.11.26——Baasha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

16.12 All of this murder and mayhem took place in less than a week.

16.12.3——Zimri—The captain of chariots who conspired against Elah the son of Baasha king of Israel. Zimri assumed the throne of Israel and for his pains was killed seven days later by Omri, one of the generals of the army of the northern kingdom.

16.12.9——Baasha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

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of Baasha of the kingdom of Israel and Jehoshaphat of the kingdom of Judah. He was the son of Hanani who probably was also a prophet in the days of Asa the third king of Judah.

16.12.25—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

16.13 The Lord God withdrew whatever divine protection that the house of Baasha might have enjoyed. Zimri could therefore gain ascendancy. Frequently the wicked are employed to destroy the wicked.

16.13.6—Baasha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

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13. For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14. Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?
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16.15 Asa became king of Judah in the 2942nd year after Adam and Eve
departed from the Garden of Eden. The twenty-seventh year of his reign
would have been about 2969. According to our parallel chronology of the
kingdom of Israel, Baasha came to the throne about the year 2946 and ruled
for 24 years, suggesting that Elah came to the throne in the Adamic year 2470.
By our chronology, then, Elah would rule until 2972. It is clear from the
narrative, however, that Elah’s rule was less than two full years, since in verse 8
Elah came to the throne in the 26th year of Asa’s rule and later in verse 10 we
are told that he was murdered in the 27th. Therefore, Elah was killed by Zimri
no later than the year of Adam 2971. This still suggests a temporal discrepancy
of two years between the chronologies of the kingdom of Judah and that of the
kingdom of Israel insofar as the year when Zimri served his seven days as king.
We have encountered this kind of problem before. What is absent from the
textual calculations is the number of months before or beyond the anniversary
of any given king’s crowning that he died. Thus, the mathematics of the
chronology is not sufficiently refined to reconcile exactly all that is taking
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16.15.18—Tirzah—A city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

16.15.25—Gibbathetn—Elsewhere Gibbathon. One of the cities that helped define the boundaries of the tribal inheritance of Dan west of the possessions of Benjamin and Judah. This site as yet to be definitively identified in modern times. It was later given to the Levites.

16.15.30—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.16 Omri and the armies under his command left off their siege of the city of Gibbathon and resorted to the city of Tirzah to overthrow Zimri.

16.16.9—Zimri—The captain of chariots who conspired against Elah the son of Baasha king of Israel. Zimri assumed the throne of Israel and for his pains was killed seven days later by Omri, one of the generals of the army of the northern kingdom.

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16.16.22—Omri—The general of the armies of Israel at the time that Zimri murdered Elah the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

16.17 The distance between Tirzah and Gibbathon was slightly less than fifty miles. Within the seven day reign of Zimri, a messenger brought word from Tirzah to Omri, the army declared Omri king, the new king and his sup-

16. And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17. And Omri went up from Gibbathon, and all Israel with him, and they besieged Tirzah.
porters returned to Tirzah, and the attackers quickly overran the capital.

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16.17.15—Tirzah—A city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

16.18 A dreadful death, even for a suicidal traitor.

16.18.7—Zimri—The captain of chariots who conspired against Elah the son of Baasha king of Israel. Zimri assumed the throne of Israel and for his pains was killed seven days later by Omri, one of the generals of the army of the northern kingdom.

16.19 All of those who would be king of Israel had been no better in their conduct before God and man. Jeroboam had set the pattern that others would follow.

16.19.22—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

16.19.32—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on

18. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king’s house, and burnt the king’s house over him with fire, and died.

19. For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.
Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.21 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

16.21.8—Zimri—The captain of chariots who conspired against Elah the son of Baasha king of Israel. Zimri assumed the throne of Israel and for his pains was killed seven days later by Omri, one of the generals of the army of the northern kingdom.

16.21.21—Book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

16.21.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.21 Many scholars have suggested that Tibni was put forward by the people while Omri was the choice of the army. There is nothing in the narrative that would justify that conclusion. We, frankly, do not know what caused the division.

16.21.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the

20. Now the rest of the acts of Zimri, and his reason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

21. Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.
naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.21.16—Tibni—The son of Ginath. A man who lived in the days of Zimri and Omri who was put forth to be the king of Israel at the same time that Omri was declared by the army of Israel to be the successor of the murdered Elah. His faction was defeated by Omri in a relatively short period of time.

16.21.20—Ginath—The father of Tibni, one of the erstwhile kings of divided Israel shortly after the deaths of Elah and Zimri. We know little more of him.

16.21.28—Omri—The general of the armies of Israel at the time that Zimri murdered Elah the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

16.22 We are told nothing of the conflicts that ensued between the divisions headed by Omri and Tibni. We are at a loss to explain how Tibni died, at whose hand, and precisely what circumstances were that made him vulnerable.

16.22.6—Omri—The general of the armies of Israel at the time that Zimri murdered Elah the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

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16.22.17—Ginath—The father of Tibni, one of the erstwhile kings of divided Israel shortly after the deaths of Elah and Zimri. We know little more of him.

16.23 There appears to be a serious problem in the chronological account here. Zimri died in the twenty-seventh year of the reign of Asa, immediately after which Omri became king, yet our narrator states that Omri began to rule over Israel four years later. This apparent discrepancy is easily resolved if we suggest that the civil war in the kingdom of Israel between the forces of Omri
and Tibni lasted about four years. Thus, it is not until the 31st year of the reign of Asa that Tibni is killed and Omri is able to preside over the whole of Israel. We have suggested below that Omni assumed control over the whole of the northern kingdom in the year of Adam 2973. A second problem presents itself with the total time of Omri’s rule and the time that he presided in Tirzah. We may easily suggest that the six years in Tirzah took place while the new capital at Samaria was being built. The last six years of his reign took place in Samaria. Thus, the seat of government shifted to Samaria during the 33rd year of the reign of Asa king of Judah. As we will see below, the twelve year rule of Omri appears to have been between 2969 and 2980 of the Adamic calendar (see 22.0).

16.23.8—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

16.23.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

16.23.11—Omri—The general of the armies of Israel at the time that Zimri murdered Elah the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

16.23.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God, the prince that prevails with God”.

16.23.23—Tirzah—A city that would eventually pertain to the tribe of
Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

16.24 And here we learn the reason for the name of the capital city of the northern kingdom of Israel. We have concluded that the change in capitals took place about the Adamic year 2975 (see 22.0).

16.24.6—**Samaria**—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

16.24.8—**Shemer**—The man from whom Omri bought the hill upon which the new capital city of the kingdom of Israel was built. The relationship between Omri and Shemer must have cordial and strong, inasmuch as the name Samaria derives from the original owner’s name.

16.24.11—**talents**—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, a talent would be worth about $36,556.00. Two talents would have weighed no less than 152 pounds, with a present market value of $75,036.00

16.25 Jeroboam and his successors upon the throne of the kingdom of Israel became more and more wicked as time passed.

16.25.2—**Omri**—The general of the armies of Israel at the time that Zimri murdered Elah, the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

16.26 All of those who would be king of Israel had been no better in their conduct before God and man. Jeroboam had set the pattern that others would follow.

16.26.9—**Jeroboam**—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

16.26.13—**Nebat**—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

16.26.21—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”.

24. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25. But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

26. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.
It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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16.27.8—Omri—The general of the armies of Israel at the time that Zimri murdered Elah the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

16.27.23—book—it seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

16.27.31—Israel—the name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.28 Previous kings of Israel had been buried in Tirzah. Omri was the first to be interred at Samaria.

16.28.2—Omri—the general of the armies of Israel at the time that Zimri murdered Elah the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

16.28.11—Samaria—the capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

16.28.13—Ahab—the son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the chil-

27. Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?

28. So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.
dren of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

16.29 Asa became king of Judah in the 2942nd year after Adam and Eve departed from the Garden of Eden. The thirty-eighth year of his reign would have been about 2980. According to our parallel chronology of the kingdom of Israel, Elah was killed by Zimri in the year of Adam 2969. Omri ruled for about 12 years which would have been about 2981. This suggests a temporal discrepancy of one year between the chronologies of the kingdom of Judah and that of the kingdom of Israel insofar as the year when Ahab began his rule as king. We have encountered this kind of problem before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 15.1 and 15.9 for examples of possible resolutions, and 15.25 when the mathematics seem to momentarily resolve themselves). We conclude, therefore, that Ahab begins his rule 2980 (see 22.0)

16.29.9—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

16.29.12—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

16.29.14—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

16.29.18—Omri—The general of the armies of Israel at the time that Zimri murdered Elah the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

16.29.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of

29. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.
the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heal-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.30 Jeroboam and his successors upon the throne of the kingdom of Israel became more and more wicked as time passed.  
16.30.2—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.  
16.30.6—Omri—The general of the armies of Israel at the time that Zimri murdered Elah the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

16.31 All of those who would be king of Israel had been no better in their conduct before God and man. Jeroboam had set the pattern that others would follow.

16.31.22—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.  
16.31.26—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.  
16.31.32—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.  
16.31.36—Ethbaal—The father of Jezebel the wife of Ahab, the king of Israel. Ethbaal was the king of the Sidonians.

30. And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.  
31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.
16.31.40—Zidonians—The inhabitants of Zidon and environs. Zidon is an alternative spelling for Sidon, a city presently located in the nation of Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre. 16.31.45—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashereth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

16.32 Ahab was proactive in his willing corruption of the children of Israel. 16.32.8—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashereth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land. 16.32.19—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

16.33 Ahab’s apostasy did much to justify the national destruction that would descend upon them in the form of the Assyrians. 16.33.2—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

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16.34 The prophecy of Joshua had been made about 2447 years after Adam and Eve left the Garden of Eden. Ahab came to the throne of Israel about the year 2980. Five hundred thirty-three years had passed between Joshua’s prediction and the fulfillment of the word of the Lord. 16.34.5—Hiel—A native of the city of Bethel who, during the reign of Ahab the king of Israel, laid the foundations of Jericho with the sacrifice of his firstborn son and dedicated the whole city with the sacrifice of his youngest. This fulfilled the prophecy of Joshua hundreds of years

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. 1 Kgs. 16:33 FPM 9

34. In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.
16.34.7—Bethel—A resident of Bethel, a city located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

16.34.9—Jericho—A city located in the lower Jordan Valley, five miles west of the Jordan River and seven miles northwest of the Dead Sea. Its elevation is 800 feet below sea level.

16.34.16—Ablam—The firstborn son of Hiel who offered him up as a sacrifice when the foundations of the city of Jericho were laid during the reign of Ahab king of Israel.

16.34.29—Segu—The youngest son of Hiel who offered him up as a sacrifice when the walls of Jericho was completed during the reign of Ahab king of Israel.

16.34.41—Joshua—One of the greatest military commanders to ever have led the House of Israel. He was the son of Nun, pertaining to the tribe of Ephraim. The name is variously represented in translation, but it stems from the same roots as the Hellenized “Jesus” and means “savior”. Joshua served as one of the twelve spies who entered into the land of Canaan, and with Caleb of the tribe of Judah, testified that he believed that it was possible to defeat the inhabitants of the land notwithstanding the fact that they were giants. Joshua led the children of Israel across the river Jordan and under the inspiration of the Lord God orchestrated the conquest of a goodly portion of the promised land. He died at the age of 110 years.

16.34.45—Nun—According to the first volume of the Chronicles, Nun pertained to the tribe of Ephraim (see 1 CH-C 7.20–27). His genealogical line has been variously rendered in translation, the records not being as clear as might have been hoped.

17.1 Elijah’s prophecy would be fulfilled to the letter, much to the dismay of the inhabitants of the kingdom of Israel. We have speculated below that this would have been about 2988 years after Adam and Eve left the Garden of Eden (see 22.0).

17.1.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

17.1.4—Tishbe—Thought to be a resident of Tishbe, a town located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elijah the prophet was a native of Tishbe.

17.1.11—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the

Chapter 17

1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
17.2 Surely the Lord God will do nothing save He reveals His secret first to His servants the prophets.

17.3 The wrath of Ahab and Jezebel would continue to escalate as the drought deepened. Elijah did not fear either of them, but he did as the Lord asked. We have speculated that this exile on the brook Cherith lasted for six months during the Adamic year 2988 (see 22.0).

17.3.14—Cherith—The location of this tributary of the Jordan River is much disputed. Some scholars assert that it is on the west of the Jordan, while others emphatically recommend the east side. We frankly do not know its modern counterpart.

17.3.18—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

17.4 Elijah would be provided with both food and drink during the time that he was in exile. During the first few months the Cherith would be his water source and the ravens would provide him with his meals. None of this, of course, would have been intuitive to Elijah, but his faith in the Lord was exemplary. Thus, he survived and eventually prevailed.

17.5 Elijah obeyed the Lord God of Israel with exactness and, therefore, prospered in all of his dealings with his fellow men, particularly in his role as the prophet, seer, and revelator.

17.5.21—Cherith—The location of this tributary of the Jordan River is...
much disputed. Some scholars assert that it is on the west of the Jordan, while others emphatically recommend the east side. We frankly do not know its modern counterpart.

17.5.25—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

17.6 It is doubtful that the prophet ever inquired as to where the ravens were acquiring the bread and meat. By the same token, Elijah never seemed to question why it was that the brook had water in it when the rest of the land was suffering a horrific drought. Eventually the Cherith itself would dwindle away.

17.7 We might suppose that the brook Cherith was the last of the streams in the northern kingdom of Israel to dry up. At that point, the prophet would be required to leave the land of Israel altogether in order to preserve his life practically. It is Elijah’s ability to hear the voice of the Lord and his willingness to be obedient that preserves his life during the drought.

17.8 Surely the Lord God will do nothing save He reveals His secret first to His servants the prophets.

17.9 Elijah departed from the kingdom of Israel and entered into the small community of Zarephath where he would dwell for most of the three and one-half years of the drought. We have speculated that Elijah arrived in the city of Zarephath 2989 years after our first parents were driven from the Garden of Eden (see 22.0).

17.9.5—Zarephath—The Greek form of the Old Testament place name was Sarepta. It was located somewhere between the cities of Tyre and Sidon in Phoenicia. Elijah the prophet dwelt in the city for most of the divinely mandated drought that occurred during the rule of Ahab king of Israel.

17.9.9—Zidon—An alternative spelling for Sidon, a city presently located in the nation of Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre.

17.10 We are not told why this particular Phoenician woman was selected by the Lord to provide for the prophet, but she has been honored ever since by both Jew and Gentile alike because of her willingness to do the will of the Lord in spite of her ethnic heritage.

17.10.7—Zarephath—The Greek form of the Old Testament place name was Sarepta. It was located somewhere between the cities of Tyre and Sidon in Phoenicia. Elijah the prophet dwelt in the city for most of the divinely mandated drought that occurred during the rule of Ahab king of Israel.

17.11 No doubt Elijah was hungry, but the request must also have been divinely inspired. Elijah would perceive for himself the degree of faith that the widow had as she gave the last of her provisions to provide one last meal. Elijah would also know that the woman was worthy to receive all of the blessings that he was prepared to bestow.

17.12 The widow had already determined that the mortal sojourn of both her son and herself was coming to an end. We do not know when the woman suffered the loss of her husband, but it is clear that whatever means she might have had in store at the time of his demise was completely gone. Her son was

6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8. And the word of the LORD came unto him, saying.

9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and,
not yet old enough to provide adequately for his mother and himself, so had
the prophet Elijah not been commanded to reside with them, they no doubt
would have perished for want of food.

17.13 The woman knew what her provisions were. She did not have enough
flour or oil to make two cakes; she had sufficient to make only one. From her
perspective she was giving her last to the prophet. Elijah did, however, hint
that there would still be enough to make the second cake. For whatever
reason, the woman did as she had been asked.

17.13.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel.
He was a native of the region east of the Jordan River called the Gilead.
The city of Tishbe, the traditional home of Elijah, is located about
seven miles east of the Jordan and about fourteen miles north of the
river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up
into heaven in a fiery chariot. Elijah appeared with Moses on the
mount of Transfiguration where he bestowed upon Peter, James, and
John the keys of the authority which he held. The use of these keys in the
Meridian of Time is confirmed by the fact that the saints in Paul’s
day were performing vicarious work for the dead, including baptism
(see 1 CO.C 15.29).

17.14 Was the Phoenician woman aware of the prophecy that Elijah had made
to Ahab? We do not know, but certainly the effects of the dearth were begin-
ing to make themselves known. The promise to the widow was that if she
would be generous with Elijah the prophet, the Lord God of Israel would be
generous with her.

17.14.8—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

17.15 We may speculate, as have many others, that Elijah spent six months at
the brook Cherith after which he journeyed to Zarephath. It seems likely that
the prophet spent no less than eighteen months with the widow and her son,
and probably almost twice that amount.

17.15.11—Elijah—Elijah the prophet lived in the days of Ahab and
Jezebel. He was a native of the region east of the Jordan River called the
Gilead. The city of Tishbe, the traditional home of Elijah, is located

14. And Elijah said unto her, Fear not; go and do as thou hast said:
but make me thereof a little cake first, and bring it unto me, and
after make for thee and for thy son.

14. For thus saith the LORD God of Israel, The barrel of meal shall
not waste, neither shall the cruse of
oil fail, until the day that the
LORD sendeth rain upon the
earth.

15. And she went and did accord-
ing to the saying of Elijah: and she,
and he, and her house, did eat
many days.

1 Kgs. 17:15–16
CR98-A 75
about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

17.16 We are not told how much the widow found in her barrel and in her cruse every day. It may have been like the manna that was delivered daily while the children of Israel were in the wilderness of Sinai. On the other hand, both the bottle and the barrel could have been filled to the brim from time to time. We may only speculate upon the matter.

17.16.26—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

17.17 We do not know exactly how old the boy was when Elijah came to dwell with him and his mother. We have speculated, however, that he was of tender years and could not enter into the labor market with strength in order to provide for the family. At the end of the time he spent with the widow, however, it is conceivable that the young man was nearing the time when he could be a practical benefit to his mother. Just at the time when the possibility of prosperity seemed to be dawning, the boy died.

17.18 We have no idea as to what sin the widow may have been referring and it is bootless to speculate. In any event, it is clear that she related the death of her son to that transgression and that Elijah had been the instrument of God that had deprived the boy of his life.

17.18.5—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

17.19 Elijah took the boy to his own quarters and there petitioned the God of Heaven directly that the young man might be restored to mortality, that his kind and generous mother might be sustained by him as they both grew older. Certainly by this time the widow would have learned that it would not be long before the famine would be over. No doubt, too, she knew that Elijah was

16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

1 Kgs. 17:17–23
MD 185
1 Kgs. 17:17–24
AF 104
DNTC 1 256
JC 316
EM 3:1192

1 Kgs. 17:19–24
AGQ 1 145
DS 3 173
about to return to the land of Israel.

17.20 If the truth be known, Elijah is not accusing the Lord God of his fathers to have directly afflicted the widow to whom he had been sent several months previously. The question that he is raising is why the Lord allowed the boy to fall ill and die. There must have been a good reason. Elijah is prepared to do all within his power to restore the child to his mother.

17.21 Elijah held the keys of the Melchizedek priesthood in his day and was therefore authorized to administer to the sick, just as the Lord Jesus Christ and his apostles would do during their mortal ministries. We ought not to be overwrought by the manner in which Elijah administered to the young man. We may find instances in the lives of both Eliasha and the Apostle Paul as they respectively returned to life the son of the woman of Shunem and the young man Eutychus who fell from a window while listening to Paul in the city of Troas. Our narrator does not make it clear whether or not the widow’s son was administered to in typical priesthood fashion, with the anointing of oil and a formal blessing, but we may surmise that that would have been part of the overall process. The prophet’s primary concern was to restore the young man to life and then other issues could easily be addressed afterwards.

17.22 Whereas the boy had died, he was now alive, much to the relief of the widow. The young man was restored to mortality; he was not resurrected. Jesus would be the first fruits of them that slept.

17.22.8—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

17.23 Elijah had no hesitancy in approaching the Lord God of Israel for and in behalf of the widow and her son. He knew if their worthiness and the blessing that they would be to one another. His heart had been touched by their faithfulness during the time he had dwelt with them.

17.23.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

17.24 Whereas the widow of Zarephath had been acting upon her faith from day to day as Elijah dwelt with her, at the end, with the restoration of her son to life, her faith was confirmed.

20. And he cried unto the LORD, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21. And he stretched himself upon the child three times, and cried unto the LORD, and said, O Lord my God, I pray thee, let this child’s soul come into him again.

22. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of
17.24.6—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.1 Surely the Lord God will do nothing save He reveals His secret first to His servants the prophets. According to the scriptural record, the drought and famine lasted three years and six months. We have suggested that Elijah hid himself at the brook Cherith for probably six months or so. The third year mentioned here technically would have begun eighteen months later. The question remains as to when Elijah left Zarephath and how much time passed while the various events that are recounted in this chapter transpired. Assuming that Elijah left toward the end of the third year, these present episodes could have happened during the remaining six months of the three and one-half years.

18.1.17—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.1.27—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.2 The famine had been going on in Samaria for no less than two years and it was probably closer to three. This had been caused by the lack of precipitation in the entire region.

18.2.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

Chapter 18

1. And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.
day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.2.8—Ahab—the son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.2.16—Samaria—the capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

18.3 Obadiah risked his own life in order to preserve the lives of the prophets of God, inasmuch as he hid one hundred of them in caves and then provided food and drink for them.

18.3.2—Ahab—the son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.3.4—Obadiah—a faithful official in the court of Ahab, the king of Israel, who protected one hundred of the servants of God while Jezebel, the king’s wife, sought to destroy them. He was reverential toward the prophet Elijah in all of his dealings with him.

18.4 There is a superior translation for this verse.

For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) (JST, 1 Kgs. 18:4)

It must have been that the prophets of God had been somewhat critical of the rather steep, spiritual decline of the children of Israel as they began their worship of Baal.

18.4.6—Jezebel—the daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

18.4.10—prophets—a prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

18.4.15—Obadiah—a faithful official in the court of Ahab, the king of Israel, who protected one hundred of the servants of God while Jezebel, the king’s wife, sought to destroy them. He was reverential toward the prophet Elijah in all of his dealings with him.

18.5 The whole infrastructure of the northern kingdom of Israel was beginning to disintegrate. If the king and his servant could not find fodder, the flocks and herds would soon dwindle away into the dust.

18.5.2—Ahab—the son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians,

3. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly:

4. For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5. And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive,
and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.5—Obadiah—A faithful official in the court of Ahab, the king of Israel, who protected one hundred of the servants of God while Jezebel, the king’s wife, sought to destroy them. He was reverential toward the prophet Elijah in all of his dealings with him.

18.6 We cannot tell from the text which way the two of them went on their individual search for pastures. The fact that Elijah was traveling southward from Zarephath might be some indication, but we cannot be certain as to exactly why Obadiah encountered the prophet first.

18.6.12—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.6.19—Obadiah—A faithful official in the court of Ahab, the king of Israel, who protected one hundred of the servants of God while Jezebel, the king’s wife, sought to destroy them. He was reverential toward the prophet Elijah in all of his dealings with him.

18.7 Although the verse is a little ambiguous, it seems clear that Obadiah immediately recognized Elijah. How much interaction that the two might have had prior to the drought we cannot say, but Elijah was clearly well known.

18.7.3—Obadiah—A faithful official in the court of Ahab, the king of Israel, who protected one hundred of the servants of God while Jezebel, the king’s wife, sought to destroy them. He was reverential toward the prophet Elijah in all of his dealings with him.

18.7.9—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.8 Obadiah was tasked by the prophet to tell Ahab the king that the man who had sealed the heavens for the previous few years had returned to the land of Israel. Obadiah was not happy about his prospects as a messenger.

18.8.12—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and

does not all the beasts.

6. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8. And he answered him, I am: go, tell thy lord, Behold, Elijah is here.
John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.9 The constabulary of the kingdom of Israel had been looking for Elijah throughout the land at the orders of Ahab and Jezebel. Apparently the king and his consort had been violently frustrated by the failure of their officers. We should not be surprised to learn that at least some of the searchers had lost their lives. Hence, Obadiah’s deep concern for his own life if his information did not bring about the meeting between the king and the prophet.

18.9.18—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.10 Ahab was obsessed with finding Elijah. The effects of the famine were mounting and the people were in dire straits. There can be no doubt that some of the blame for the dearth was being laid at the feet of the king and his wife. Ahab had apparently threatened the welfare of all those potentates whose kingdoms surround him with death and destruction if they did not give up the servant of the Lord God of Israel. These kings had taken solemn oaths that Elijah was not within the confines of their lands. One wonders if the king of Sidon or Tyre were consulted.

18.11 Obadiah feared that if he told Ahab where he had encountered the prophet that Elijah would choose to go elsewhere. If that happened, then Obadiah was certain that his life would be forfeit.

18.11.10—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbock. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.12 Obadiah knew the mind of his master and feared that any mention of Elijah’s name that did not lead to his capture would enrage Ahab the point of homicide.

18.12.35—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.13 There is a superior translation of this verse.

9. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10. As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

11. And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13. Was it not told my lord what
Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord’s prophets by fifty in a cave, and fed them with bread and water? (JST, 1 Kgs. 18:13)

Again, it is probable that the prophets of God had been somewhat critical of the rather steep, spiritual decline of the children of Israel as they began their worship of Baal.

18.13.11—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

18.13.14—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

18.14 Obadiah fears that he is pleading for his life. He reminded Elijah of all that he had done to preserve the servants of God.

18.14.10—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.15 Elijah assured Obadiah in the most powerful terms he could muster that his intent was certain, that he would meet with the king. Obadiah need not fear for his life.

18.15.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.16 Obadiah simply informed Ahab where Elijah was waiting for him

18.16.2—Obadiah—A faithful official in the court of Ahab, the king of Israel, who protected one hundred of the servants of God while Jezebel, the king’s wife, sought to destroy them. He was reverential toward the prophet Elijah in all of his dealings with him.

18.16.6—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by
Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.16.15—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.17 Ahab was a petulant man, quick to condemn and accuse. As is the case of all judgmental persons, Ahab would be judged by their own standard and found wanting.

18.17.7—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.17.9—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.17.20—Isaiah—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?
18.18 Both Omri and Ahab had done nothing to improve the spiritual atmosphere of the kingdom of Israel, but rather had led them further into apostasy and degradation.

18.18.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.18.29—Baalim—A reference to the gods of the Canaanites in general. Most of the cultures extant in the land of Palestine had religious pantheons which included more than just the chief male deity Baal. In addition, the same god went by differing names according to the geography of the land. Most contained the linguistic element “baal”.

18.19 The priests of Baal and Asheroth were to gather together along with as many of the citizens of the kingdom who would attend the great conference to be held at mount Carmel.

18.19.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.19.12—Carmel—A mountain ridge forming the southern boundary of the Kishon valley in northern Palestine. Its highest point is at the eastern end where the peak rises to 1791 feet.

18. And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table.
18.19.15—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Ashteroth had usurped the term, it having no application to them at all.

18.19.17—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashereth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

18.19.33—Jezebel’s—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

18.20 This meeting between the gathered parties would provide one of the most spectacular demonstrations of the effectual powers of heaven versus the ineffectual powers of hell.

18.20.2—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.20.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.20.13—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Ashteroth had usurped the term, it having no application to them at all.

18.20.17—Carmel—A mountain ridge forming the southern boundary of the Kishon valley in northern Palestine. Its highest point is at the eastern end where the peak rises to 1791 feet.

18.21 The children of Israel had tried to be politically correct, given the ethnic

19. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21. And Elijah came unto all the
and religious background of their queen. They simply added in the rather licentious conduct of their Phoenician neighbors to the outward demands of the Law of Moses. They had made themselves spiritually lame. How long could they stumble along in that condition?

18.21.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.21.26—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashteroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

18.22 Elijah was not about to reveal that 100 of the prophets of the Lord God of Israel had been preserved by Obadiah. He told the children of Israel what they already knew, that only Elijah was still operating openly.

18.22.3—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.22.13—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

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18.23 The priests of Baal professed to the servants of the sun god. A more fitting sacrifice could not have suited the priests more, from a theological point of view.

18.23.7—bullocks—The Hebrew word which is here translated as “bullocks” derives from roots that mean “breaking forth, dividing”. The English word “bullock” is generally in reference to a young bull. The bullock was not only a representation of Aaron and his sons, it was also a representation of the Lord Jesus Christ. The bullock was also

people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal’s prophets are four hundred and fifty men.

23. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:
employed as a sin offering (see LV-C 8.14).

18.24 How could the priests of Baal and of Ashteroth decline such a gracious offer on the part of Elijah without losing face in the eyes of all of the people of Israel? If Baal were a representation of the sun, would not it be a simple matter for him to provide the necessary fire to consume the sacrifice with a portion of himself? The citizens of Israel naively believed that this was well within the realm of possibility because the priests of Baal had managed to produce effects like these before. The priests of the Phoenicians knew, however, that their situation was not going to favor success.

18.25 Any hidden incendiary device that they might have used elsewhere in their public services could not be inserted into their altar at mount Carmel.

18.25.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbock. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.25.6—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Asheroth had usurped the term, it having no application to them at all.

18.25.8—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

18.25.12—bullock—The Hebrew word which is here translated as “bullocks” derives from roots that mean “breaking forth, dividing”. The English word “bullock” is generally in reference to a young bull. The bullock was not only a representation of Aaron and his sons, it was also a representation of the Lord Jesus Christ. The bullock was also employed as a sin offering (see LV-C 8.14).

18.26 Any sense of dignity that the priests of Baal may have exhibited before their confrontation with Elijah and the Lord God of Israel is now completely abandoned.

18.26.5—bullock—The Hebrew word which is here translated as “bullocks” derives from roots that mean “breaking forth, dividing”. The English word “bullock” is generally in reference to a young bull. The bullock was not only a representation of Aaron and his sons, it was also a representation of the Lord Jesus Christ. The bullock was also employed as a sin offering (see LV-C 8.14).

18.26.20—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

18.27 All the day long, Elijah watched the antics of the priests of Baal as they

24. And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27. And it came to pass at noon, 1 Kgs. 18:27–29
became more and more desperate to produce some sort of manifestation that would justify them in the eyes of the people. At noon would have been the epitome of Baal’s power and yet nothing happened. Elijah had no hesitancy in pointing out their folly, and the folly of Israel for having entertained in any fashion the rituals of the heathens.

18.27.9—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.28 Elijah’s observations on their ineffectual appeals to their god spurred the priests on to greater absurdities. Their actions became frantic and thus they resorted to self-emulation. They were failing and they knew it. They undoubtedly knew from the outset that there was no way they could accomplish what was required. They took hope, however, that Elijah would not be able to do anything either. Thus their bloodletting would be accepted as being far more dramatic in the end than anything the prophet of God could do. They were sadly mistaken in their assessment of the situation.

18.29 The evening sacrifice was one that was demanded by the Law of Moses. It was to be a burnt offering, one that reestablished the commitment of the children of Israel to their God. They were to consecrate themselves, purify themselves, and covenant that they would do all that the Lord God of their fathers required of them. The Tabernacle and the Temple were in the hands of the king of Judah. Elijah, however, held the keys of the priesthood of Melchizedek in his day and was therefore authorized to offer any sacrifice called for under the law of God, in spite of the fact that he was not a Levite priest.

18.30 We are not privy as to why there was an altar of the Lord at Carmel, broken down or otherwise.

18.30.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.31 The pattern for the altar of God was also indicative of the covenant House of Israel. Each of the stones represented one of the tribes of Israel that was initiated by the sons of Jacob.

18.31.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about

that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:
seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.31.17—Jacob—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

18.31.27—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.32 The trench would hold the runoff from the water that would drench the sacrifice, the wood, and the altar. It was not designed to hold a lot of water. This would imply that most of the water was absorbed by the sacrifice, the wood and the ground under the stones.

18.32.31—measures—The Hebrew word which is here translated as “measures” appears elsewhere as “seah”, a measurement of dry grain and of liquids. According to scholars, a “seah” equates to at least 1.4 gallons or can be as much as 2.8 gallons.

18.33 We cannot tell from our temporal perspective exactly how much water was used here, but it must have been several gallons. The sacrifice, the wood, the altar and the ground beneath the altar were flooded and drenched by the time the twelve barrels of water were poured out.

18.33.11—bullock—The Hebrew word which is here translated as “bullocks” derives from roots that mean “breaking forth, dividing”. The English word “bullock” is generally in reference to a young bull. The bullock was not only a representation of Aaron and his sons, it was also a representation of the Lord Jesus Christ. The bullock was also

32. And with the stones he built an altar in the name of the LORD, and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.
employed as a sin offering (see IV.C 8.14).

18.34 The first four barrels would have been impressive to all who watched, but the second four barrels would have been stunning to those who had deceived the people with their pyrotechnics. The third set of four barrels was sufficient to completely sodden everything that was located near the altar, including the ground.

18.35 Nothing that the imagination could produce could possibly have prepared the Israelites and the heathen priests for what was about to transpire. Any possibility for spontaneous combustion or a fire starter of any kind had been completely eliminated.

18.36 In great humility and faith, Elijah the prophet sought the wisdom and power of God. As a result of his exacting obedience to all that the Lord had commanded him to do, the God of Heaven responded immediately to his prayer for assistance.

18.36.17—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see CO-C 15.29).

18.36.20—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

18.36.28—Abraham—Abraham is one of the most extraordinary men ever to live upon the face of the earth, the one to whom Jews, Moslems, and Christians point as the founder of their claims to eternal covenants. All of the patriarchs from Noah to Terah were alive at the time of Abraham’s birth and would continue as mortals upon the earth until Abraham was nearly fifty years of age. We cannot say with certainty that Abraham knew each and every one of his direct ancestors, but we should probably assume that he knew those who had remained faithful to the covenants that had been established among them. He was born in the city of Ur in Chaldea, a city in the southern reaches of the Mesopotamian Valley. Because of murderous persecution in that place, Abraham escaped with his wife and friends to the north, to a land which they called Haran, after one of his brothers who had perished earlier. Abraham received inculcable blessings, among which was title to a large portion of what is now referred to as the Middle East. According to the scholarship of Biblical linguists, the name “Abraham” means “father of a multitude”. The process by which this blessing would become a practical reality would begin almost immediately.

18.36.29—Isaac—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah’s barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engendered
during those early years has not completely abated, even into modern
times. Isaac was an active participant in the “sacrifice” required by God
of his father Abraham.

18.36,32—Israel—The name given to Jacob, the younger twin born to
Isaac and Rebekah, and the brother of Esau. Much has been made of
the naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

18.37 There is a superior translation for this verse.

Hear me, O Lord, hear me, that this people may know that thou art the
Lord God, and thou mayest turn their heart back again. (JST, 1 Kings
18:37)

Needless to say, the manifestation that the Lord was about to do would wake
the children of Israel to the peril which confronted them if they did not
repent.

18.38 In an instant all that had stood before the priests and the Israelites
disappeared in a great consuming conflagration. The bullock was gone,
together with all of the wood and the stones. Not a trace of the twelve barrels
of water that had been poured out up that sacred site remained. We might
suppose that there was a bit of a divot where the sacrifice had once stood.

18.39 The Israelites had been awakened out of a deep spiritual sleep. They
were more than startled; they were astonished into the dust of humiliation.
They had been endangering their eternal prospects. The abyss of damnation
lay stretched out before them. What else could they cry out?

18.40 There had been 450 priests of Baal and 400 priests of Ashereth present.
All of these were summarily executed by the command of the Lord God of
Israel. Elijah did not flinch at the task. We have speculated that the death of
the priests and the end of the drought transpired in the Adamic year 2992 (see
22.0).

18.40.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel.
He was a native of the region east of the Jordan River called the Gilead.
The city of Tishbe, the traditional home of Elijah, is located about
seven miles east of the Jordan and about fourteen miles north of the
river Jabboke. Elisha, Elijah successor, watched as Elijah was caught up

37. Hear me, O LORD, hear me, that this people may know that
thou art the LORD God, and that
thou hast turned their heart back
again.

38. Then the fire of the LORD
fell, and consumed the burnt sac-
fifice, and the wood, and the
stones, and the dust, and licked up
the water that was in the trench.

39. And when all the people saw
it, they fell on their faces: and they
said, The LORD, he is the God;
the LORD, he is the God.

40. And Elijah said unto them,
Take the prophets of Baal; let not
one of them escape. And they took
them: and Elijah brought them
down to the brook Kishon, and
slew them there.
into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.40.10—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

18.40.29—Kishon—The primary waterway that drained the valley of Esdraelon, from the mountains of Jezreel to just north of mount Carmel where it emptied into the waters of the Mediterranean Sea.

18.41 The time for the end of the drought had come, after the passage of three and one-half years. We do not know what was prepared for the king to eat.

18.41.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.41.5—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.42 The sacrifices of Elijah and the priests of Baal had taken place in the foothills of mount Carmel. The prophet ascended to the top of the pinnacle to pray.

18.42.2—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.42.11—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

41. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

42. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.
(see 1 CO-C 15.29).

18.42.18—Carmel—A mountain ridge forming the southern boundary of the Kishon valley in northern Palestine. Its highest point is at the eastern end where the peak rises to 1791 feet.

18.43 The easing of the drought was not a simple task. We do not know how much time passed between each of the forays to watch out over the Mediterranean Sea. We cannot say exactly why the servant was required to look out to sea those seven times, but clearly Elijah already knew how long it was going to take before the little cloud would appear.

18.44 The storm that was to come would turn the dust to mud and if Ahab were not precipitous he would be trapped in the weather.

18.44.34—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.45 The distance between the place where Elijah offered sacrifice and the city of Jezeel is about ten miles. We are not told when Ahab was able to return to Samaria, a journey of no less than twenty miles. We have speculated that the death of the priests and the end of the drought transpired in the Adamic year 2992 (see 22.0).

18.45.26—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.45.31—Jezeel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

18.46 In this instance we perceive that Elijah perceived as a forerunner is here literally demonstrated. The prophet was able to run before the chariot of the king with ease. In this case, Elijah may be understood as the harbinger of both good and ill. He ran before the storm that ended the drought and he also ran before Ahab, a man who wrought evil in all his days.

18.46.9—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s

43. And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

44. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man’s hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezeel.

46. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezeel.
day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

18.46.19—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

18.46.24—Jezreel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

19.1 At some point Ahab returned to Samaria where he revealed all that Elijah had done at Carmel, including the execution of the 850 priests at the river Kishon.

19.1.2—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

19.1.4—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

19.1.7—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbock. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

19.1.8—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Asherteroth had usurped the term, it having no application to them at all.

19.2 The queen was furious and in her fury she made threats against the prophet of God. This antagonism would not serve her well.

19.2.2—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the

Chapter 19

1. And Ahab told Jezebel all that Elijah had done, and wist how he had slain all the prophets with the sword.

2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of
northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

19.2.7—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

19.3 Elijah was no fool, but his move to the south was not out of fear, but because he desired to be obedient to the commandments of the Lord God of Israel. No doubt he was counseled by God as to where he should resort in order to preserve his life.

19.3.16—Beersheba—An oasis about thirty miles southwest of Hebron where Abraham settled after his sojourn in Gerar. The region was first named Beersheba because of the oath that Abraham made with Abimelech regarding the well that Abraham’s servants had dug and then which was violently taken away by Abimelech’s servants. There was a renaming of the place by reason of a second covenant made between Isaac and another Abimelech regarding the wells that Isaac’s servants had produced. Both Abraham and Isaac frequented the land ever after.

19.3.20—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

19.4 A day’s journey on foot would have no less than twenty miles and could have been twice that. The wildernesses of Zin and Paran are inhospitable. As he weltered under the juniper tree he suddenly came to the conclusion that his ministry to the kingdom of Israel was over. He was more than a hundred miles from his field of labor with no prospects of returning. We may excuse Elijah’s momentary lapse, his flash of pessimism, given the hardships under which he had labored. The greatness of his spirit, however, his willingness to put every doubt aside in order to be a benefit to his fellow beings, is soon to be demonstrated.

19.5 In the middle of the wilderness Elijah had apparently run out of anything with which to provide for himself. He had no food or drink. This, perhaps, was part of his circumstances that he thought would bring his life to an end. Unless there was divine intervention he would perish where he sat. The angel

3. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

4. But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

5. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.
would comfort him temporarily and spiritually.

19.6 While Elijah slept under the juniper tree, the angel of the Lord drew near, prepared a fire and a small loaf of bread to cook upon the fire. The meal was not sumptuous by any means, but Elijah’s gratitude must have been boundless. When he had first gone into exile in Phoenicia, he had sought for sustenance at the hand of the widow woman of Zarephath. She had responded willingly to his entreaty. In the wilderness south of Judea under the juniper tree, there was no woman to make a meal for him. The Lord nevertheless provided for his servant.

19.7 Elijah had slaked his hunger and thirst to a degree, but there was yet a considerable distance to travel in from of him. He would have to be fortified against the rigors of the journey. The bread and water that had been delivered to Elijah by the messenger from God would be sufficient to sustain him for the next forty days.

19.8 We are not told how Elijah fared on that divinely prepared meal. Was the food that he consumed under the juniper tree the last that he would eat and drink for the next month and a half? If so, then he would be very much like Moses or the Lord Jesus Christ in their forty day fasts. Did the bread and the cruse of water regenerate at the end of the day as had the barrel of flour and the cruse of oil while Elijah dwelt with the widow of Zarephath? Did the Lord provide food and drink in the wilderness as he had the children of Israel, with manna and miraculous springs? We do not know, but the distance to Horeb was nearly 250 miles. Elijah apparently was able to travel no more than six miles a day from Beersheba to mount Sinai. According to our proposed chronology, this foray would have taken place in the year of Adam 2993 (see 22.0).

19.8.23—Horeb—One of the many names that have been applied to the various locations where Moses communed with the Lord God of Israel. Mount Sinai is another. Some scholars suggest that Horeb is in reference to the whole range of mountains and Sinai is the very mount of communion. Others, however, assert the opposite. In general, most biblical scholars have settled on the mountainous region near the southern tip of the Sinai peninsula as the location of for both. As to the exact prominence upon which Moses received the Law of God, there are as many opinions as there are peaks in the region.

19.9 Surely this is a rhetorical question on the part of the Lord God of Israel. It seems unlikely that the prophet had chosen mount Sinai randomly. It is likely that he had been commanded by God to resort there. The direct answer would have been, “I am here because thou hast brought me here”.

19.9.30—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

19.10 Elijah answers the Lord’s rhetorical question in a somewhat indirect

6. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9. And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very
way. He testifies that he has found himself in exile because he has been obedient to the commandments of God. Those to whom he had been sent, however, had all kicked over the traces and would not listen to his words. They had become a wicked and recalcitrant people for all that he could do.

19.10.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

19.10.31—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

19.11 The prophet Elijah had learned for himself that outward manifestations of divine power are not necessarily compelling. A few weeks before, he had stood beside an altar of his own making, prepared with a burnt offering unto the Lord God of Heaven. In front of Israel and the priests of Baal, the fire of God had descended from Heaven at the time of the evening sacrifice and had consumed the bullock, the wood, and the stones, all of which had been drenched with gallons of water. The children of Israel had been stunned, but once their queen, Jezebel, had erupted in homicidal mania toward the prophet, the Israelites had cowered before her. All had joined in the search for Elijah that Jezebel might put him to death. After his sojourn in the wilderness for forty days, Elijah was far more sensitive to the things of the spirit. Although the great wind and earthquake may have been caused by the Lord passing by, yet His presence was not within those temporal manifestations. The children of men cannot be frightened into righteousness.

19.12 The winds had once brought flocks of doves to the children of Israel, earthquakes accompanied the destruction of the recalcitrant Israelites who opposed Moses and Aaron, and the pillars of fire and smoke had guided and directed the House of Israel in all of their journeying. Yet communion with the God of Heaven is best obtained in the midst of gentleness.

19.13 Elijah’s sensibilities were finely honed. He knew the voice of the Lord when he heard it and ventured forth from the cave to converse with the God of Israel. The Lord asks the rhetorical question for a second time.

19.13.6—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about

jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

12. And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What dost
seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

19.14 Elijah again answers the Lord’s rhetorical question in a somewhat indirect way. He testifies that he has found himself in exile because he has been obedient to the commandments of God. Those to whom he had been sent, however, had all kicked over the traces and would not listen to his words. They had become a wicked and recalcitrant people for all that he could do.

19.14.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

19.14.31—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

19.15 Elijah’s ministry was far from being done. He had tasks to attend to and then he would be translated, his mortal body being transformed from its Telestial state to a Terrestrial state like unto the inhabitants of the city of Zion, that which was taken up into heaven in the days of Enoch the prophet.

19.15.16—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

19.15.22—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

19.15.27—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

14. And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:
19.16 No doubt Ben-hadad of Syria and Ahab of the kingdom of Israel would have been dismayed to know that their successors had been appointed by the God of Heaven and anointed by the prophet Elijah.

19.16.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

19.16.6—Nimshi—The father of Jehoshaphat, the father of Jehu, king of Israel.

19.16.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

19.16.16—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

19.16.20—Shaphat—The father of Elisha the prophet. We know little more of him.

19.16.22—Abelmeholah—Thought to be an ancient site on the east side of the river Jordan about half way between the southern tip of the sea of Galilee and the confluence of the river Jabbok with the Jordan. It is said to be the birthplace of the prophet Elisha.

19.16.28—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

19.17 The cleansing of the House of Israel, particularly the northern kingdom, would be accomplished by these three men. Hazael would wage unrelenting war against Samaria. Jehu as king would eradicate much of the heathen influences that had been introduced by the kings since the time of Jeroboam. Elisha would be the spiritual leader to whom the regenerated covenant people would turn for comfort and reassurance. We have no account of Elisha ever taking the life of another individual, except in the case of the young men who

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

16. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.
abused the prophet and were subsequently mauled to death by the bear.

19.17.14—Hazel—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

19.17.16—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

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19.18 Elijah had thought of himself as an utter failure as a prophet, yet the Lord testifies to him that a goodly number had been sustained by his ministry.

19.18.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, as much as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

19.18.18—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

19.19 Elijah left the confines of the cave at mount Sinai and made his way to the city Abelmeholah where Elisha was tending to his labors in the field. The casting of the mantle here is literal, but the servants of the Lord since that day have used the reference metaphorically. That is to say, when a man is released from one calling and that calling is given to another, we say that the new officer has assumed the mantle of the old.

19.19.7—Elisha—The successor of Elijah as the prophet to the kingdom

18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19. So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.
of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

19.19.11—Shaphat—The father of Elisha the prophet. We know little more of him.

19.19.28—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

19.20 Elisha wishes to make arrangement for his family before he follows after Elijah. He therefore petitions the prophet for permission to settle his affairs. Elijah essentially responds, “I cannot grant permission to do so, but the Lord God of Heaven can. It is to Him you should seek the privilege of returning home, because the calling is from Him”.

19.20.9—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

19.21 It appears that Elisha returned home and prepared a feast for those who had served him during his temporal labors. He made arrangements for their prosperity and left all behind him to attend to the duties that would be assigned to him by the Lord and His servant.

19.21.41—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

20. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

21. And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh, and with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

Chapter 20

1. And Benhadad the king of
period, we cannot definitively say which of the three Benhadads is referred to here as making war against Ahab. Asa hired the first Benhadad in the year of Adam 2959, twenty-one years before Ahab took the throne of the northern kingdom of Israel. Some scholars, therefore, have proposed that the present Benhadad may have been the second or third king of Syria bearing that name. We have concluded that the attack on Samaria took place in the 2998th year since Adam and Eve were driven from the Garden of Eden (see 22:0).

20.1.2—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.

20.1.6—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

20.1.31—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

20.2 Benhadad is mercilessly bold in his bravado against Ahab and the kingdom of Israel.

20.2.6—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

20.2.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.2.19—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.
20.3 Benhadad was determined to spoil all of the lands of the northern kingdom of Israel. He boasted that he would take into his personal possession anything that had any temporal value at all. Jezebel would no doubt have had a word or two to say about the matter.

20.4 Was this a recognition of Ahab’s helplessness or was the king simply an abject coward? This event takes place after the great famine and this simply may be a reflection of the great poverty in which the kingdom of Israel found itself in at the time of Benhadad’s attack.

20.4.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.5 Benhadad sent word to Ahab that since there was no need for war, that the king had capitulated, that he would send his people to strip the nation to the bone, focusing primarily on those things that brought Ahab any comfort or satisfaction. Benhadad was seeking to humiliate the king and his people.

20.5.10—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.

20.6 Needless to say that if Ahab had planned to ensonce any of his valuables in some secret location, that plan would be obviated by the immediate arrival of Benhadad’s confiscatory servants. If Ahab allowed Benhadad’s men to search all of the houses of the kingdom, the people would be picked to the bone. Nothing would be left. This gave Ahab pause. To have what wealth remaining be carted away to Damascus would bring about a complete collapse of the economy and thus the nation.

20.7 So long as only the king’s personal possessions and the treasury of the kingdom were affected, Ahab seemed content to allow the pillaging of the kingdom. After all, he would need only levy a tax to restore his comforts. The loss of all public and private wealth, however, would have rendered him completely impotent.

3. Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.

4. And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

5. And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6. Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

7. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief; for he sent unto me for my wives, and for my
20.7.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.8 The people and the princes understood the implications of a general spoiling of the land. They would not be able to maintain the body politic and other nations would take advantage of their situation. They would not only lose their wealth to the Syrians, but they would no doubt be invaded by other like-minded neighboring countries.

20.9 Ahab would allow the personal despoiling of his own household, but that of the people would not be permitted. This, of course, would invite war, but the battlefield was preferable to a complete stripping of the land.

20.9.8—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.

20.10 In his bravado, Benhadad boasted that the land would be so completely picked of its value, that the invading soldiers from Damascus would have to content themselves with handfuls of dirt as a reward for their victory.

20.10.2—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.

20.10.21—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

20.11 Ahab stiffened his spine here a little. It is one thing to promise a victorious war, it is a completely different thing to deliver it. The Israelites were prepared to defend themselves. Benhadad would have to fight for the spoils against a desperate people.

20.11.5—Israel—The name given to Jacob, the younger twin born to Isaac

children, and for my silver, and for my gold; and I denied him not.

8. And all the elders and all the people said unto him, Hearken not unto him, nor consent.

9. Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed, and brought him word again.

10. And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11. And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.
and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.12 Unfortunately for Benhadad, he was a drunk. He had come to a point in his enterprises that he had begun to believe his own press. He initiated a siege against Samaria that was doomed from the beginning.

20.12.7—Benhadad—The son of Tabrimon and the grandson of Hczion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.

20.13 We are not privy as to the name of this particular prophet. It seems unlikely that it was Elijah or Elisha, however. This servant of God was prepared to help Ahab return to the Lord God of Israel, notwithstanding the king’s odious departure from the law. It was for the prospect of repentance and regeneration of the king’s soul that this mercy was extended. Benhadad would fall before the king’s forces.

20.13.6—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

20.13.8—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

20.13.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The

12. And it came to pass, when Benhadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

13. And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.
The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.14 The fulfillment of the prophecy would require an act of faith on the part of king Ahab. The Israelites were under siege. Ahab would be required to take the battle to Benhadad by leaving the safety of his fortress.

20.14.2—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

20.15 The total complement of warriors in the city of Samaria was 7,232, all of whom were to be arrayed against the armies of Benhadad and his cohorts. These were not happy odds.

20.15.34—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.16 So confident were the king of the Syrians and his companions that he thought nothing of indulging himself in the extreme. With his leadership completely incapacitated, the rest of the army would be ineffective. In his drunken stupor, Benhadad would make disastrous military decisions.

2.16.8—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha.
when the latter thought to build up the fortress of Ramah against him.

The man referred to here, however, may very well be his son or grandson.

20.17 The first foray from the city of Samaria was the 232 young men who were attached to Ahab’s personal guard. Benhadad sent a scouting party to find out what was going on. Benhadad would make his decision based on inadequate information and a clouded head.

20.17.15—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.

20.17.29—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

20.18 The first company of soldiers that came out of the gates amounted to no more than 232 men with the king at their head. This was a pitiful company and Benhadad determined to capture the lot of them, commanding his men to take no lethal action against the forlorn hope emerging from the gates of the city.

20.19 Benhadad only knew of the 232 young men who first emerged. He was not made aware of the seven thousand men who followed them until it was too late. The small army descended upon the encampment of the Syrians in a fury that caused all who stood before them to fall to the earth devoid of life or to flee without hesitancy.

20.20 There is a superior translation for this verse.

And they slew every one his man; and the Syrians fled; and Israel pursued them; and Ben-hadad the king of Syria escaped on a horse with the horsemen. (JST; 1 Kings 20:20)

At the approach of the Israelites the armies of Benhadad and his companions in arms were swept away. Notwithstanding his intoxication, Benhadad escaped with his life.

20.20.10—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

20.20.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This

17. And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

18. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19. So these young men of the princes of the provinces came out of the city, and the army which followed them.

20. And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen.

1 Kgs. 20:20 JST
20.21 The armies of the Syrians were in complete disarray so that the cavalry and charioteers were defenseless against the quickly advancing army of Ahab.

20.21.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.21.17—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

20.22 We are not privy as to the name of this particular prophet. It seems unlikely that it was Elijah or Elisha, however. This servant of God was prepared to help Ahab return to the Lord God of Israel, notwithstanding the king’s odious departure from the law. It was for the prospect of repentance and regeneration of the king’s soul that this mercy was extended. Benhadad would fall again before the king’s forces, but Ahab would have to follow the instructions of the prophet and the Lord God that the victory might be won.

20.22.3—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

20.22.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not

21. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22. And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.
going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.22.34—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

20.23 The Syrians were left to explain to themselves how a vastly superior military force could be overthrown by Ahab and his small company. They suggested to Benhadad that it was because they had used chariots. If there had been more infantry, they would have defeated the Israelites. This counsel, of course, did nothing but set up the Syrians for another horrific defeat.

20.23.8—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

20.24 The drunken companions of the king of the Syrians had been virtually useless when the battle was engaged. Benhadad’s counselors suggested that good military commanders should be appointed to succeed them.

20.25 The first army had been in excess of 120,000 men, and yet they had been defeated by a cohort of less than 7,500 men from Samaria. Benhadad’s counselors suggested that the Syrian army should engage the Israelites at a different location, a place where the chariots would have maneuvering room. They would choose to go to Aphek instead of Samaria because of the terrain. Benhadad and the Syrians were in denial, inasmuch as they had been whipped by a far inferior force. They were not about to admit, however, that the Lord God of Israel had been the driving force behind their devastating loss.

20.26 Taking the advice given to him by his counselors, Benhadad renewed hostilities just east of the southern tip of the sea of Galilee. We have concluded that this battle took place in the year of Adam 2999, after which there would be no contention between Israel and Syria for three years (see 22.0).

23. And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25. And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26. And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.
the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.27 The army of the Syrians numbered no less than 127,000 men. The army of the children of Israel was considerable less in the eyes of all concerned. 
20.27.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.27.32—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

27. And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28. And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.
It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.28.23—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

20.29 We may only speculate as to the reasons why a week passed before any direct conflict ensued. It seems clear that the Lord struck the Syrians with such abject fear that they could not defend themselves once the battle was engaged. It was hardly more than a harvest of human life. The Syrians gave no resistance, any more than the stalks of grain resist the harvesters’ scythe.

20.29.28—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.29.32—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

29. And they pitched one over against the other seven days. And so it was; that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

20.30 Were are not privy to the exact reason that the wall of Aphek was called to fall, any more than we know exactly what the Lord did to caused the walls of Jericho to collapse. The loss of life in the city was no less horrific. Benhadad justifiably feared for his life.

20.30.6—Aphek—A city located about six miles east of the southern half of the sea of Galilee where the Syrians under Benhadad thought to defeat the Israelites. It should not be confused with other cities bearing the same name.

20.30.26—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to

30. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Benhadad fled, and came into the city, into an inner chamber.
power in the city of Damascus during the latter part of Solomon’s reign.
Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him.
The man referred to here, however, may very well be his son or grandson.

20.31 One wonders where the men of Syria ever heard that the kings of Israel were merciful. Most were a brutal lot and Ahab was among the worst.

20.31.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.31.29—sackcloth—The Hebrew word translated here as “sackcloth” derives from roots that refer to the thick, coarsely woven material in which grain was stored. The English word “sack” eventually derives from the same Semitic source. To wear sackcloth implies extreme poverty; there was nothing refined about wearing a garment made of material which could no longer be useful for holding grain, either out of extreme wear or for lack of grain. The wearing of sackcloth became an outward representation of spiritual poverty as well.

20.32 The reversal of fortune is almost complete. Ahab is easily seduced by the cunning words of the king of the Syrians. He succumbs to the flattery and promise of wealth and fame.

20.32.4—sackcloth—The Hebrew word translated here as “sackcloth” derives from roots that refer to the thick, coarsely woven material in which grain was stored. The English word “sack” eventually derives from the same Semitic source. To wear sackcloth implies extreme poverty; there was nothing refined about wearing a garment made of material which could no longer be useful for holding grain, either out of extreme wear or for lack of grain. The wearing of sackcloth became an outward representation of spiritual poverty as well.

20.32.20—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not out to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

31. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.
going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.32.25—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.

20.33 Benhadad’s servants are willing to grasp at straws. Whether Ahab had called Benhadad his brother in sarcasm or not is irrelevant. The Syrian king’s men are willing to accept any point of common relationship however ironically it may have been intended and they use it to their king’s advantage.

20.33.24—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.

20.34 We do not know precisely when the taking of these cities took place. Most scholars refer to the battles that Benhadad had with Israel at the behest of Asa, the king of Judah. While this may very well have been accomplished by Benhadad’s father in the war fought in 2959, yet this was no less than twenty years before. In addition, the king of Israel at the time was Baasha who was no relation to Ahab. In fact, between the reign of Baasha and Ahab, there had been four kings on the throne of Israel. Only Omri was directly related to Ahab, being his father. Omri ruled from the Adamic 2969 to 2980, eleven years. We have no record of any great battles between Israel and Syria during that time that resulted in streets of Samaria being given Syrian names.

20.34.2—Benhadad—The son of Tabrimon and the grandson of Hezion, who in turn was probably the same as Rezon, the outlaw who came to power in the city of Damascus during the latter part of Solomon’s reign. Benhadad was hired by Asa, the king of Judah, to do battle against Baasha when the latter thought to build up the fortress of Ramah against him. The man referred to here, however, may very well be his son or grandson.

20.34.26—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

20.34.32—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

33. Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.

34. And Benhadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.
20.34.35—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

20.35 The neighbor of the prophet was apparently a spiritual dissolute. Had he a modicum of spiritual sensitivity he would have known that the request was divinely inspired.

20.35,10—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

20.36 At first blush we may find the punishment declared against the prophet’s neighbor somewhat harsh. Yet, it is clear that this was not the only occasion on which the man had refused to keep the commandments of the Lord God of his fathers. We may rightly conclude that the neighbor had already been guilty of capital crimes, his spiritual dissolusion being one the products of his wicked life. Thus a greater judgment came upon him that was merited solely on his refusal to honor the prophet’s request.

20.37 The prophet needed a personal visual aid in order to effectively deliver the Lord’s message unto Ahab. The prophet would tell king Ahab’s own story to him in allegorical form, much the same way that Nathan had approached David with the parable of the man who sheap was taken to feed a guest. In both instances, the kings were condemned by their own pronouncements against the principals in the tales. David condemned the man who had taken his neighbor’s sole lamb, and thus condemned himself for having robbed Uriah of his wife. Ahab condemns himself as well, having not dispatched Benhadad as he had been commanded.

20.38 The prophet prepared himself to that he could present the parable with some realism.

20.38,3—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

20.39 The disguised prophet launches into his story about have been in the thick of battle when an officer had entrusted a prisoner of war to him. In the parable, the soldier lost possession of his prisoner and he was at a loss as to what to do. Clearly, the wounded man did not have the wherewithal to surrender a talent of silver to redeem himself.

20.39,63—talent—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, a talent would be worth about $36,556.00.

20.40 The king acknowledged the disguised prophet’s situation. He was to render the money to the officer who had entrusted the prisoner to him or his life would be forfeit. Thus, Ahab condemned himself by his own words.

20.40,17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of

35. And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36. Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37. Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

38. So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.
the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.41 The disguised prophet revealed himself to Ahab who immediately understood himself to be in trouble. The prophet, however, would give an explicit interpretation of the allegory.

20.41.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.41.24—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

20.42 Ahab had failed to do what he had been commanded to do because of the promise of material goods and fame. This would have been in addition to the great honor and glory that would come to him because he had defeated a vastly superior military force. In this Ahab emulated Saul, the first king of Israel in the matter of the Amalekites. Saul had been commanded to utterly destroy the Amalekites, every man, woman, child, and beast. He spared the king of the Amalekites and most of the animals for the which travesty, he and his house were denied a continuance of their dynasty.

41. And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42. And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.
20.43 All of the joy and exuberance experienced when the Israelites defeated the Syrians turned to ashes in Ahab’s mouth as he was severely chastened for his disobedience.

20.43.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.43.16—Samaria—the capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

21.1 The vices of Ahab and Jezebel would come to a head in the matter of this vineyard. We have concluded that this travesty perpetrated against Naboth took place 3001 years after Adam and Eve left the Garden of Eden, during the three year peace that followed the defeat of Benhadad at Aphek (see 22.0).

21.1.10—Naboth—the owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

21.1.12—Jezreelite—an inhabitant of Jezreel, a city located at the headwaters of the Harod Creek that that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

21.1.25—Ahab—the son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.1.28—Samaria—the capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located

Chapter 21

1. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.
about six miles northwest of Shechem.

2.1.2. To the modern eye, Ahab’s offer seems reasonable and perhaps even generous. What is missing from our contemporary thinking, however, is the importance of the declarations of the Law of Moses regarding tribal and personal inheritances in the land of promise. There was an injunction against selling that which had been passed down from a person’s family. It could be leased for a time, but for no more than fifty years. During the year of the Jubilee, all inheritances were to be returned to their rightful owners.

2.1.2.1 — Ahab — the son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

2.1.2.5 — Naboth — the owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

2.1.3 Naboth was determined to honor the law of his fathers, much to the dismay of the king. Jezebel, the daughter of a pagan king, had no loyalty to the Law of Moses and therefore conspired against Naboth for what she considered to be his recalcitrance.

2.1.3.1 — Naboth — the owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

2.1.3.5 — Ahab — the son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

2.1.4 Ahab here exhibits his immaturity. He was as petulant as a little child when he did not get his way.

2.1.4.2 — Ahab — the son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

2.1.4.5 — Naboth — the owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.
excoriated by the prophet Elijah and were promised ignominious deaths.

21.4.17—Jezreelite—An inhabitant of Jezreel, a city located at the headwaters of the Harod Creek that that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of Mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

21.5 This cannot possibly have been the first time that Ahab had acted this way. Jezebel no doubt despised this weakness in her husband.

21.5.2—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

21.6 It is interesting that Ahab did not repeat the reason that Naboth had given for not surrendering his vineyard to the king. Ahab was feeling sorry for himself and wished to draw as much sympathy from his wife as he possibly could.

21.6.10—Naboth—The owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

21.6.12—Jezreelite—An inhabitant of Jezreel, a city located at the headwaters of the Harod Creek that that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of Mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

21.7 What is the point of being king if you cannot take that which you want? Jezebel was certainly not above committing murder when she was offended by another. For the queen this was a small matter which could be rectified in short order.

21.7.2—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

21.7.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-

5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry; I will give thee the vineyard of Naboth the Jezreelite.
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ual© or© individuals© responsible© for© the© present© maladies© could© be© discovered-©
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21.7.33—Naboth—The©owner©of©a©vineyard©in©Jezreel,©which©vineyard©was©
coveted©by©Ahab©the©king©of©Israel.©When©he©refused©to­surrender©the©
property©to©Ahab,©Jezebel,©the©queen©of©Israel,©conspired©against©him.©
Naboth©and©his©family©were©stoned©to©death©after©false©witnesses©con¬
demned©him.©For©this©egregious©homicide,©Ahab©and©Jezebel©were©
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21.7.35—Jezreelite—An©inhabitant©of©Jezreel,©a©city©located©at©the©head©
waters©of©the©Harod©Creek©that©that©flows©east©and©eventually©empties©
into©the©Jordan©River,©and©the©waters©of©the©Kishon©River©that©flow©
westward©north©of©mount©Carmel©and©eventually©empties©into©the©
Mediterranean©Sea.©It©is©located©about©12©miles©northwest©of©Beth¬
shean.©It©should©not©be©confused©with©a©city©bearing©the©same©name©that©
lies©within©the©inheritance©of©the©tribe©of©Judah.

21.8 Jezebel was a devious and vicious woman. She©would©use©any©means©at
her©disposal©to©achieve©her©ends.©She©wielded©her©power©and©authority©as
queen©with©a©heavy©hand.

21.8.6—Ahab's—The©son©of©Omri,©king©of©Israel©after©the©rebellion©of
Zimri.©He©married©Jezebel,©the©daughter©of©the©king©of©the©Sidonians,©
and©thereby©introduced©considerably©more©viciousness©among©the©chil¬
dren©of©Israel©dwelling©in©the©northern©kingdom.©As©a©result©of©his©mur¬
derous©predilections,©Ahab©and©his©entire©house©was©condemned©by©
Elijah©the©prophet.©He©was©killed©by©an©errant­arrow©at©the©battle©of©
Ramoth©Gilead.

21.8.32—Naboth—The©owner©of©a©vineyard©in©Jezreel,©which©vineyard©was©
coveted©by©Ahab©the©king©of©Israel.©When©he©refused©to­surrender©the©
property©to©Ahab,©Jezebel,©the©queen©of©Israel,©conspired©against©him.©
Naboth©and©his©family©were©stoned©to©death©after©false©witnesses©con¬
demned©him.©For©this©egregious©homicide,©Ahab©and©Jezebel©were©
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ious©deaths.

21.9 Central©to©Jezebel's©plan©was©the©fear©of©the©people©that©their©troubles©
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During©the©celebration©of©the©fast,©Naboth©was©to©be©placed©in©a©prominent©
place©among©the©congregation.

21.9.13—Naboth—The©owner©of©a©vineyard©in©Jezreel,©which©vineyard©was©
coveted©by©Ahab©the©king©of©Israel.©When©he©refused©to­surrender©the©
property©to©Ahab,©Jezebel,©the©queen©of©Israel,©conspired©against©him.©
Naboth©and©his©family©were©stoned©to©death©after©false©witnesses©con¬
demned©him.©For©this©egregious©homicide,©Ahab©and©Jezebel©were©
soundly©excoriated©by©the©prophet©Elijah©and©were©promised©ignomin¬
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8. So©she©wrote©letters©in©Ahab's©
name,©and©sealed©them©with©his©
seal,©and©sent©the©letters©unto©the©
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in©his©city,©dwelling©with©Naboth.

9. And©she©wrote©in©the©letters,©
saying,©Proclaim©a©fast,©and©set©
Naboth©on©high©among©the©people:
21.10 Jezebel’s instructions to the elders of Jezreel continue. Naboth was known to be a pious man, perhaps the most pious in the whole city of Jezreel. No doubt the men and women of Jezreel who were less circumspect in their attendance to the Law of Moses would have found him to be a bit of an irritant. It was this spiritual degeneracy that enabled Jezebel’s plan workable. Finding two men who would bear false witness against Naboth would not have been difficult, particularly if an exchange of silver or gold had taken place.

21.10.7—Belial—The Hebrew word which has been translated here as “Belial” derives from roots that mean “without profit, worthless, lawless, destruction, wickedness, evil, naughty, ungodly”.

21.11 Whether though fear or through perversity, the princes of the city of Jezreel did as the queen commanded.

21.11.22—Jezebel—The daughter of Ethbaal, the king of the Sidonians.

She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

21.12 All was set in place among the people of Jezreel that would provide a venue in which Naboth and his sons could be condemned as blasphemers.

21.12.7—Naboth—The owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

21.13 Naboth was the least unlikely of all the inhabitants of the city to be a blasphemer, yet the people willingly accepted the accusations of the false witnesses. Again, we may perceive the spiritual degradation of the people of Jezreel in their complicity to take the life of an honorable man.

21.13.9—Belial—The Hebrew word which has been translated here as “Belial” derives from roots that mean “without profit, worthless, lawless, destruction, wickedness, evil, naughty, ungodly”.

21.13.24—Naboth—The owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

21.14 The coconspirators reported their egregiously unlawful act to their queen.

21.14.5—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

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10. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12. They proclaimed a fast, and set Naboth on high among the people.

13. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

1 Kgs. 21:10
EM 1:127
1 Kgs. 21:13
DNTC 1 814
JC 667
21.15 Since Naboth and his sons were openly condemned as blasphemers against God and the king, Jezebel asserted that Ahab was free to confiscate the vineyard for his own. This he would do to his own damnation.

21.15.7—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

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21.15.20—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.15.30—Jezreelite—An inhabitant of Jezreel, a city located at the headwaters of the Harod Creek that that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

21.16 Ahab apparently asked no questions of his queen as to how and why Naboth and his sons had been stoned to death. This ignorance, however, would not excuse him for his perfidy and covetousness.

21.16.7—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

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21.16.26—Jezreelite—An inhabitant of Jezreel, a city located at the headwaters of the Harod Creek that that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of...
Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

21.17 Surely the Lord God will do nothing save He reveal it unto His servants the prophets.

21.17.9—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel.
He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

21.17.11—Tishbite—Thought to be a resident of Tishbe, a town located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elijah the prophet was a native of Tishbe.

21.18 Elijah would pass judgment on the lives of Ahab and Jezebel for their merciless murder of Naboth and his sons, men that had done them no harm whatsoever.

21.18.6—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.18.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.18.13—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

21.18.21—Naboth—The owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender

17. And the word of the LORD came to Elijah the Tishbite, saying.

18. Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.
the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

21.19 The Lord’s instructions to Elijah the prophet continue. A partial fulfillment of this prophecy took place when Ahab’s body was brought back from the battle of Ramoth Gilead. The dogs licked the blood that was being washed out of his chariot at Samaria. The partial reprieve is usually attributed to a degree of repentance which Ahab did as a result of Elijah’s words. In the days of Joram, Ahab’s son, the king’s body was dumped in Naboth’s vineyard where no doubt other aspects of the Lord’s prophecy were fulfilled.

21.19.39—Naboth—The owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

21.20 In truth, Ahab was an enemy to God, for he was consumed by the spirit of the natural man. He desired power, wealth, and fame at the expense of all those around him. Ahab may not have known all of the details regarding the deaths of Naboth and his sons, but he was still culpable because he rejoiced at their deaths. In this he was just as David had been when Uriah had been killed.

21.20.2—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.20.5—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

21.21 In the process of time, Ahab’s male posterity would be erased from the earth, just as that of Jeroboam and Baasha had been destroyed. Ahab and his followers had become no better than the alien nations that had inhabited the land when Joshua and the children of Israel had first entered into the land of promise. The whole of the seven Canaanite nations listed by the Lord were to be utterly destroyed by the Israelites, every man, woman, and child. The other heathens who dwelt in the land were to be dealt with differently. Every male was to be slain and the women and girls were to be integrated into the families of the conqucers. This latter punishment was to befall Ahab and his house.

19. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

21. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.
21.21.19—Abab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.21.35—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.22 Jeroboam and Baasha had done much to corrupt the children of Israel who dwelt in the kingdom of Israel. The male members of their families were destroyed in rebellions against their dynasties.

22.22.10—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

22.22.14—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

22.22.20—Baasha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

22.22.24—Ahijah—The father of Baasha of the tribe of Issachar. We know little more about him.

22.22.37—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.23 This grizzly prophecy was literally fulfilled after two of the eunuchs of Ahab’s household threw her from the window where she openly mocked the conqueror Jehu. Only her feet, hands, and skull remained when Jehu’s servants went to bury her.

21.23.3—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

21.23.18—Jezreel—A city located at the headwaters of the Harod Creek that that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

21.24 The destruction that would come upon Ahab’s kingdom would be so complete and sudden that there would be no one left to bury the dead.

21.24.5—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.25 Ahab was perfectly willing to allow his heathen wife do the dirty work of the kingdom. For this, however, he was to pay a terrible price.

21.25.7—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.25.22—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Ethbaal.

24. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.
of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

21.26 The Amorites and other Canaanite nations were driven from the land of promise because of their wretched practices that had weakened and eventually destroyed their societies. Jeroboam and those that followed him on the throne of the kingdom of Israel had done little to stem the perversions that had been introduced into the Israelite culture. In fact, most of them were active in perpetuating the perversions.

21.26.16—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

21.26.26—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.27 Some suggest that Ahab’s display of sorrow here is feigned. Clearly it is not, else why does the Lord God of Israel, He who knows the hearts and minds of all men, compliment Ahab for his repentance?

21.27.7—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.27.18—sackcloth—The Hebrew word translated here as “sackcloth” derives from roots that refer to the thick, coarsely woven material in which grain was stored. The English word “sack” eventually derives from the same Semitic source. To wear sackcloth implies extreme poverty; there was nothing refined about wearing a garment made of material which could no longer be useful for holding grain, either out of extreme wear or for lack of grain. The wearing of sackcloth became an outward representation of spiritual poverty as well.

21.28 Surely the Lord God will do nothing save He reveal it unto His servants

26. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

27. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28. And the word of the LORD
the prophets.

21.28.9—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see *1 Cor 15.29*).

21.28.11—Tishbite—Thought to be a resident of Tishbe, a town located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elijah the prophet was a native of Tishbe.

21.29 Although some of the original pronouncements made against Ahab and his house would be ameliorated somewhat, for the most part all that Elijah had spoken against the king and his household came to pass in some form or another.

21.29.4—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

22.0 It seems desirable at this point to once again to summarize the developing chronology for 1 Kings. The table below follows the same format that we have used previously. In this case, however, we have divided the chart into three parts. The first has to do with the general chronological outline for the life and ministry of Solomon, the son of David. The second section tracks the events that transpire during the reign of the Judean kings. The third lists the events that take place in the northern kingdom of Israel. Thus, “S.Yr” refers to the year of Solomon’s life that the event took place. “K.Yr” refers to the events in the kingdom of Judah beginning with the reign of Rehoboam, the son of Solomon. “KI.Yr” refers to the events in the kingdom of Israel, beginning with the rebellion of Jeroboam. Needless to say, these two charts are not exactly parallel, but some attempt has been made to keep them close. We cannot know the exact number of months that pass between episodes, even though we are told the number of years. Hence, from time to time there are rather elaborate arguments made in order to reconcile what appear to be glaring errors in the narrative. For the most part we have assumed that the narrator knew what he was talking about.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>S.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2866</td>
<td></td>
<td>Solomon is born</td>
<td>2 Sam. 12:24</td>
</tr>
<tr>
<td>2880</td>
<td>14</td>
<td>David makes Solomon joint-regent</td>
<td>1 Kgs. 1:32-40</td>
</tr>
<tr>
<td>2880</td>
<td>14</td>
<td>Solomon marries Naamah (?)</td>
<td></td>
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<tr>
<td>2881</td>
<td>15</td>
<td>David dies (70)</td>
<td>1 Kgs. 2:10-11</td>
</tr>
<tr>
<td>2881</td>
<td>15</td>
<td>Rehoboam is born (?)</td>
<td>1 Kgs. 14:21</td>
</tr>
<tr>
<td>2886</td>
<td>20</td>
<td>The foundations of Temple Laid</td>
<td>1 Kgs. 6:1</td>
</tr>
</tbody>
</table>

29. Seest thou how Ahab humbled himself before me? because he humbled himself before me, I will not bring the evil in his days; but in his son’s days will I bring the evil upon his house.

Chapter 22

1 Kgs. 21:29  
JC 413

1 Kgs. 22  
EM 2:451
<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>KJ.Yr</th>
<th>Event</th>
<th>Scripture</th>
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<tbody>
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<td>Rehoboam becomes king</td>
<td>1 Kgs. 12:1</td>
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<tr>
<td>2927</td>
<td>5</td>
<td>Shishak attacks Jerusalem</td>
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<td>2939</td>
<td>17</td>
<td>Rehoboam dies</td>
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<tr>
<td>2939</td>
<td>17</td>
<td>Abijam becomes king</td>
<td>1 Kgs. 14:31</td>
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<td>2942</td>
<td>20</td>
<td>Abijam dies</td>
<td>1 Kgs. 15:2</td>
</tr>
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<td>2942</td>
<td>20</td>
<td>Asa becomes king</td>
<td>1 Kgs. 15:8</td>
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<td>2948</td>
<td>26</td>
<td>Jehoshaphat born</td>
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<td>2959</td>
<td>37</td>
<td>Asa hires Benhadad of Syria</td>
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<tr>
<td>2983</td>
<td>61</td>
<td>Asa dies</td>
<td>1 Kgs. 15:10</td>
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<tr>
<td>2983</td>
<td>61</td>
<td>Jehoshaphat becomes king</td>
<td>1 Kgs. 15:24</td>
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<tr>
<td>3000</td>
<td>80</td>
<td>Jehoram becomes viceroy of Judah</td>
<td>1 Kings.21:19–20</td>
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<tr>
<td>3002</td>
<td>80</td>
<td>The battle of Ramothgilead</td>
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<tr>
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<td>Jehoshaphat dies</td>
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<tr>
<td>3008</td>
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<td>Jehoram becomes sole king</td>
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<tr>
<td>3015</td>
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<td>Jehoram dies</td>
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<th>Ad. Yr</th>
<th>KJ.Yr</th>
<th>Event</th>
<th>Scripture</th>
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<td>Jeroboam rebels with Israel</td>
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<tr>
<td>2944</td>
<td>22</td>
<td>Jeroboam dies</td>
<td>1 Kings. 14:20</td>
</tr>
<tr>
<td>2944</td>
<td>22</td>
<td>Nadab becomes king of Israel</td>
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<tr>
<td>2945</td>
<td>23</td>
<td>Nadab is killed</td>
<td>1 Kings. 15:25–27</td>
</tr>
<tr>
<td>2945</td>
<td>23</td>
<td>Baasha assumes the throne of Israel</td>
<td>1 Kings. 15:28</td>
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<td>2958</td>
<td>36</td>
<td>Baasha builds up Ramah</td>
<td>1 Kings. 15:17</td>
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<tr>
<td>2968</td>
<td>46</td>
<td>Baasha dies</td>
<td>1 Kings. 15:33</td>
</tr>
<tr>
<td>2968</td>
<td>46</td>
<td>Elah becomes king</td>
<td>1 Kings. 16:8</td>
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<tr>
<td>2969</td>
<td>47</td>
<td>Elah is murdered</td>
<td>1 Kings. 16:10</td>
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<td>2969</td>
<td>47</td>
<td>Zimri becomes king</td>
<td>1 Kings. 16:10</td>
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<td>2969</td>
<td>47</td>
<td>Omri becomes king</td>
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<td>2973</td>
<td>51</td>
<td>Death of Tibni</td>
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<td>Ahab becomes king</td>
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<td>2988</td>
<td>66</td>
<td>Elijah seals heavens</td>
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<td>2988</td>
<td>66</td>
<td>Elijah dwells at Cherith</td>
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<td>2989</td>
<td>67</td>
<td>Elijah flees to Zarephath</td>
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<tr>
<td>2992</td>
<td>70</td>
<td>Baal and Asheroth priests slain</td>
<td>1 Kings. 18:40</td>
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<tr>
<td>2992</td>
<td>70</td>
<td>End of the drought</td>
<td>1 Kings. 18:41–46</td>
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<td>2993</td>
<td>71</td>
<td>Elijah at Horeb</td>
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<tr>
<td>2998</td>
<td>76</td>
<td>Benhadad attacks Samaria</td>
<td>1 Kings. 20:1</td>
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<tr>
<td>2999</td>
<td>77</td>
<td>Benhadad gathers his army to Aphek</td>
<td>1 Kings. 20:26</td>
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<tr>
<td>3000</td>
<td>78</td>
<td>Ahaziah made viceroy of Israel</td>
<td>1 Kings. 21:1</td>
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<tr>
<td>3001</td>
<td>79</td>
<td>The vineyard of Naboth</td>
<td>1 Kings. 22:1–3</td>
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<td>3002</td>
<td>80</td>
<td>The battle of Ramothgilead</td>
<td>1 Kings. 22:1–3</td>
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<td>3002</td>
<td>80</td>
<td>Ahab dies</td>
<td>1 Kings. 16:29</td>
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<td>80</td>
<td>Ahaziah dies</td>
<td>1 Kings. 22:40</td>
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<td>3002</td>
<td>80</td>
<td>Jehoram becomes king of Israel</td>
<td>2 Kings. 1:17</td>
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</table>

Most of the dates provided in the chart have derived from the text of 1 Kings. Others, of necessity, have been extrapolated or have been simply speculated upon. The dating for the events recorded of the ministry of Elijah, for exam-
ple, can only placed in a general period beginning in the Adamic year 2980 and 2998, an eighteen year period. We are told elsewhere that the drought caused by Elijah sealing the heavens lasted three and one-half years. We have concluded upon 2988 of the Adamic system as the beginning of the three and one-half year drought. We have speculated that Elijah spent perhaps as much as six months at the brook Cherish before he left for Zeraphath. The rest of the ministry is extrapolated from that singular speculation. All of these dates are highlighted in **bold italic** typeface. The dates for the Ahaziah and Jehoram being made viceroy’s in Israel and Judah help resolve an extremely thorny chronological issue at the end of 1 Kings and the beginning of 2 Kings. These are highlighted in simple *italics*.

22.1 We have concluded that this three year peace took place between the Adamic years 2999 and 3002 (see 22.0).

22.1.9—**Syria**—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

22.1.11—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.2 The alliance between Ahab and Jehoshaphat against Syria took place 3002 years after Adam and Eve departed the Garden of Eden.

22.2.11—**Jehoshaphat**—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.2.15—**Judah**—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was

1. And they continued three years without war between Syria and Israel.

2. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.
probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

22.2.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.3 Many of the cities that Syria had taken from the kingdom of Israel had been restored after the battle of Aphek some three years before. Ramothgilead was a border town usually depicted just outside of the tribal inheritance of the eastern half of Manasseh. In some respects, Ahab is seeking an occasion to expand his holdings, rather than coming to the aid of a significant part of his kingdom.

22.3.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.3.13—Ramoth—Most scholars suggest that Ramoth is the same as Ramothgilead, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is

3. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?
usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

22.3.15—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

22.3.34—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

22.4 The apparent reconciliation between the kings of Judah and Israel came about in part because Jehoram, the son of Jehoshaphat, and Athaliah, the daughter of Ahab, had married. We are not privy to how these two met, but needless to say the Lord God of Israel was not pleased with the alliance. The union would prove to be disastrous to the royal family in Jerusalem.

22.4.5—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.4.14—Ramothgilead—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

22.4.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward

4. And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.
would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.5 Before Jehoshaphat would join in the fray, he wisely wished to consult with the God of Heaven. Revelation was all that would persuade him to venture forth.

22.5.2—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.5.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.6 Ten years before, on the banks of the Kishon river near mount Carmel, the prophet Elijah had put to death 850 of the prophets of Baal and Ashereth. It would appear that Ahab and Jezebel had sent to Phoenicia for replacements. These four hundred sycophants bent themselves to the will of the king of Israel, telling him what he wanted to hear.

22.6.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This

5. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.6.8—**prophet**—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Ashteroth had usurped the term, it having no application to them at all.

22.6.22—**Ramothgilead**—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherently by the tribe of Gad.

22.7 The king of Judah was uncomfortable relying on the words of heathen priests.

22.7.2—**Jehoshaphat**—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.7.9—**prophet**—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

22.8 Micaiah would not be encouraging.

22.8.5—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7. And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?

8. And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.
22.8.8—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.8.14—Micaiah—A great prophet, seer, and revelator who lived in the days of Ahab the king of Israel. Imlah was his father. Many scholars have concluded that he was the unnamed prophet who excoriated Ahab for allowing Benhadad, the king of Syria, to escape with his life.

22.8.18—Imlah—Elsewhere Imla. The father of Micaiah the prophet who ministered to the kingdom of Israel during the reign of Ahab. We know little more about him.

22.9 Ahab knew that Micaiah would prophecy evil concerning his proposed adventure to Ramothgilead. That is why he did not resort to the true prophet in the first place.

22.9.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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22.9.17—Imlah—Elsewhere Imla. The father of Micaiah the prophet who ministered to the kingdom of Israel during the reign of Ahab. We know little more about him.

22.10 It would have been comforting to Ahab and annoying to Jehoshaphat to listen to the prattling of the priests of Baal and Asherethoth.

22.10.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was impressed upon the mind and heart of Zebedekah and no doubt Isaac was impressed upon the mind and heart of Zebedekah and no doubt Isaac was impressed upon the mind and heart of Zebedekah and no doubt Isaac was impressed upon the mind and heart of Zebedekah and no doubt Isaac was impressed upon the mind and heart of Zebedekah and no doubt Isaac was impressed upon the mind and heart of Zebedekah and no doubt Isaac was impressed upon the mind and heart of Zebedekah and no doubt Isaac was impressed upon the mind and heart of Zebedekah and no doubt Isaac was impressed upon the mind and heart of Zebedekah.

9. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

10. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.10.7—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.10.11—Judson—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

22.10.33—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

22.10.37—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Asheroth had usurped the term, it having no application to them at all.

22.11 Zedekiah had provided himself with a visual aid. Undoubtedly Zedekiah was inferring that these tokens were to be carried into battle as an emblem of the predicted victory over the Syrians. They did not help the war effort.

22.11.2—Zedekiah—Apparently the chief of the false prophets of Baal and Asheroth who prophesied the victory of Ahab and Jehoshaphat over the Syrians at Ramothgilead. When Micaiah, the prophet of the Lord God of Israel spoke the truth of the matter, Zedekiah violently struck him.

22.11.6—Chenaanah—The father of Zedekiah, the chief of the false priests

11. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.
of Ahab king of Israel.
22.11.25—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

22.12 The false priests of Baal and Ashereth all spoke the same message. Ahab would be victorious. If course, he would not be.
22.12.4—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Ashereth had usurped the term, it having no application to them at all.
22.12.11—Ramothgilead—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves bout the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

22.13 The officer that had been sent to collect Micaiah sought to counsel him. For his own sake, Micaiah needed to speak the same as the prophets of Baal. One may only speculate as to why the messenger spoke thus, whether to chide or to plead.
22.13.9—Micaiah—A great prophet, seer, and revelator who lived in the days of Ahab the king of Israel. Imla was his father. Many scholars have concluded that he was the unnamed prophet who excoriated Ahab for allowing Benhadad, the king of Syria, to escape with his life.
22.13.20—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Ashereth had usurped the term, it having no application to them at all.

22.14 Micaiah had been called and set apart to be a witness for the truth. Even at the peril of his own life he could not disobey the words that the Lord had given him to say.
22.14.2—Micaiah—A great prophet, seer, and revelator who lived in the days of Ahab the king of Israel. Imla was his father. Many scholars have concluded that he was the unnamed prophet who excoriated Ahab for allowing Benhadad, the king of Syria, to escape with his life.

22.15 Micaiah’s response here should be heard as having been spoken with a tone of great irony. Ahab had no intention of hearkening to the voice of the prophet. The only reason that Micaiah was present before the king was because Jehoshaphat had requested someone other than a priest of Baal make a pronouncement upon the venture.
22.15.13—Micaiah—A great prophet, seer, and revelator who lived in the days of Ahab the king of Israel. Imla was his father. Many scholars have concluded that he was the unnamed prophet who excoriated Ahab for allowing Benhadad, the king of Syria, to escape with his life.
22.15.18—Ramothgilead—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is

12. And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the king’s hand.

13. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

14. And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

15. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.
usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

22.16 Apparently this was not the first time that Ahab had been put off by Micaiah’s wit. It is quite likely that Micaiah had begun his ministry by speaking to the king of Israel frankly and directly. Ahab’s continual refusal to listen to the prophet’s counsel and his penchant for hearkening to the mutterings of the priests of Baal had eventually brought the prophet to a point that it did not seem to matter what he said. Even when the king was given the truth of a matter he would not act upon it. The greater irony here is that Ahab knew exactly what Micaiah’s reply would be with regard to the foray to Ramothgilead.

22.17 Micaiah’s response testifies of the death of Ahab and the destruction of the armed force that would be brought against Ramothgilead. This could not have been a happy moment for Jehoshaphat.

22.17.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.18 One could hardly blame Micaiah for the prophecy that he made against Ahab. The king of Israel had earned every point in his abject wickedness. Could not Jehoshaphat perceive the truth of the matter? This joint battle against Ramothgilead would cost the king of Judah dearly.

22.18.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.18—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.19 As has been pointed out many times before, Micaiah is presenting a parable and not an exact presentation of any open vision that he may have had. The prophet is simply suggesting that the priests of Baal have not been telling the truth, but rather, that which they knew that the king wanted to hear. Ahab would die at Ramothgilead not because the Lord God had deceived him, but because the king refused to believe the truth when it was clearly spoken to him. Thus Ahab put himself outside the pale of the Lord’s pavilion and was exposed to the full weight and measure of the powers of this world. Satan is the father of all lies and prepares a way whereby he may lead Ahab to destruction. In the story being told we may as well accept the notion that Baal is the LORD in this instance, a representation of Satan who wishes to bring Ahab quickly down to hell.

22.20 Micaiah’s parable continues. Ahab had instigated the attack upon Ramothgilead, but not because of any inspiration from the Lord God of Israel.

22.20.8—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

22.20.17—Ramothgilead—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

22.21 Micaiah’s parable continues. One of Satan’s minions stands before his master and proposes a tactic by which the king of Israel may be destroyed in the flesh.

22.22 Micaiah’s parable continues. The Lord God of Israel is of a mind to

19. And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.

21. And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22. And the LORD said unto
22.22.28—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Ashteroth had usurped the term, it having no application to them at all.

22.23 Micaiah’s parable continues. The priests of Baal have spoken that which they were inspired by the devil to say, that Ahab would be successful in his attack upon Ramothgilead. The truth of the matter is, however, that the Lord God of Israel speaks only the truth and has condemned Ahab to an ignominious death.

22.24 And thus, the wicked man abuses the righteous man. This has been so since the days of Cain and Abel. Scholars have suggested that Zedekiah struck Micaiah upon the ear in mockery of his insolent question about whether Micaiah had been inspired or not. Both Zedekiah and Micaiah had been inspired spiritually, but Micaiah’s point had been that the priest of Baal had been instructed by a servant of the devil, not by the Lord God of Israel.

22.24.2—Zedekiah—Apparently the chief of the false prophets of Baal and Ashteroth who prophesied the victory of Ahab and Jehoshaphat over the Syrians at Ramothgilead. When Micaiah, the prophet of the Lord God of Israel spoke the truth of the matter, Zedekiah violently struck him.

22.24.6—Chenaanah—The father of Zedekiah, the chief of the false priests of Ahab king of Israel.

22.24.11—Micaiah—A great prophet, seer, and revelator who lived in the days of Ahab the king of Israel. Imlah was his father. Many scholars have concluded that he was the unnamed prophet who excoriated Ahab for allowing Benhadad, the king of Syria, to escape with his life.

22.25 We cannot tell from our present time and place just precisely how this prophecy was fulfilled in the life of Zedekiah. Certainly when he died, Zedekiah would seek to find a place where he could hide from the face of God.

22.25.2—Micaiah—A great prophet, seer, and revelator who lived in the days of Ahab the king of Israel. Imlah was his father. Many scholars have concluded that he was the unnamed prophet who excoriated Ahab for allowing Benhadad, the king of Syria, to escape with his life.

22.26 It would appear from the narrative that Micaiah had already been imprisoned before this interview.

22.26.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

22.27 Thus, Zedekiah was afraid of Micaiah. This has been the reaction of all the wicked against the prophets throughout history. They hated the message and the prophet who brought it to them.

23. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

23.24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24. And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

25. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king’s son;
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

22.26.8—Micaiah—A great prophet, seer, and revelator who lived in the
days of Ahab the king of Israel. Imlah was his father. Many scholars
have concluded that he was the unnamed prophet who excoriated Ahab
for allowing Benhadad, the king of Syria, to escape with his life.

22.26.14—Amon—A governor of the city of Samaria in the days of Ahab
the king of Israel.

22.26.22—Ioash—A younger son of Ahab king of Israel, who had some
jurisdiction responsibility in the city of Samaria. We know little more
of him.

22.27 It would appear that when Micaiah was in prison before, he had
enjoyed modest amenities at the king’s hand. After the interview with Ahab
and Jehoshaphat, however, Micaiah would have no more than just enough
food and water to keep him alive. Ahab, of course, would not return in peace.

22.28 The prophet stood by his words and the words of Him who sent him.
Ahab would die in his assault upon the city of Ramothgilead.

22.28.2—Micaiah—A great prophet, seer, and revelator who lived in the
days of Ahab the king of Israel. Imlah was his father. Many
scholars have concluded that he was the unnamed prophet who excoriated Ahab
for allowing Benhadad, the king of Syria, to escape with his life.

22.29 Given the exchange between Ahab and Micaiah, one wonders why
Jehoshaphat decided to accompany the king of Israel to the place where Ahab
would meet his judgment.

22.29.5—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
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scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay

27. And say, Thus saith the king, Put this fellow in the prison, and
feed him with bread of affliction and with water of affliction, until I
come in peace.

28. And Micaiah said, If thou return at all in peace, the LORD
hath not spoken by me. And he said, Hearken, O people, every one
of you.

29. So the king of Israel and Jeho-
shaphat the king of Judah went up
to Ramothgilead.
to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.9.7—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.9.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

22.9.15—Ramothgilead—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

22.30 There have been several attempts to explain what Ahab was actually suggesting to the king of Judah. All of them reflect poorly on Jehoshaphat’s intelligence. It seems clear that Ahab wished to avoid being killed in battle as Micaiah had prophesied and chose not to wear his princely armor and other accoutrements that would identify him to his enemies. We are at a loss as to why Jehoshaphat would agree to wear his own robes under the circumstances. As a result, Jehoshaphat became a target for the captains of the Syrian host.

22.30—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-

30. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.
planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he being as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.30.8—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Roboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.31 Apparently Benhadad, or his successor, thought to destroy the trouble maker, thereby ending the conflict at once.

22.31.5—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

22.31.31—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supporter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he being as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.32 If Jehoshaphat had not understood the danger of being the only soldier on the battlefield wearing kingly attire, he certainly recognized the problem here. We are not certain what exactly it was that the king of Judah shouted, but was probably something to do with the fact that he was not the king of Israel. The king’s appeal for divine intervention was undoubtedly that which saved his life on that occasion.

22.32.13—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Roboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and

31. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him; and Jehoshaphat cried out.
instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.32.23—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.33 We may only speculate as to how the Syrian captains finally discerned that the man they assumed to be Ahab was not who they thought he was. It may have been as simple as Jehoshaphat telling them so.

22.33.20—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.34 King Ahab had done all that he could, even to the point of endangering a colleague, in order to escape the judgment of God. For all that we might say about the manner in which Ahab was killed, we cannot deny that the hand of the Lord was present.

22.34.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

33. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.35 Ahab was carried out of the main field of battle, but he apparently directed the army from the sidelines. He was therefore visible to his men. The fact that he did not allow himself to be treated, eventually spelled his doom. He may have known, however, that his wound was fatal.

22.35.18—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

22.36 With the death of the king of Israel, most of the fight that remained in Israel departed. They no longer wished to press their suit. It would appear, then, that the Syrians and the Israelites came to an understanding which brought the battle and the war to an end. Ahab was taken to Samaria, Jehoshaphat returned to Jerusalem, and the Syrians withdrew the majority of their forces.

22.37 Ahab’s body was returned to the capital of Israel where he was interred. This funeral process would have been about seventy miles, a two-day trip.

22.37.9—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

22.38 That the dogs would lick up Ahab’s blood was clearly prophesied, but originally that was to take place in the vineyard that Ahab and Jezebel had stolen from Naboth in Jezreel. Some of the ameliorations of the prophecies came about because of Ahab’s partial repentance for the wickedness that he had perpetrated.

22.38.10—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

22.39 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

22.39.8—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

35. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37. So the king died, and was brought to Samaria; and they buried the king in Samaria.

38. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

39. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?
22.39.34—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

22.39.42—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.40 The death of Ahab and the sole ascendency of his son to the throne of Israel took place 3002 years after Adam and Eve were driven from the Garden of Eden. Ahaziah had rule almost two years as viceroy before this time.

22.40.2—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

22.40.8—Ahaziah—The son of Ahab who came to the throne of Israel about the Adamic year 3000 and ruled for two years. He, like his father, sought for guidance from the heathen gods that had been imported in from Phoenicia and elsewhere. Just before his death, which was occasioned by an accident in the royal palace, Ahaziah sought inspiration from Baalzebub, the god of the Philistine city of Ekron. Elijah the prophet severely rebuked him for his blasphemy and impiety.

22.41 Ahab became king of Israel in the 2980th year after Adam and Eve departed from the Garden of Eden. The fourth year of his reign would have been about 2984. According to our parallel chronology of the kingdom of Judah, Asa died and Jehoshaphat came to the throne of Judah in the year of Adam 2983. This suggests a temporal discrepancy of one year between the chronologies of the kingdom of Judah and that of the kingdom of Israel insofar as the year when Jehoshaphat began his rule as king. We have encountered this kind of problem before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing.
These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 15.1 and
15.9 for examples of possible resolutions, and 15.25 when the mathematics seem to momentarily resolve themselves). We conclude, therefore, that Jeho-
shaphat begins his rule 2983 (see 22.0).

22.41.2—Jehoshaphat—The son of Asa and Azubah, and king of Judah
from the year of Adam 2983 to 3008, twenty-five years. He was a con-
temporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms
of eliminating the idolatrous practices instituted by Solomon and ignored
by Rohoboom and Abijam, he continued in his father’s footsteps. He
destroyed the rest of the pagan religious sites not destroyed by Asa and
instituted a rigorous religious educational program conducted by the
Levites. His kingdom prospered greatly under his guidance.

22.41.6—Asa—The son of Abijah and the grandson of Rehoboam, king of
Judah. He ruled the kingdom of Judah for 41 years in righteousness,
redding much of the country of its idolatrous artifacts and places of
worship.

22.41.11—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
the reign of David the King. His posterity would include the mortal
Messiah, the Lord Jesus Christ, who will reign over the children of men
throughout the Millennium and in the eternities. His name mean
“praised, celebrated”. The marriage of Judah to the daughter of Shuah
took place about the year 2221, the year that Jacob returned to the land
of Canaan and was living in Succoth east of the river Jordan. He was
probably 19 at the time. We do not know why he did not marry while
in the land of Padanaram. The daughter of Shuah died about the
Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zerah.

22.41.17—Ahab—The son of Omri, king of Israel after the rebellion of
Zimri. He married Jezebel, the daughter of the king of the Sidonians,
and thereby introduced considerably more viciousness among the chil-
dren of Israel dwelling in the northern kingdom. As a result of his mur-
derous predilections, Ahab and his entire house was condemned by
Elijah the prophet. He was killed by an errant arrow at the battle of
Ramoth Gilead.

22.41.20—Israel—The name given to Jacob, the younger twin born to
Isaac and Rebekah, and the brother of Esau. Much has been made of
the naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward

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would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.42 By this temporal marker we are able to establish the birth year of Jehoshaphat at 2948 years after the departure of our first parents from the Garden of Eden. We are also able to determine that he died at age 60 in the year 3008.

22.42.1—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.42.21—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

22.42.27—Azubah—The daughter of Shilhi, the wife of Asa, and the mother of Jehoshaphat, king of Judah.

22.42.31—Shilhi—The father of Azubah, the wife of Asa and the mother of Jehoshaphat, kings of Judah.

22.43 The parallel passage in 2 Chronicles 17:6 states that Jehoshaphat did take away the high places. Which is correct, or may both be stating the facts? Some learned men have suggested that Jehoshaphat did indeed take away the heathen high places, but did not remove those sites where the Lord God Jehovah was worshipped. Thus, the people offered sacrifices at the Temple in Jerusalem and in the mountains. This is as felicitous an explanation as we might find anywhere. Other resolutions involve “corrupted texts” and “mistranslations”.

22.43.9—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

22.44 Part of the treaty apparently involved the marriage of Jehoshaphat’s son, Jehoram, to Athaliah, the daughter of Ahab and Jezebel. The Lord God of Israel was displeased with this arrangement. Athalia would prove to be a great disrupter of the family of Asa and Jehoshaphat.

22.44.2—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

42. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother’s name was Azubah the daughter of Shilhi.

43. And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD; nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

44. And Jehoshaphat made peace with the king of Israel.
22.44.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.45 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

22.45.8—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Roboboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.45.25—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

22.45.33—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

22.46 Asa had all but eradicated these sexual perversions, but some few remained in the land, perhaps gravitating in from outlying districts.

22.46.6—sodomites—In reference to male prostitutes which accompanied the worship of the gods of the Canaanites. These were primarily homosexual partners who participated in the abominations of the heathen religions.

45. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?  

46. And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.
22.46.15—Asa—The son of Abijah and the grandson of Rehoboam, king of Judah. He ruled the kingdom of Judah for 41 years in righteousness, ridding much of the country of its idolatrous artifacts and places of worship.

22.47 David had conquered the land of Edom and had placed his viceroys there. It is clear that at the time that the book 1 Kings was being compiled, Edom had obtained its freedom from vassalage and had reinstated their kings.

22.47.7—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

22.48 We cannot be certain as to the origin or destination of this fleet of ships. The scholars are at odds with one another over the matter. On one hand, of the fleet be named for the Tarshish of the Iberian peninsula, then the ships were plying the Mediterranean Sea. If the designation has to do with the type of ship being used, its design rather than origin, then the ships could have been sent from Elath in the northern reaches of the Red Sea. We have no idea what transpired at the northern tip of the Gulf of Aqaba that caused the ships to be unusable.

22.48.1—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Roboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.48.6—Tarshish—Elsewhere Tarshish. Generally identified with the ancient region of Cilicia, and the ancient capital thereof, Tarsus, wherein Paul the Apostle would be born. He is sometimes equated with the founding of what is now Spain.

22.48.10—Ophir—This man’s labors were wide spread, if we are to believe the ruminations of the historians, in locations as wide spread as Zimbabwe, Mozambique, Ethiopia, Eritrea, Djibouti, Peru, Brazil, Pakistan, Sri Lanka, Australia, and Atlantis. In other words, no one knows.

22.48.23—Eziongeber—A port city at the northern tip of what is now called the Gulf of Aqaba. It was a major way-station on the King’s Highway. It is sometimes spelled Ezion-gaber. We have speculated elsewhere that the children of Israel spent the better part of two years in this place or nearby during their time in the wilderness.

22.49 As it would turn out, no one would travel in the ships.

22.49.3—Ahaziah—The son of Ahab who came to the throne of Israel about the Adamic year 3000 and ruled for two years. He, like his father, sought for guidance from the heathen gods that had been imported in from Phoenicia and elsewhere. Just before his death, which was occasioned by an accident in the royal palace, Ahaziah sought inspiration from Baalzebub, the god of the Philistine city of Ekron. Elijah the prophet severely rebuked him for his blasphemy and impiety.

47. There was then no king in Edom: a deputy was king.

48. Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber.

22.49.7—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians,

49. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.
and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

22.49—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.50 The burial place for Jehoshaphat may have been either Bethlehem or adjacent to the capital. Jehoshaphat proved to be the greatest king in Israel since the early years of Solomon’s reign. The death of Jehoshaphat and the beginning of Jehoram’s reign would have been about 3008 years after Adam and Eve were driven from the Garden of Eden (see 22.0).

22.50.2—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.50.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

22.50.21—Jehoram—The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athalia, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

22.51 There are some chronological difficulties presented here in this verse. Jehoshaphat began his rule in Jerusalem about 2983 years after Adam and Eve leave the Garden of Eden. The seventeenth year would have been about the year 3000, the calculated year that Ahaziah would have come to the throne of Israel. The problem is that Ahab lived until the year 3002 when the battle at Ramoth Gilead was fought. The problem becomes even more complicated when it is discovered that Ahaziah’s brother, Jehoram, comes to the throne during the second year that Jehoram, the son of Jehoshaphat, has ascend to the throne of the kingdom of Judah. The problem here is that Jehoshaphat does not die until the year 3008 of the Adamic era. Strict mathematics would suggest that second year of Jehoram, Jehoshaphat’s son, would have been in the year 3010. This works out to be a ten year discrepancy. In another place, Jehoram’s rule is stated to have begun during the eighteenth year of the reign of Jehoshaphat (see 2 KG 3:1). How can this be during the second year of the reign of Jehoram, Jehoshaphat’s son? This cannot be resolved with a resort to speculations of the number of months between the deaths and crowning. The simplest and the

50. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51. Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.
most elegant way to solve the problem is to suggest that both Ahab and Jehoshaphat provided their respective sons with the position of viceroy while they still lived and reigned. We propose, therefore, that Ahaziah became his father’s viceroy in the kingdom of Israel about the year 3000; that is to say, in the seventeenth year of the reign of Jehoshaphat. It seems clear that Ahaziah died shortly after the death of Ahab in 3002 at Ramothgilead. Jehoram, another of Ahab’s sons, comes to the throne of Israel that same year, which must therefore be the second year of the reign of Jehoram the son of Jehoshaphat. Inasmuch as Jehoshaphat does not die until the Adamic year 3008, we must suppose that his son was made viceroy of the kingdom of Judah about the year 3000. This, of course, is all very tenuous, but it does seem to resolve the discrepancy.

22.5.1—Ahaziah—The son of Ahab who came to the throne of Israel about the Adamic year 3000 and ruled for two years. He, like his father, sought for guidance from the heathen gods that had been imported in from Phoenicia and elsewhere. Just before his death, which was occasioned by an accident in the royal palace, Ahaziah sought inspiration from Baalzebub, the god of the Philistine city of Ekron. Elijah the prophet severely rebuked him for his blasphemy and impiety.

22.5.5—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

22.5.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.5.12—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

22.5.17—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboaam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by
Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

22.51.20—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuaah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuaah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

22.52 Ahab and Jezebel managed to corrupt their children to such a degree that both the kingdoms of Israel and Judah were deeply affected. Ahaziah did nothing to liberate the kingdom of Israel corruption and his sister, Athalia, managed to destroy almost the entire house of Jehoshaphat.

22.52.31—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

22.52.35—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

22.52.38—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.53 Ahaziah was just as corrupt as those who had preceded him on the throne of the kingdom of Israel.

52. And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jero-boam the son of Nebat, who made Israel to sin:

53. For he served Baal, and wor-shipped him, and provoked to
22.53.4—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashteroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

22.53.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

anger the LORD God of Israel, according to all that his father had done.
Alphabetized List of Specifically Noted Words and Phrases in 1 Kings

Abda—4.6.12
Abelbelmaachab—15.20.28
Abelmeholab—4.12.24
Abelmeholab—19.16.22
Abiathar—1.19.23
Abiathar—1.42.11
Abiathar—1.25.33
Abiathar—1.7.12
Abiathar—2.26.3
Abiathar—2.22.37
Abiathar—2.35.28
Abiathar—2.27.5
Abiathar—4.4.14
Abijah—14.1.4
Abijah—14.31.27
Abijah—15.1.14
Abijah—15.8.2
Abijah—15.7.8
Abinadab—4.11.4
Abiram—16.34.16
Abishag—1.15.18
Abishag—1.3.16
Abishag—2.22.15
Abishag—2.17.23
Abishag—2.21.5
Abishalom—15.10.19
Abishalom—15.2.16
Abner—2.32.37
Abner—2.5.28
Abraham—18.36.28
Absalom—1.6.32
Absalom—2.28.17
Absalom—2.7.33
Achish—2.40.13
Achish—2.39.22
addition—7.30.30
additions—7.36.29
Adonijah—1.11.16
Adonijah—1.24.11
Adonijah—1.13.43
Adonijah—1.18.4
Adonijah—1.42.16
Adonijah—1.41.2
Adonijah—1.5.2
Adonijah—1.50.2
Adonijah—1.25.49
Adonijah—1.7.18
Adonijah—1.8.30
Adonijah—1.9.2
Adonijah—1.43.7
Adonijah—1.49.8
Adonijah—1.51.8
Adonijah—2.19.12
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