

Book of 1 Kings

Commentary

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Chapter 1

(Verses 1-4): **Now King David was old, advanced in years; and they put covers on him, but he could not get warm. 2 Therefore his servants said to him, "Let a young woman, a virgin, be sought for our lord the king, and let her stand before the king, and let her care for him; and let her lie in your bosom, that our lord the king may be warm." 3 So they sought for a lovely young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. 4 The young woman was very lovely; and she cared for the king, and served him; but the king did not know her.**

King David is now about 70 years old. He became king when he was 30 and ruled for 40 years. It is clear that at the age of seventy, many people are more energetic than that, so why did David's health collapse like this? David saw difficult days because of his sin in the matter of Uriah, and the most difficult of them was his son's betrayal against him and even his pursuit to kill him, then his sadness for his children and what happened to and from them. He has a personality full of love and tenderness. Add to that his deep remorse and true sadness over his sin against God, who loved him and supported him until he became king and made his path successful. David truly repented, and his tears washed him, so he returned as pure as he was, but his health deteriorated, and his bones weakened due to his grief over the sins he had committed. It is enough to read what he said in the sixth Psalm. This repentance of David was the reason God said about him, "I have found David the son of Jesse, a man after My own heart, who will do all My will." (Acts 13: 22). This repentance is what God asks of each of us to forgive. Here, we find advice to bring a lovely young woman to the king, Abishag the Shunammite. This idea came from David's ministers and counselors according to their desires and not his request. It is a Greek treatment method, as she works like a nurse who sleeps next to the patient. The topic of Abishag was mentioned here as an introduction to what will happen next in the matter of Adonijah, son of David. He mentioned the subject of David's weakness to show the reason for rushing to appoint another king from among his sons.

but the king did not know her = David's sin was a sin of sexual lust, and God, who loved David, forgave him after he repented and confessed his sin. But God, in His love, was not satisfied with David's confession, but as a skilled physician, he treated his beloved David to heal him from the disease of lust. This is what happened. After seeing the corruption of his children, we find that David hated sexual desire and completely prevented himself from it to the point that he did not approach the girl they brought to him.

(Verses 5-10): **Then Adonijah the son of Haggith exalted himself, saying, "I will be king"; and he prepared for himself chariots and horsemen, and fifty men to run before him. 6 (And his father had not rebuked him at any time by saying, "Why have you done so?" He was also very good-looking. His mother had borne him after Absalom.) 7 Then he conferred with Joab the son of Zeruah and with Abiathar the priest, and they followed and helped Adonijah. 8 But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David were not with Adonijah. 9 And Adonijah sacrificed sheep and oxen and fattened cattle by the stone of Zoheleth, which is by En Rogel; he also invited all his brothers, the king's sons, and all the men of Judah, the**

king's servants. 10 But he did not invite Nathan the prophet, Benaiah, the mighty men, or Solomon his brother.

Here, we hear about David's son, Adonijah, and all we know about him is that he was very beautiful. He was like a jewel in his father's eyes but became like a thorn. He is the eldest living son of David because Amnon and Absalom died, and this is recorded in writing, and most likely Chileab as well. In verse (5) **exalted himself, saying:** Adonijah had many blessings that God bestowed upon him, but pride entered his heart instead of gratitude, and he tried to usurp what God had not called him to. **he prepared for himself chariots and horsemen** = this is not for war, but for glory, as Absalom did and as David never did, and these are human means.

And his father had not rebuked him at any time = the father who does not rebuke his son and teaches him to abstain from evil is as if he is teaching him to do evil. Therefore, he took advantage of his father's old age and illness and usurped the kingship, and Adonijah knew his father's intention that the kingdom would be given to Solomon (1 Chronicles 22: 9). This is evident in his neglect of his father David and his failure to invite Solomon, so what Adonijah did is considered a conspiracy against the king chosen by God. This is what the Jews did when they said about Christ, "He does not rule over us." **His mother had borne him after Absalom** = Adonijah's mother is Haggith, and Absalom's mother is Maachah, so they are from two different mothers, and the intended meaning is that Adonijah was younger than Absalom.

Then he conferred with Joab: Joab preferred to rule the weak Adonijah rather than the strong Solomon. If Adonijah ruled, he would become the actual kingdom of Joab. Strangely, David's men sided against David's desire. But they probably saw David's weak health and preferred Adonijah's reign to guarantee them leadership positions after David. As for the bias of Abiathar, the priest, towards Adonijah, it is really strange, but it seems that this was permitted by God so that the prophecy would be fulfilled in the house of Eli, the priest. When Solomon became king, he removed Abiathar and appointed Zadok in his place, and Zadok's family remained in charge of the priesthood until the coming of Christ, which ended with Abiathar completely deposing the house of Eli, the priest.

Abiathar was a priest in Jerusalem, where the ark was. Zadok was a priest in Gibeon, where the Tabernacle is located (1 Chronicles 16: 39). Gibeon is on a hill 5 miles northwest of Jerusalem.

And Adonijah sacrificed: Adonijah's bad faith became clear in that he did not invite Solomon because he knew that David had chosen him as king after him. For the picture to be complete, he offered sacrifices, and with him was Abiathar, the high priest. It was as if he was beginning his reign with a religious image, but it was false.

the stone of Zoheleth = Perhaps a stone sanctified by the Canaanites because it was next to a spring of water. They sanctify water as a source of life and believe that a god lived in it.

(Verses 11-31): **So Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know it? 12 Come, please, let me now give you advice, that you may save your own life and the life of your son Solomon. 13 Go immediately to King David and say to him, 'Did you not, my lord, O king, swear to your**

maidservant, saying, "Assuredly your son Solomon shall reign after me, and he shall sit on my throne"? Why then has Adonijah become king?' 14 Then, while you are still talking there with the king, I also will come in after you and confirm your words." 15 So Bathsheba went into the chamber to the king. (Now the king was very old, and Abishag the Shunammite was serving the king.) 16 And Bathsheba bowed and did homage to the king. Then the king said, "What is your wish?" 17 Then she said to him, "My lord, you swore by the Lord your God to your maidservant, saying, 'Assuredly Solomon your son shall reign after me, and he shall sit on my throne.' 18 So now, look! Adonijah has become king; and now, my lord the king, you do not know about it. 19 He has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the sons of the king, Abiathar the priest, and Joab the commander of the army; but Solomon your servant he has not invited. 20 And as for you, my lord, O king, the eyes of all Israel are on you, that you should tell them who will sit on the throne of my lord the king after him. 21 Otherwise it will happen, when my lord the king rests with his fathers, that I and my son Solomon will be counted as offenders." 22 And just then, while she was still talking with the king, Nathan the prophet also came in. 23 So they told the king, saying, "Here is Nathan the prophet." And when he came in before the king, he bowed down before the king with his face to the ground. 24 And Nathan said, "My lord, O king, have you said, 'Adonijah shall reign after me, and he shall sit on my throne'? 25 For he has gone down today, and has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the king's sons, and the commanders of the army, and Abiathar the priest; and look! They are eating and drinking before him; and they say, 'Long live King Adonijah!' 26 But he has not invited me—me your servant—nor Zadok the priest, nor Benaiah the son of Jehoiada, nor your servant Solomon. 27 Has this thing been done by my lord the king, and you have not told your servant who should sit on the throne of my lord the king after him?" 28 Then King David answered and said, "Call Bathsheba to me." So she came into the king's presence and stood before the king. 29 And the king took an oath and said, "As the Lord lives, who has redeemed my life from every distress, 30 just as I swore to you by the Lord God of Israel, saying, 'Assuredly Solomon your son shall be king after me, and he shall sit on my throne in my place,' so I certainly will do this day." 31 Then Bathsheba bowed with her face to the earth, and paid homage to the king, and said, "Let my lord King David live forever!"

At that time, it had not been decided how the kingdom would be inherited. Will the firstborn inherit, or the one chosen by the king, or the one chosen by the people? Therefore, in (verse 20) Bathsheba said, "**the eyes of all Israel are on you, that you should tell them who will sit on the throne of my lord the king after him.**" Then we find Nathan's plan, in which he partnered with Bathsheba to tell David what Adonijah had done without his knowledge. Nathan could not remain silent about this conspiracy because he knew that Solomon was the beloved of the Lord, so he named him Jedediah (2 Samuel 12: 25). Nathan would not have intervened if he did not know that the matter was from God. Nathan's entry after Bathsheba was to increase David's enthusiasm. Nathan added that they did not invite him to celebrate, which means that they did not consult the king and did not consult God. Rather, they said, "**Long live King Adonijah!**" as if his father, King David, had died. We notice Nathan's connection to Solomon, as he was the one who carried his prophecy. Nathan's words to Bathsheba in (verse 12): "**that you may save your own life**" = because it was the custom of the pagan kings to kill everyone whom they feared would compete with them in the kingdom when they ruled. This is why Bathsheba said in (verse

21) **that I and my son Solomon will be counted as offenders**, meaning that Adonijah will consider Solomon an attempt to usurp the throne, and he will kill him and his mother. In (verse 29) **And the king took an oath...** and in (verse 30) **just as I swore to you** = the previous oath that David swore to Bathsheba is not mentioned, but the Lord's promise was mentioned (1 Chronicles 28: 5, 6). Undoubtedly, David swore to Bathsheba based on the Lord's promise. Note Nathan's prostration to the king, even though he had previously rebuked him for his sin, but those of due respect must be respected. In (verse 22) while Bathsheba **while she was still talking with the king, Nathan the prophet also came in**, and she left out of respect. There is a prophet speaking with a king and a prophet. Therefore, at the end of Nathan's words, we find that the king requests that they bring Bathsheba to him (verse 28). In (verse 27), Nathan says, **"and you have not told your servant** = David told Nathan everything because Nathan carried the word of God to David. Of course, Nathan and Bathsheba's words were according to the plan, each independent and having his own direction, so Bathsheba focused on the fact that the king swore to her and that if her son did not reign, she and Solomon would be killed. Nathan focuses on the fact that as a prophet, he carried and will carry the sayings of God, so he should have known. Therefore, Bathsheba went out when Nathan entered, so it would not seem to the king that there was an agreement between them. In (verse 31), **"Let my lord King David live forever!"** = She says this so that he would not understand that she wishes for the king's death so her son can reign. We notice in verse (15) that Abishag was serving the king. This verse is mentioned here for two possibilities:

1. It shows David's mistake in accepting that he had a female servant while his wives were present.
2. She may have had a hand in Adonijah's conspiracy, and perhaps her role was to withhold news of Adonijah's ownership from King David.

(Verses 32-40): **And King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." So they came before the king. 33 The king also said to them, "Take with you the servants of your lord, and have Solomon my son ride on my own mule, and take him down to Gihon. 34 There let Zadok the priest and Nathan the prophet anoint him king over Israel; and blow the horn, and say, 'Long live King Solomon!' 35 Then you shall come up after him, and he shall come and sit on my throne, and he shall be king in my place. For I have appointed him to be ruler over Israel and Judah." 36 Benaiah the son of Jehoiada answered the king and said, "Amen! May the Lord God of my lord the king say so too. 37 As the Lord has been with my lord the king, even so may He be with Solomon, and make his throne greater than the throne of my lord King David." 38 So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David's mule, and took him to Gihon. 39 Then Zadok the priest took a horn of oil from the tabernacle and anointed Solomon. And they blew the horn, and all the people said, "Long live King Solomon!" 40 And all the people went up after him; and the people played the flutes and rejoiced with great joy, so that the earth seemed to split with their sound.**

Here, we see David's measures to preserve Solomon's right to the throne and to nullify Adonijah's plot. David sought help from his men who were always loyal to him (Nathan, Zadok, and Benaiah), and they

later became Solomon's men. David asked his servants to accompany them, that is, the men of war, as he knew the strength of Joab. We note that Zadok anointed Solomon, as anointing is a sign of a blessing from God, but we did not hear that Abiathar anointed Adonijah, as they were content with celebrating. This is because God did not allow that, as He did not choose Adonijah.

Gihon: It is a spring of water called the Spring of Gihon, and it is also called the Spring of the Virgin. The meaning of the word Gihon is explosive because the spring has abundant water and is located north of Jerusalem. It was excavated by the Jebusites in 2000 BC, and King Hezekiah suppressed it so that the Assyrians would not benefit from it when they came to besiege Jerusalem. Still, he diverted the course of the spring's water into Jerusalem through an underground channel (2 Chronicles 32: 3, 4, 30). The waters of the spring of Gihon feed the pool of Siloam (Siloam means sent, John 9: 7). Note that one of the rivers of Paradise was named Gihon (Genesis 2: 13).

Compare with verse 9: "**And Adonijah sacrificed sheep and oxen and fattened cattle by the stone of Zoheleth, which is by En Rogel**":

En Rogel: A spring of water south of Jerusalem. It has other names, such as the spring of the spy, and it may be the Serpent Well (Nehemiah 2:13). What confirms the last name, i.e. "the Serpent Well," is his saying **by the stone of Zoheleth**, and **the stone of Zoheleth** refers to the serpent. The serpent is one of the reptiles that the Canaanites worshiped. The meaning of the names is that Adonijah was like a serpent who wanted to usurp what did not belong to him, i.e. the kingdom, while Solomon was sent by God. If, as we will see, Solomon was the son of David, the builder of the Temple, and the wise king chosen by God, then he symbolizes the hypostasis of wisdom, Christ, the son of David, sent by God. He built the church, the Temple of His body. We find Solomon being anointed king next to a spring that gushes abundant water. Christ is the One who sent the Holy Spirit to fill the church.

The choice was probably to celebrate Solomon's inauguration as king in front of the people because the people gathered around the springs of water. The inauguration near a spring of water is as if he requested that the kingdom be continuous, like a spring of water that flows eternally.

the tabernacle is the one that has the Ark of the Covenant, not the Tabernacle (2 Samuel 6: 17). So in other translations, this word is translated as tent and not tabernacle. Now, there are two tabernacles: the tabernacle for the Ark of the Covenant(the tent), which is in Jerusalem, and the tabernacle of Meeting, which is in Gibeon.

(Verses 41-43): **Now Adonijah and all the guests who were with him heard it as they finished eating. And when Joab heard the sound of the horn, he said, "Why is the city in such a noisy uproar?" 42 While he was still speaking, there came Jonathan, the son of Abiathar the priest. And Adonijah said to him, "Come in, for you are a prominent man, and bring good news." 43 Then Jonathan answered and said to Adonijah, "No! Our lord King David has made Solomon king. 44 The king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have made him ride on the king's mule. 45 So Zadok the priest and Nathan the**

prophet have anointed him king at Gihon; and they have gone up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard. 46 Also Solomon sits on the throne of the kingdom. 47 And moreover the king's servants have gone to bless our lord King David, saying, 'May God make the name of Solomon better than your name, and may He make his throne greater than your throne.' Then the king bowed himself on the bed. 48 Also the king said thus, 'Blessed be the Lord God of Israel, who has given one to sit on my throne this day, while my eyes see it!' 49 So all the guests who were with Adonijah were afraid, and arose, and each one went his way. 50 Now Adonijah was afraid of Solomon; so he arose, and went and took hold of the horns of the altar. 51 And it was told Solomon, saying, "Indeed Adonijah is afraid of King Solomon; for look, he has taken hold of the horns of the altar, saying, 'Let King Solomon swear to me today that he will not put his servant to death with the sword.'" 52 Then Solomon said, "If he proves himself a worthy man, not one hair of him shall fall to the earth; but if wickedness is found in him, he shall die." 53 So King Solomon sent them to bring him down from the altar. And he came and fell down before King Solomon; and Solomon said to him, "Go to your house."

Jonathan, son of Abiathar, was the one who went and told David the words of Hushai the Archite (2 Samuel 15: 27, 36 + 17: 17). We note here that the evil conspiracy lasted for hours and was followed by shame and terror. We find that Adonijah encourages himself by saying that Jonathan is **a prominent man, and bring good news**. In Jonathan's response saying, "**No! Our lord King David has made Solomon king.**" = that is, I do not bring you good news.

In (verse 49), **and each one went his way** = there was no love that united them, nor anything sincere, but rather personal interests and practical psychological goals. In (verse 50), Adonijah's intense fear is an expression and evidence of his bad intentions and what he intended to do to Solomon and his mother.

In (verse 52), **If he proves himself a worthy man**: he does not continue his revolt against the ruler and the king and remains honest with him. **Then the king bowed himself on the bed** (47) to pray.

and Solomon said to him, "Go to your house." = and do not interfere in the ruling."

Chapter 2

(Verses 1-11): **Now the days of David drew near that he should die, and he charged Solomon his son, saying: 2 "I go the way of all the earth; be strong, therefore, and prove yourself a man. 3 And keep the charge of the Lord your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn; 4 that the Lord may fulfill His word which He spoke concerning me, saying, 'If your sons take heed to their way, to walk before Me in truth with all their heart and with all their soul,' He said, 'you shall not lack a man on the throne of Israel.' 5 "Moreover you know also what Joab the son of Zeruiah did to me, and what he did to the two commanders of the armies of Israel, to Abner the son of Ner and Amasa the son of Jether, whom he killed. And he shed the blood of war in peacetime, and put the blood of war on his belt that was around his waist, and on his sandals that were on his feet. 6 Therefore do according to your wisdom, and do not let his gray hair go down to the grave in peace. 7 "But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for so they came to me when I fled from Absalom your brother. 8 "And see, you have with you Shimei the son of Gera, a Benjamite from Bahurim, who cursed me with a malicious curse in the day when I went to Mahanaim. But he came down to meet me at the Jordan, and I swore to him by the Lord, saying, 'I will not put you to death with the sword.' 9 Now therefore, do not hold him guiltless, for you are a wise man and know what you ought to do to him; but bring his gray hair down to the grave with blood." 10 So David rested with his fathers, and was buried in the City of David. 11 The period that David reigned over Israel was forty years; seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years.**

The time during which David reigned over Israel was forty years. In Hebron, he reigned for seven years; in Jerusalem, he reigned for thirty-three years.

King David's last commandments to his son, King Solomon:

1. **prove yourself a man** = It is believed that Solomon was about 20 years old at the time. David asks him to be strong, make his decision clear, and not hesitate, as fear is the secret of failure.
2. **And keep the charge of the Lord your God** = (Deuteronomy 17: 18-20). Keeping God's commandments is a stronghold for the king. It is understood from (verse 4) that for God to preserve the throne of David forever, which is a promise made by the Lord conditionally on that they keep the commandments. However, there is an unconditional promise that the Messiah will come from David's descendants.
3. There are commandments regarding making just judgments and striking the wicked until the throne of his kingdom is established:
 - a. **Joab** = David felt that he did not act fairly with him when he spared his life. But David was weak before Joab because Joab knew about Uriah and David's plan to kill him. But we say that the difference between David and Joab is David's repentance and God's acceptance of his repentance, while Joab was without repentance, and the evidence is that he repeated his crime. From a symbolic standpoint, David

represents Christ, who came to us on earth not to judge, while Solomon represents Christ in His glory, who judges the unrepentant. **And he shed the blood of war in peacetime** = at the time of peace between us and Abner, Joab shed Abner's blood. It is as if he is at war with him, and this is treason, as well as with Amasa. **and put the blood of war on his belt that was around his waist, and on his sandals that were on his feet** = He was not ashamed to remain wearing the belt and sandals that were stained with the blood of Abner and Amasa. He killed them treacherously while embracing them, and their blood flowed on him.

B. **Barzillai** = David did not forget his love, and God does not forget a cup of water.

C. **Shimei** = David here is not avenging his honour. If he had been like this, he would have killed him long ago (see the interpretation of 2 Samuel 19).

(Verses 12-25): **Then Solomon sat on the throne of his father David; and his kingdom was firmly established. 13 Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. So she said, "Do you come peaceably?" And he said, "Peaceably." 14 Moreover he said, "I have something to say to you." And she said, "Say it." 15 Then he said, "You know that the kingdom was mine, and all Israel had set their expectations on me, that I should reign. However, the kingdom has been turned over, and has become my brother's; for it was his from the Lord. 16 Now I ask one petition of you; do not deny me." And she said to him, "Say it." 17 Then he said, "Please speak to King Solomon, for he will not refuse you, that he may give me Abishag the Shunammite as wife." 18 So Bathsheba said, "Very well, I will speak for you to the king." 19 Bathsheba therefore went to King Solomon, to speak to him for Adonijah. And the king rose up to meet her and bowed down to her, and sat down on his throne and had a throne set for the king's mother; so she sat at his right hand. 20 Then she said, "I desire one small petition of you; do not refuse me." And the king said to her, "Ask it, my mother, for I will not refuse you." 21 So she said, "Let Abishag the Shunammite be given to Adonijah your brother as wife." 22 And King Solomon answered and said to his mother, "Now why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also—for he is my older brother—for him, and for Abiathar the priest, and for Joab the son of Zeruiah." 23 Then King Solomon swore by the Lord, saying, "May God do so to me, and more also, if Adonijah has not spoken this word against his own life! 24 Now therefore, as the Lord lives, who has confirmed me and set me on the throne of David my father, and who has established a house for me, as He promised, Adonijah shall be put to death today!" 25 So King Solomon sent by the hand of Benaiah the son of Jehoiada; and he struck him down, and he died.**

Solomon had forgiven Adonijah, but we find that Adonijah brought evil upon himself. Solomon understood Adonijah's new plan. Adonijah wants to do what Absalom had previously done when he entered to his father's concubines. What Adonijah did not obtain by force (i.e. the throne of the kingdom), he obtained it by marriage. In his wisdom, Solomon most likely discovered the plan, which Abiathar, the priest, most likely orchestrated, and this is clear from Solomon's treatment of Abiathar after that. The plan was for Adonijah to marry Abishag and then claim that he was the husband of King David's concubine, so he had a right to the throne, especially since he was the eldest of David's sons.

This plan is clear in what Adonijah said to Bathsheba that he has the right to the kingship. We notice Solomon's treatment of his mother with the utmost dignity and the queen's sitting on the right: **and had a throne set for the king's mother; so she sat at his right hand** = honouring the mother among the Jews, Arabs and Greeks. But he revealed to his mother the meaning of Adonijah's request and that this was a planned plan, verse (22). **Ask for him the kingdom also—for he is my older brother—for him, and for Abiathar the priest, and for Joab the son of Zeruiah.** So, Abiathar and Joab were supporting him.

(Verses 26-34): **And to Abiathar the priest the king said, "Go to Anathoth, to your own fields, for you are deserving of death; but I will not put you to death at this time, because you carried the ark of the Lord God before my father David, and because you were afflicted every time my father was afflicted." 27 So Solomon removed Abiathar from being priest to the Lord, that he might fulfill the word of the Lord which He spoke concerning the house of Eli at Shiloh. 28 Then news came to Joab, for Joab had defected to Adonijah, though he had not defected to Absalom. So Joab fled to the tabernacle of the Lord, and took hold of the horns of the altar. 29 And King Solomon was told, "Joab has fled to the tabernacle of the Lord; there he is, by the altar." Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, strike him down." 30 So Benaiah went to the tabernacle of the Lord, and said to him, "Thus says the king, 'Come out!'" And he said, "No, but I will die here." And Benaiah brought back word to the king, saying, "Thus said Joab, and thus he answered me." 31 Then the king said to him, "Do as he has said, and strike him down and bury him, that you may take away from me and from the house of my father the innocent blood which Joab shed. 32 So the Lord will return his blood on his head, because he struck down two men more righteous and better than he, and killed them with the sword—Abner the son of Ner, the commander of the army of Israel, and Amasa the son of Jether, the commander of the army of Judah—though my father David did not know it. 33 Their blood shall therefore return upon the head of Joab and upon the head of his descendants forever. But upon David and his descendants, upon his house and his throne, there shall be peace forever from the Lord." 34 So Benaiah the son of Jehoiada went up and struck and killed him; and he was buried in his own house in the wilderness.**

Abiathar and Joab participated with Adonijah, as we saw. Therefore, we find Solomon here punishing both of them, especially since David had recommended that Solomon punish Joab for killing Abner and Amasa. But we find the punishment different. Solomon respected the priesthood of Abiathar and contented himself with deporting him to Anathoth, the city of priests, which is in Benjamin because God does not forget his labours and all the good he did with David. As for Joab, who lived his entire life not respecting any commandment or the altar but rather lived in treachery, why would the altar protect him now? Joab planned to take refuge at the altar to protect himself, as he believed he could not be killed at the altar just because he advised Adonijah. If Solomon had done so, he would have harmed himself. But Solomon knew the law and that the altar does not protect the murderer (Exodus 21: 14), so he did not mention Joab's side with Adonijah as a crime requiring killing at the altar. Rather, he mentioned Joab's killing of Abner and Amasa. **But upon David and his descendants, upon his house and his throne, there shall be peace forever from the Lord:**

When Joab, the murderer, is punished, there will be peace in the house of David, and if Solomon does not carry out the punishment, then the blood of the innocent slain will be upon Solomon and his house. **and he was buried in his own house in the wilderness** = he took his punishment, but as a great leader in Israel for a long time, he was buried in his house with honour, as burial in a person's house was an honour for the person. They did so with the prophet Samuel (1 Samuel 25: 1). Note that Solomon called Abner, **the commander of the army of Israel**, as he was from the house of Saul, and he was the one who made Ishbosheth rule over Israel, while Amasa was from Judah and the house of David.

(Verses 35-46): **The king put Benaiah the son of Jehoiada in his place over the army, and the king put Zadok the priest in the place of Abiathar. 36 Then the king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem and dwell there, and do not go out from there anywhere. 37 For it shall be, on the day you go out and cross the Brook Kidron, know for certain you shall surely die; your blood shall be on your own head." 38 And Shimei said to the king, "The saying is good. As my lord the king has said, so your servant will do." So Shimei dwelt in Jerusalem many days. 39 Now it happened at the end of three years, that two slaves of Shimei ran away to Achish the son of Maachah, king of Gath. And they told Shimei, saying, "Look, your slaves are in Gath!" 40 So Shimei arose, saddled his donkey, and went to Achish at Gath to seek his slaves. And Shimei went and brought his slaves from Gath. 41 And Solomon was told that Shimei had gone from Jerusalem to Gath and had come back. 42 Then the king sent and called for Shimei, and said to him, "Did I not make you swear by the Lord, and warn you, saying, 'Know for certain that on the day you go out and travel anywhere, you shall surely die'? And you said to me, 'The word I have heard is good.' 43 Why then have you not kept the oath of the Lord and the commandment that I gave you?" 44 The king said moreover to Shimei, "You know, as your heart acknowledges, all the wickedness that you did to my father David; therefore the Lord will return your wickedness on your own head. 45 But King Solomon shall be blessed, and the throne of David shall be established before the Lord forever." 46 So the king commanded Benaiah the son of Jehoiada; and he went out and struck him down, and he died. Thus the kingdom was established in the hand of Solomon.**

Solomon did not approve of killing Shimei because David had sworn that he would not kill. In his wisdom, Solomon determined his stay in Jerusalem so that he would not return to his family and clan in Benjamin and make a plan to kill Solomon. He is a deceitful man, as David told him, **"do not hold him guiltless"** (verse 9). When Shimei went out to look for the two servants, he lost his life. For us, the world is the servants. The world ought to be our servant, but we must not search for it, run after it, leave our Jerusalem (the church), and lose our lives. Solomon here represents God to us, and just as he set limits for Shimei, so God set commandments for us that if we deviate from them into the world, we will lose our lives. Thus, Solomon became without enemies, both internally and externally.

Chapter 3

(Verses 1-4): **Now Solomon made a treaty with Pharaoh king of Egypt, and married Pharaoh's daughter; then he brought her to the City of David until he had finished building his own house, and the house of the Lord, and the wall all around Jerusalem. 2 Meanwhile the people sacrificed at the high places, because there was no house built for the name of the Lord until those days. 3 And Solomon loved the Lord, walking in the statutes of his father David, except that he sacrificed and burned incense at the high places. 4 Now the king went to Gibeon to sacrifice there, for that was the great high place: Solomon offered a thousand burnt offerings on that altar.**

Solomon's positives that appeared here are his love for God, and whoever loves God does not care about the costs of worship. We find that Solomon offered 1000 burnt offerings. Solomon was following God's commandments, but Solomon had his negatives:

1. He married Pharaoh's daughter, who was a pagan, and perhaps this was for a political reason, as Egypt was one of the great nations at that time. Perhaps this daughter of Pharaoh converted to Judaism after that, as we did not hear in (1 Kings 11: 1-8) that Solomon built altars for the Egyptian gods, among the other things he built. If we understand that Solomon, as the builder of the temple, symbolizes Christ, then Pharaoh's daughter refers to the Church of the Nations with which Christ was associated.
2. He kept the high places for the people to sacrifice on them, while God specified in (Deuteronomy 12: 1-14) that the sacrifices be in one place only. Rather, Solomon himself offered his sacrifices in the high places, and he was not like his father, David, who adhered to God's commandment and offered his sacrifices only in the Tabernacle. Offering sacrifices on high places was a pagan custom that the Jews imitated. It was called Gibeon, the great high place where the Tabernacle and the bronze altar were located. It was called so because it was on a hill. Because the people were accustomed to offering sacrifices on high places, they called it high and called it great because of the Tabernacle.

(Verses 5-15): **At Gibeon the Lord appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?" 6 And Solomon said: "You have shown great mercy to Your servant David my father, because he walked before You in truth, in righteousness, and in uprightness of heart with You; You have continued this great kindness for him, and You have given him a son to sit on his throne, as it is this day. 7 Now, O Lord my God, You have made Your servant king instead of my father David, but I am a little child; I do not know how to go out or come in. 8 And Your servant is in the midst of Your people whom You have chosen, a great people, too numerous to be numbered or counted. 9 Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?" 10 The speech pleased the Lord, that Solomon had asked this thing. 11 Then God said to him: "Because you have asked this thing, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice, 12 behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has**

not been anyone like you before you, nor shall any like you arise after you. 13 And I have also given you what you have not asked: both riches and honor, so that there shall not be anyone like you among the kings all your days. 14 So if you walk in My ways, to keep My statutes and My commandments, as your father David walked, then I will lengthen your days." 15 Then Solomon awoke; and indeed it had been a dream. And he came to Jerusalem and stood before the ark of the covenant of the Lord, offered up burnt offerings, offered peace offerings, and made a feast for all his servants.

In light of Solomon's love, God's response to him was immediate. God appeared to him in a dream, and it is clear that the dream was from God, like the dreams of Pharaoh, Joseph, Nebuchadnezzar, and Joseph, the man of the Virgin Mary. However, some dreams are human imaginations and others from Satan, which cause humans anxiety, so we should not pay attention to dreams. God responds to us through prayer, not through dreams. That is why Jesus Christ says, "And whatever you ask in My name, that I will do, that the Father may be glorified in the Son." (John 14: 13). **and God said, "Ask! What shall I give you?"** = God asks Solomon what he wants because God created man free, places all paths before him, and man must choose. And Jesus Christ said, "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." (Matthew 6: 33). And that's what happened here. We note the pleasant Solomon's response.

1. He acknowledges God's mercies on him and on his father.

2. His sense of responsibility towards the people of God, and God responded to Solomon after his love, which was shown in offering many sacrifices. He who sows sparingly will also reap sparingly... And what do we offer to God? The fact that Solomon gives God this answer indicates that Solomon is preoccupied with this matter (how to rule among God's people with wisdom) even while he is sleeping. **Therefore give to Your servant an understanding heart** = the word understanding = is also translated as listener; that is, he listens to God's voice and guidance and judges on this basis. Solomon obtained wisdom as he asked for it and wealth when he did not ask for it. There was a condition for the continuation of God's giving = **So if you walk in My ways, to keep My statutes and My commandments.** Therefore, God's gifts are conditional on us adhering to His commandments. Solomon took a lot, but because he did not adhere to God's commandments, the situation changed, and Solomon's life did not last more than 60 years. In (verse 15), we notice that Solomon, after he met with God, went directly to the Ark of the Covenant and offered sacrifices as if this was an admission on his part that he had made a mistake regarding the issue of high places and because he wanted to receive the kingdom from God personally. Solomon's statement in (verse 7), "**I do not know how to go out or come in,**" = going out and coming in refers to the actions of man from the beginning to the end. The person goes out to begin his work, and when he finishes, he comes into his home again. Or the phrase indicates that I am like a child who does not know how to go out and come in or how to walk. In (verse 9) **Your people** = Solomon understands that he is a servant of a people, and this people is the people of God and not his people.

(Verses 16-28): **Now two women who were harlots came to the king, and stood before him. 17 And one woman said, "O my lord, this woman and I dwell in the same house; and I gave birth while she was in the house. 18 Then it happened, the third day after I had given birth, that this woman also gave**

birth. And we were together; no one was with us in the house, except the two of us in the house. 19 And this woman's son died in the night, because she lay on him. 20 So she arose in the middle of the night and took my son from my side, while your maidservant slept, and laid him in her bosom, and laid her dead child in my bosom. 21 And when I rose in the morning to nurse my son, there he was, dead. But when I had examined him in the morning, indeed, he was not my son whom I had borne." 22 Then the other woman said, "No! But the living one is my son, and the dead one is your son." And the first woman said, "No! But the dead one is your son, and the living one is my son." Thus they spoke before the king. 23 And the king said, "The one says, 'This is my son, who lives, and your son is the dead one'; and the other says, 'No! But your son is the dead one, and my son is the living one.'" 24 Then the king said, "Bring me a sword." So they brought a sword before the king. 25 And the king said, "Divide the living child in two, and give half to one, and half to the other." 26 Then the woman whose son was living spoke to the king, for she yearned with compassion for her son; and she said, "O my lord, give her the living child, and by no means kill him!" But the other said, "Let him be neither mine nor yours, but divide him." 27 So the king answered and said, "Give the first woman the living child, and by no means kill him; she is his mother." 28 And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God was in him to administer justice.

This story proves that God's promise was fulfilled and Solomon's wisdom was amazing. Critics say there is a contradiction between what we see of Solomon's wisdom here and what is stated in (Proverbs 30:2). The response is simple. Most likely, the one who wrote (Proverbs 30:2) is a person named Agur. However, even if the author was Solomon, it is a matter of humility before God. This issue here until it reached Solomon, as it was presented to the courts of judges, and the judges failed to find a solution to it. **two women who were harlots** = we did not hear about their men living together in a common fornication house and sleeping together. In similar cases worldwide, a judge ruled that a woman who refused to acknowledge her son's paternity should marry him. She then refused and confessed the truth in the days of Claudius Caesar. In another case, three people claimed to be the children of one of the governors. This governor had died, and the three people went to the king, each asking to become the governor in place of his father. So the wise king asked that everyone shoot the governor's body with an arrow, but two of them shot the body, but the real son refused to throw his father's body. **the wisdom of God** (verse 28) is a very great wisdom that comes from God Himself. Despite his young age, Solomon's wisdom, which he received from God, revealed that love for a mother is stronger than envy. As for the other lying woman, her envy was stronger than her love for the child, so she asked to kill him because she wanted the child to deprive the birth mother of him.

Chapter 4

(Verses 1-20): **So King Solomon was king over all Israel. 2 And these were his officials: Azariah the son of Zadok, the priest; 3 Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; 4 Benaiah the son of Jehoiada, over the army; Zadok and Abiathar, the priests; 5 Azariah the son of Nathan, over the officers; Zabud the son of Nathan, a priest and the king's friend; 6 Ahishar, over the household; and Adoniram the son of Abda, over the labor force. 7 And Solomon had twelve governors over all Israel, who provided food for the king and his household; each one made provision for one month of the year. 8 These are their names: Ben-Hur, in the mountains of Ephraim; 9 Ben-Deker, in Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan; 10 Ben-Hesed, in Arubboth; to him belonged Sochoh and all the land of Hephher; 11 Ben-Abinadab, in all the regions of Dor; he had Taphath the daughter of Solomon as wife; 12 Baana the son of Ahilud, in Taanach, Megiddo, and all Beth Shean, which is beside Zaretan below Jezreel, from Beth Shean to Abel Meholah, as far as the other side of Jokneam; 13 Ben-Geber, in Ramoth Gilead; to him belonged the towns of Jair the son of Manasseh, in Gilead; to him also belonged the region of Argob in Bashan—sixty large cities with walls and bronze gate-bars; 14 Ahinadab the son of Iddo, in Mahanaim; 15 Ahimaaz, in Naphtali; he also took Basemath the daughter of Solomon as wife; 16 Baanah the son of Hushai, in Asher and Aloth; 17 Jehoshaphat the son of Paruah, in Issachar; 18 Shimei the son of Elah, in Benjamin; 19 Geber the son of Uri, in the land of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan. He was the only governor who was in the land. 20 Judah and Israel were as numerous as the sand by the sea in multitude, eating and drinking and rejoicing.**

Below, we find what resembles a council of ministers to manage state affairs over all of Israel. The kingdom had reached the height of its expansion and glory in the days of Solomon. **Azariah the son of Zadok** = Zadok is the father of Ahimaaz, and Ahimaaz is the father of Azariah (1 Chronicles 6: 9). Here, Azariah is attributed to his grandfather due to his fame as Zadok. Two scribes and a recorder wrote the news of the kingdom from which the book was taken. **Zadok and Abiathar, the priests** = Abiathar was a priest and was deposed by Solomon. Now we have two priests, Zadok and his grandson, Azariah. There are two possibilities:

1. Zadok was a priest in Jerusalem, while Azariah was a priest in Gibeon.
2. Perhaps his saying in verse (2) about Azariah that he is the priest means that he has a great administrative function, as chief ministers like the sons of David (2 Samuel 8: 18) and see (2 Samuel 20: 26). Because this job was mentioned first, perhaps it is a high position. As Prime Minister. Thus, **Zabud the son of Nathan, a priest and the king's friend** = This job means a counselor to the king.

In (verse 5), **the officers** = they are appointed to various tasks, and their names will appear and in (verse 7) some of them. Some of them were in charge of collecting taxes, some of them were in charge of supervising the temple, and some of them were in charge of building storerooms. **Ahishar, over the household**: This is a new job: to arrange the house (the king's house). Therefore, the Queen of Sheba was amazed at the good arrangement of the house. **over the labor force** = that is taxes. This was for building the temple, Solomon's great buildings, and the store cities. The people hated taxes, so they

stoned Adoniram in the time of Rehoboam. In (verse 7) **twelve governors** = Each governor has a plot of land from the kingdom that he takes from it for the sake of the kingdom, and each of them has a specific month in which he can choose it. He offers Solomon tribute in a specific month so that Solomon guarantees the tribute for the whole year. Therefore, Solomon's buildings were a burden on the people. Two of the agents were married to two of Solomon's daughters, and it is proven that he believed that political marriages guaranteed his stability (so he married Pharaoh's daughter). There are some names here attributed to fathers, but their names were not mentioned, like **Ben-Hur, in the mountains of Ephraim; 9 Ben-Deker, in Makaz ...** They are probably appointed as a compliment to their famous parents. And in (verse 20) **eating and drinking and rejoicing** = everyone rejoices because Solomon reigns, and thus in the kingdom of Christ (participation of the flesh and blood + peace and joy). This is because Solomon is a symbol of Christ and his people; that is, Solomon's people are like sand from the multitude... and thus, the people of Christ are innumerable. Solomon was distinguished by wisdom, and Christ is the hypostasis of wisdom.

(Verses 21-28): **So Solomon reigned over all kingdoms from the River to the land of the Philistines, as far as the border of Egypt. They brought tribute and served Solomon all the days of his life. 22 Now Solomon's provision for one day was thirty kors of fine flour, sixty kors of meal, 23 ten fatted oxen, twenty oxen from the pastures, and one hundred sheep, besides deer, gazelles, roebucks, and fatted fowl. 24 For he had dominion over all the region on this side of the River from Tiphseh even to Gaza, namely over all the kings on this side of the River; and he had peace on every side all around him. 25 And Judah and Israel dwelt safely, each man under his vine and his fig tree, from Dan as far as Beersheba, all the days of Solomon. 26 Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. 27 And these governors, each man in his month, provided food for King Solomon and for all who came to King Solomon's table. There was no lack in their supply. 28 They also brought barley and straw to the proper place, for the horses and steeds, each man according to his charge.**

Refer to the map in the introduction (in the first book of Samuel) to see the extent of Solomon's kingdom.

all kingdoms: Each province has a governor like a minor king under Solomon's rule. **from the River** = the river is the Euphrates River. **They brought tribute** = a tribute but it was obligatory. **kors** = 400 liters. **roebucks** = animals of the deer family. The amount mentioned above of food is sufficient to feed 3000-4800 individuals. Solomon symbolizes Christ, who satisfied 5,000 souls and satiates us from His table daily.

on this side of the River = that is, everything that is west of the Euphrates River. **Tiphseh** = on the Euphrates River to the west.

each man under his vine and his fig tree: An evidence of comfort, security and fertility. **forty thousand stalls of horses** = (see the introduction). But increasing horses is against the law (see Deuteronomy 17:

16). Horses symbolize power, and God wants the kings of Israel to know that power is God's power and not their power or the power and number of their horses and knights.

Note: There are two explanations for the difference in the number of stalls between the Book of Kings and the Book of Chronicles: 1. Each stall contains 10 horses; 2. The number mentioned in the Book of Chronicles is taken at the beginning of Solomon's reign (4000), and the number in the Book of Kings is taken at the end of his reign (40,000). Solomon had more horses and chariots than the kings around him. The kingdom was bright and prosperous in the days of Solomon, a symbol of the kingdom of Christ. Aram Syria / Moab / Ammon submitted to Solomon and paid tribute, but Palestine did not submit, perhaps by agreement. They have been subjected since the days of David, and the submission continued during the days of Solomon.

(Verses 29-34): **And God gave Solomon wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore. 30 Thus Solomon's wisdom excelled the wisdom of all the men of the East and all the wisdom of Egypt. 31 For he was wiser than all men—than Ethan the Ezrahite, and Heman, Chalcol, and Darda, the sons of Mahol; and his fame was in all the surrounding nations. 32 He spoke three thousand proverbs, and his songs were one thousand and five. 33 Also he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, of birds, of creeping things, and of fish. 34 And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the wisdom of Solomon.**

and largeness of heart like the sand on the seashore: This indicated the breadth of his thoughts and the abundance of his knowledge in all branches. Just as sand surrounds a deep sea, thus Solomon's wisdom was profound, and his knowledge was extended to the sciences of plants and animals, poetry, philosophy, proverbs, construction, agriculture, politics, and wisdom in management. **all the men of the East** = they were distinguished by their wisdom, like the companions of Job, the Wisemen (from Babylon and Persia), and the Egyptians and Arabs. Some of the proverbs of Solomon are in the Book of Proverbs, and the rest were not recorded. **and his songs** = such as the Song of Solomon and some Psalms (Psalms 72, 127). Note that he had many proverbs and songs that were not recorded, as what was recorded were the ones inspired by God only.

largeness of heart: It also indicates that he was not upset by anything; His wisdom could solve any problem. And all of this is because God gave him, and God can always give His children wisdom. Because of his wisdom, the kings around him sent ambassadors to him to benefit from him. He is an example of Christ in whom are hidden all the treasures of knowledge, and in verse (33) **Also he spoke of trees** from cedars (the largest trees) to hyssop (the smallest plants), so he is an expert in everything.

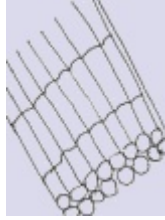
Chapter 5

(Verses 1-9): **Now Hiram king of Tyre sent his servants to Solomon, because he heard that they had anointed him king in place of his father, for Hiram had always loved David. 2 Then Solomon sent to Hiram, saying: 3 You know how my father David could not build a house for the name of the Lord his God because of the wars which were fought against him on every side, until the Lord put his foes under the soles of his feet. 4 But now the Lord my God has given me rest on every side; there is neither adversary nor evil occurrence. 5 And behold, I propose to build a house for the name of the Lord my God, as the Lord spoke to my father David, saying, "Your son, whom I will set on your throne in your place, he shall build the house for My name." 6 Now therefore, command that they cut down cedars for me from Lebanon; and my servants will be with your servants, and I will pay you wages for your servants according to whatever you say. For you know there is none among us who has skill to cut timber like the Sidonians. 7 So it was, when Hiram heard the words of Solomon, that he rejoiced greatly and said, Blessed be the Lord this day, for He has given David a wise son over this great people! 8 Then Hiram sent to Solomon, saying: I have considered the message which you sent me, and I will do all you desire concerning the cedar and cypress logs. 9 My servants shall bring them down from Lebanon to the sea; I will float them in rafts by sea to the place you indicate to me, and will have them broken apart there; then you can take them away. And you shall fulfill my desire by giving food for my household.**

The Tabernacle continued to wander from place to place, from the wilderness to Gibeon, until the temple was built in Jerusalem. Thus, the Bride of Christ will not find a home for her except in the heavenly Jerusalem. We find Solomon here beginning preparations for building the House of the Lord and partnering Hiram's men with his men. Here, he is a symbol of Christ who built the temple of his body of Jews and Gentiles (Isaiah 60: 10), and Tyre was always at peace with Israel. Tyre is a commercial maritime state on the borders of Israel. It seems that David's good relations with Hiram made Hiram love the Lord. In (verse 1), **Now Hiram king of Tyre sent** his servants to console Solomon on the death of David. It is said that this Hiram is the son of Hiram, David's friend. So Solomon sent a delegation to Hiram to help him build the house. Solomon explained that David did not build the House of God because he was busy in his wars, for he and his men were busy in wars, so **there is neither adversary** = literally no resisting devil. Christ built his church after defeating Satan. Solomon, the man of peace, symbolizes Christ, the King of Peace. Now Satan is bound, and the church is at peace. Therefore, let us pay attention to spiritual building in a time of peace. Hiram agreed and set commercial terms.

1. He carries the wood to a place specified by Solomon.
2. Transportation will be by sea **in rafts** (verse 9) = This means tying the wood in the shape of a raft by joining it together and placing it in the sea. This method was used to transport wood from Lebanon to

Egypt and Babylon. Hiram's men dismantle these rafts and chop the wood in the place specified by Solomon= **and will have them broken apart there.**



3. Solomon transports it from the agreed-upon place to Jerusalem.

4. Solomon pays the workers' wages and sends food to the house of the king of Tyre. So it's a trade-off; Hiram sends wood, and Solomon sends his agricultural products (milk / oils / agricultural products).

The King of Tyre knows that Israel is an agricultural country. As for the people of Tyre, they have other crafts.

In (verse 6) **the Sidonians** = means the Phoenicians in general, and the area where the cedar is located is Sidon, and it seems that Sidon was subject to Tyre. They were people of crafts and astronomy and excelled in cutting and refining huge stones, such as the famous Baalbek temples. They excelled in chopping huge cedar trees and manufacturing them as lumber suitable for construction, and they excelled in transporting huge timbers and huge stones. The Sidonians is the name used by the Old Testament for the Phoenicians, and their capital was Tyre. Thus, Israel benefited from Tyre's expertise in construction, and Tyre benefited from Israel's agriculture.

cedar = A cedar tree is 80 feet tall and 36 feet in circumference. It smells sweet, and its wood is very bitter and is not eaten by weevils. So it can last 2000 years.

(Verses 10-18): **Then Hiram gave Solomon cedar and cypress logs according to all his desire. 11 And Solomon gave Hiram twenty thousand kors of wheat as food for his household, and twenty kors of pressed oil. Thus Solomon gave to Hiram year by year. 12 So the Lord gave Solomon wisdom, as He had promised him; and there was peace between Hiram and Solomon, and the two of them made a treaty together. 13 Then King Solomon raised up a labor force out of all Israel; and the labor force was thirty thousand men. 14 And he sent them to Lebanon, ten thousand a month in shifts: they were one month in Lebanon and two months at home; Adoniram was in charge of the labor force. 15 Solomon had seventy thousand who carried burdens, and eighty thousand who quarried stone in the mountains, 16 besides three thousand three hundred from the chiefs of Solomon's deputies, who supervised the people who labored in the work. 17 And the king commanded them to quarry large stones, costly stones, and hewn stones, to lay the foundation of the temple. 18 So Solomon's builders, Hiram's builders, and the Gebalites quarried them; and they prepared timber and stones to build the temple.**

Another picture of the church. The workers, both Jews and Gentiles, work, and Solomon feeds them = Christ feeds us and satisfies us with wheat, wine, and oil (see 2 Chronicles 2: 10, you find Solomon giving them wine).

In (verse 11), **twenty thousand kors of wheat + twenty kors of pressed oil** = pressed oil is the finest type of oil because it is without impurities. As for the oil that comes out of grinding, it is full of impurities. It is clear that the wheat and oil are for the house of Hiram, king of Tyre, = **as food for his household**. In the Book of Chronicles, it says that Solomon gave the two woodsmen twenty thousand kors of ground wheat, twenty thousand kors of barley, twenty thousand baths of wine, and twenty thousand baths of oil (2 Chronicles 2: 10). There is no contradiction, as the Book of Kings mentions what Solomon sent to the house of King Hiram, so he sends him the finest types of oils. As for the Book of Chronicles, he mentions what Solomon gave to the workers, so we find that he gave them barley. The Kor = 10 baths. This is another example in which it is clear that there is no disagreement, even if it appears that there is a disagreement.

In (verse 13), King Solomon **raised up a labor force** of 30,000 = These people were working in shifts, so Solomon would send 10,000 of them to Lebanon to work for a month, then they would return to their homes in Israel for two months, with 10,000 others taking their place, and so on. The system of labor force for construction was followed by David, then Solomon expanded on it, except that he treated the Jewish labor force differently than the foreign labor force. In (verse 15), we find **seventy thousand who carried burdens, and eighty thousand who quarried stone in the mountains** = these were foreigners, like the Canaanites, who rejected Judaism and lived among the people. These were the labor force. Their labor was permanent and not on a system of one or two months [See (1 Kings 9: 22) as it mentions that Solomon made no forced laborers, because they were men of war and his servants]. The easy work such as cutting trees, was for the Israelites, but cutting and carrying stones was left to the Canaanites. Solomon was sent to Lebanon from the Israeli people, not from foreign enslaved people, so they would be under the supervision of their leaders and taskmasters. When he said that they **quarried stone in the mountains** = he meant the mountains of Palestine. In (18), **the Gebalites** = They are the people of Byblos, which is on the seashore 40 km from Beirut, and its residents are famous for cutting Stones. There is another disagreement that appears to be a disagreement between the books of Kings and Chronicles. Here, it is mentioned that the number of chiefs is 3300, and in (2 Chronicles 2: 17,18) it says 3600, but as said, the division mentioned in Kings is different from that of Chronicles. Let us now see the total number of leaders mentioned in each of the Kings and Chronicles, and we will find that there is no disagreement regarding the total.

The total number of chiefs in the kings is 3300 (1 Kings 5: 16) + 550 (1 Kings 9: 23) = 3850.

The total number of overseers in Chronicles is 3600 (2 Chronicles 2: 18) + 250 (2 Chronicles 8: 10) = 3850.

Therefore, each author obtained his information from a correct source, but each source has a different distribution.

Chapter 6

The Temple that King Solomon erected symbolized the Body of Christ, and so was the Tabernacle. The difference is that the Tabernacle symbolizes the Body of Christ or the church on earth, while the Temple symbolizes them in heaven.

1. The dimensions of the inner sanctuary are 20 x 20 x 20, and it is the Holy of Holies. While the Holy of Holies in the Tabernacle had dimensions of 10 x 10 x 10 = 1000, which is a number that refers to the heavenly matters. While 20 x 20 x 20 = 8000 = 8 x 1000 are the heavenly things in eternity as the number 8 refers to eternity. [1000 = heavenly things on earth, 8000 = heavenly things in eternity].

2. The Tabernacle's ground was from dust. The Tabernacle was pitched directly on the ground, whether soil or sand. As for the Temple, the floors are all gold; in fact, the entire Temple is covered with gold. The same was said about the heavenly Jerusalem in the Book of Revelation (Revelation 21: 15, 18, 21). Because the Tabernacle refers to the church that is still on earth and is tangible, we find that the dimensions of the Tabernacle are fully known in the Book of Exodus and described in Chapters (25-31). As for the Temple, it refers to the one in heaven. Because we are still on earth and what is in the heavens is still a mystery to us, we now see dimly as in a mirror (1 Corinthians 13: 12). Therefore, the Temple's specifications in the book were very few and scarce.

The word temple is a Sumerian word meaning the big house. The Temple is the place of worship of God. But the Jews only applied the word "Temple" to Solomon's Temple in Jerusalem. The rest of the places of worship were called synagogues. But sacrifices are only offered in the Temple according to the law (Deuteronomy 12). As for the synagogues, they spread after the exile in 586 BC. This began with the diaspora, and then the synagogues spread even in Judea. Synagogues are for prayer, praise, reading of the law, and preaching only.

The Babylonians demolished the Temple of Solomon during the Babylonian captivity in the year 586 BC. Zerubbabel established the Second Temple in 538 BC. With permission from Cyrus, the Persian king, after the fall of the Babylonian state at the hands of the Persians. It took 22 years to build the Temple of Zerubbabel, and they completed its construction in 515 BC because of the difficulties encountered by them. The Greeks destroyed part of the Temple of Zerubbabel, then the Maccabees renewed it, then some of it was demolished, and Herod restored it and began to renovate the Temple in the year 20 BC. It lasted for 46 years, meaning they finished it in 26 BC. Rather, the work on its renewal continued after Herod and even a few years before the destruction of Jerusalem. New places were added to the Temple of Zerubbabel and then to the Temple of Herod.

Just as it happened in the Tabernacle when God showed Moses an example of the Tabernacle on the mountain, we find here that God made David understand the design of the Temple. In fact, it was delivered to him in writing, and he delivered it to Solomon (1 Chronicles 28: 19).

It was David who started the donation campaign to build the Temple, and David was the one who designated the location of the building. The Temple was built on Mount Moriah, and in the same place, Isaac was sacrificed, and on Mount Moriah, Christ was crucified. Mount Moriah is part of Mount Zion,

and in this place was the threshing floor of Araunah the Jebusite, where David built an altar to the Lord (2 Samuel 24: 18-25).

The dimensions given for the structure are from the inside and not from the outside; that is, they do not include the thickness of the walls.

(Verse 1): **And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of the Lord.**

in the fourth year: Solomon spent three years first collecting all the materials, hiring and organizing workers, and collecting wood and stones. **the month of Ziv** = half of April and May.

(Verses 2-3): **Now the house which King Solomon built for the Lord, its length was sixty cubits, its width twenty, and its height thirty cubits. 3 The vestibule in front of the sanctuary of the house was twenty cubits long across the width of the house, and the width of the vestibule extended ten cubits from the front of the house.**

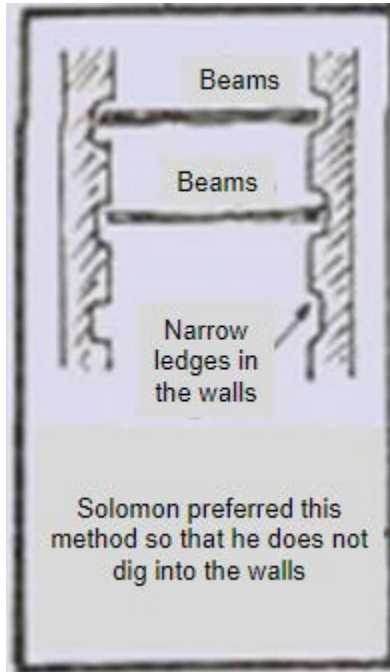
its length was sixty cubits: It is the sum of the length of the Holy Place and the Holy of Holies **and its height** is thirty cubits. Note that the height of the Holy of Holies is 20 cubits, while the height of the Holy Place is 30 cubits. Note that the Temple was not very large like many churches today, as the Temple was not a place for the people to gather, but only for the priests. But its beauty was nothing like it, especially at that time.

(Verse 4): **And he made for the house windows with beveled frames.**

windows with beveled frames: Above the roof of the rooms were windows and they were roofed, meaning there was part of the wall of the house above them, and they were latticed so that air could enter but not the birds. And in verse (10), the height of the rooms is five cubits, and they are on three levels, so the total height plus the thickness of the layers of wood on which the rooms are built is about 20 cubits, and the windows are above this. The windows are wide on the inside and narrow on the outside.

1. Let us learn to look from it to heaven, but what appears to us is a lot of mystery [dimly as in a mirror] (1 Corinthians 13: 12). This is how the mystery of the incarnation appeared in ancient times, and this is how heaven appears now (Song of Solomon 2: 9).
2. This design makes the light inside weak. We are still in the Old Testament, and everything is unclear.
3. Let us learn to look at and examine ourselves and not look at others to condemn them.

(Verse 5): **Against the wall of the temple he built chambers all around, against the walls of the temple, all around the sanctuary and the inner sanctuary. Thus he made side chambers all around it.**



The rooms were for the priests and scribes (Jeremiah 36: 10, 20) and for placing offerings, incense, vessels, and tithes. The rooms were built on three floors around three sides of the house. The number of rooms or their lengths is not known, and the rooms expanded as we went up.

(Verse 6): **The lowest chamber was five cubits wide, the middle was six cubits wide, and the third was seven cubits wide; for he made narrow ledges around the outside of the temple, so that the support beams would not be fastened into the walls of the temple.**

Solomon did not prefer that the room beams would be placed in the walls of the house. The word "**fastened**" means drilling into the walls in order to place the wood for the beams, as he did not want any kind of drilling or tapping in the place). The wall between the house and the rooms in the lower level is thicker than the wall between the house and the rooms in the middle layer, and this in turn is thicker than the wall between the house and the rooms in the upper layer, so the beams of the rooms (wooden beams) in the middle layer and the upper layer rested on what was below them, and no holes were created in the wall of the house.

narrow ledges = the protrusions on which the wood rests.

(Verse 7): **And the temple, when it was being built, was built with stone finished at the quarry, so that no hammer or chisel or any iron tool was heard in the temple while it was being built.**

so that no hammer or chisel or any iron tool was heard: Out of respect for the place, the stones were shaped and carved away, and they came to the place of the temple, set to be placed in their place. The carving was done in the mountain, where they uprooted the stones. The spiritual meaning of this is that the stones refer to believers (1 Peter 2: 5), and hammering refers to the pains and trials that afflict believers in the world to purify them so that they can come to heaven, where their place is preserved. In heaven, there are no trials or pains (**no hammer**). Are we not living stones in the temple of the Lord (1 Peter 2: 5)? and in heaven, there is no weeping, groaning, or pain = **no hammer or chisel or any iron tool**. God will wipe away every tear (Revelation 7: 16,17).

(Verses 8-9): **The doorway for the middle story was on the right side of the temple. They went up by stairs to the middle story, and from the middle to the third. 9 So he built the temple and finished it, and he paneled the temple with beams and boards of cedar.**

Stairs: Spiral staircase. **The doorway for the middle story :** the room in the middle of the rooms on the lower floor. This room has an entrance from the right side; then, we find a spiral staircase to the middle and upper floors.

(Verse 10): **And he built side chambers against the entire temple, each five cubits high; they were attached to the temple with cedar beams.**

they were attached to the temple with cedar beams: That is, it was based on the aforementioned sides, shoulders, or ledges.

(Verses 11-14): **Then the word of the Lord came to Solomon, saying: 12 "Concerning this temple which you are building, if you walk in My statutes, execute My judgments, keep all My commandments, and walk in them, then I will perform My word with you, which I spoke to your father David. 13 And I will dwell among the children of Israel, and will not forsake My people Israel." 14 So Solomon built the temple and finished it.**

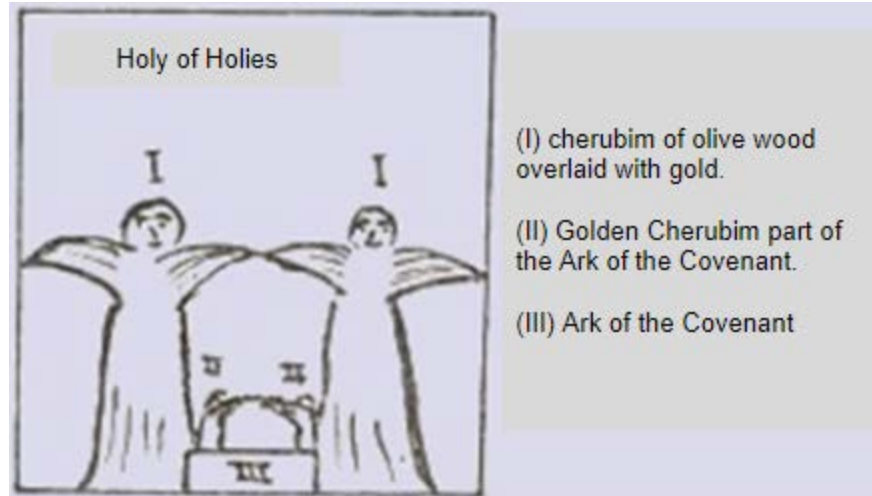
God's words to Solomon may have been through a vision or through Nathan. The words mean that the building in itself is worthless without keeping the commandments. These words also contain encouragement for Solomon, perhaps because he felt that the work was huge and bigger than him, and the meaning of the words is that the temple is a place or a symbol of God's dwelling among His people and His presence among them.

(Verses 15-22): **And he built the inside walls of the temple with cedar boards; from the floor of the temple to the ceiling he paneled the inside with wood; and he covered the floor of the temple with planks of cypress. 16 Then he built the twenty-cubit room at the rear of the temple, from floor to ceiling, with cedar boards; he built it inside as the inner sanctuary, as the Most Holy Place. 17 And in front of it the temple sanctuary was forty cubits long. 18 The inside of the temple was cedar, carved with ornamental buds and open flowers. All was cedar; there was no stone to be seen. 19 And he prepared the inner sanctuary inside the temple, to set the ark of the covenant of the Lord there. 20 The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of cedar. 21 So Solomon overlaid the inside of the temple with pure gold. He stretched gold chains across the front of the inner sanctuary, and overlaid it with gold. 22 The whole temple he overlaid with gold, until he had finished all the temple; also he overlaid with gold the entire altar that was by the inner sanctuary.**

And he built the inside walls of the temple with cedar boards: The house was built entirely of stones and then covered from the inside with cedar wood panels **to the ceiling** = the ceiling itself was also covered with wood, meaning that the vertical panels extended from the ground until they touched the ceiling. **the rear of the temple** = meaning the Holy of Holies, as it is the last part of the house inside. He built 20 cubits from the back of the house with cedar ribs = that is, he built a dividing wall between the Holy of Holies and the Holy place with cedar ribs from the ground to the beams of the roof. In this wooden or dividing wall is a door through which one enters the Holy of Holies = **he built it inside as the inner sanctuary** = that is, inside the wooden wall, there was a space to install a door after that, this is clear from verse (31). Before this door, he placed chains of gold (verse 21) and a veil of blue, etc. (2 Chronicles 3: 14).

The Holy of Holies has no windows, as it points to the heaven, and there in heaven, there is no sun, as the Lord God shines on it (Revelation 22: 5). In the Holy of Holies, the only light was a divine light called the Shekhinah. The high priest saw it between the cherubim overshadowing the Ark of the Covenant, and he covered the entire altar that had the sanctuary: **He overlaid it with pure gold** = that is, the altar of incense in front of the sanctuary.

(Verses 23-30): **Inside the inner sanctuary he made two cherubim of olive wood, each ten cubits high. 24 One wing of the cherub was five cubits, and the other wing of the cherub five cubits: ten cubits from the tip of one wing to the tip of the other. 25 And the other cherub was ten cubits; both cherubim were of the same size and shape. 26 The height of one cherub was ten cubits, and so was the other cherub. 27 Then he set the cherubim inside the inner room; and they stretched out the wings of the cherubim so that the wing of the one touched one wall, and the wing of the other cherub touched the other wall. And their wings touched each other in the middle of the room. 28 Also he overlaid the cherubim with gold. 29 Then he carved all the walls of the temple all around, both the inner and outer sanctuaries, with carved figures of cherubim, palm trees, and open flowers. 30 And the floor of the temple he overlaid with gold, both the inner and outer sanctuaries.**



He overlaid the house floor with gold, inside and outside, with two **cherubim of olive wood** = they are not the cherubim that overshadowed the ark of the covenant. The two cherubim differ from the cherubim of the Ark of the Covenant in that they are:

1. They are on the floor and not on the cover.
2. They are made of wood overlaid with gold.
3. The wings of the cherubim are according to the drawing. As for the wings of the cherubim of the ark, they are connected, and both overshadow the cover.
4. The two cherubim face toward the Holy Place, while the two cherubim covering the mercy seat look at the mercy seat and at each other as if they were in worship with the humans in the temple.

Verse 29:

The wood is carved with carved figures of cherubim, palm trees, and open flowers. It is known that the cherubim have four faces (human / bull / lion / eagle). With the addition of palm trees and open flowers, we see as if the whole creation was in the temple, praising its Creator. **both the inner and outer sanctuaries** = the inside, meaning the Holy of Holies, and the outside, meaning the Holy Place. Notice that everything is covered with gold, as gold symbolizes the heavenly things, and the temple symbolizes the heavens.

(Verses 31-35): **For the entrance of the inner sanctuary he made doors of olive wood; the lintel and doorposts were one-fifth of the wall. 32 The two doors were of olive wood; and he carved on them figures of cherubim, palm trees, and open flowers, and overlaid them with gold; and he spread gold on the cherubim and on the palm trees. 33 So for the door of the sanctuary he also made doorposts of olive wood, one-fourth of the wall. 34 And the two doors were of cypress wood; two panels comprised one folding door, and two panels comprised the other folding door. 35 Then he carved**

cherubim, palm trees, and open flowers on them, and overlaid them with gold applied evenly on the carved work.

The door to the inner sanctuary was in the wall separating the Holy place from the Holy of Holies, and **the lintel** was what was above the door. The entrance had **two doors**.

As for the **the door of the sanctuary**, it had two **doorposts**, each of which consisted of two folding doors.

doorposts = they are on both sides of the door, and they **were one-fifth of the wall**, meaning the width of the door was one-fifth of the width of the house, that is, four cubits.

In (verse 33): **one-fourth of the wall**: That is, the width of the door from the sanctuary to the entrance was a quarter of the width of the house, that is, five cubits. In (verse 35), **and overlaid them with gold applied evenly on the carved work** = the entire inside of the house was covered with wood, and most of the wood was carved work (cherubim and flowers), as the ordinary wood was covered with panels of gold. On the carved wood, they would put thin gold plates on it. They would place them on the carved wood and knock on them so the gold would form into the shape of the wood engraving.

(Verse 36): **And he built the inner court with three rows of hewn stone and a row of cedar beams.**

the inner court: Around the temple, there were several buildings, including:

1. The inner court, which is a house for the priests.
2. This great house was for all the people. By referring to (Jeremiah 36: 10), we understand that the court of the priests was called the upper court. Therefore, it is at a higher level than the great court. It seems that the construction was as follows: The great court for the people was at ground level and surrounded by three floors of stones, with cedar boards placed on them = **rows of hewn stone and a row of cedar beams**, and on the cedar, the houses of the priests, or the priests' court, or the upper court, were built.

(Verses 37-38): **In the fourth year the foundation of the house of the Lord was laid, in the month of Ziv. 38 And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its details and according to all its plans. So he was seven years in building it.**

It seems that Solomon spent three years preparing to gather the materials for the temple and organize the work. He began construction in the month of Ziv and completed the house in the month of Bul. The entire period was 7½ years, and Solomon made everything new except the Ark of the Covenant.

Solomon's temple symbolized the Body of Christ and the Church, which is the Body of Christ.

1. Christ is the true temple (John 2: 21).

2. God prepared a body for Him (Hebrews 10: 5).
3. In Him, that is, in Christ, all the fullness of the Godhead dwelt bodily (Colossians 2: 9), just as the Shekhinah did in the temple. The Shekhinah is the glory of God that appeared between the cherubim in the Holy of Holies.
4. Jews and Gentiles built the temple, and in Christ all spiritual Israel meets, for He made both one (Ephesians 2: 14).
5. The temple is all carved with cherubim, and the Holy of Holies has cherubim in it, indicating the meeting of the heavenly people with the earthly ones. Everyone serves God, and Christ reconciles the heavenly and earthly ones.
6. Every believer is a temple in which God dwells (1 Corinthians 3: 16), and every believer is one of the stones of the house (1 Peter 2: 5), and Christ is the cornerstone on which the house is built (1 Peter 2: 6,7).
7. Only priests can enter the temple, and in Christ, we all have a spiritual priesthood in the general sense, that is, the priesthood of offering sacrifices of thanksgiving and praise and even of presenting our bodies as living sacrifices (Romans 12: 1; Hebrews 13: 15; 1 Peter 2: 9).
8. There are visible parts in the temple (the Holy Place) and invisible parts (the Holy of Holies). The church is now in two parts: a visible part, which is the church struggling on earth, and an invisible part, i.e. the victorious church in heaven.
9. Angels surround us on earth to serve and care for us (Hebrews 1: 14).
10. There was only one temple according to what God commanded through His servant Moses (Deuteronomy 12: 5-14).

The differences between Solomon's Temple and the Church:

1. The Temple of Solomon was built by labor force and donations from the people, but the Church, the spiritual house of God, was paid for by the blood of Christ Himself.
2. This temple structure remained standing for only 400 years, but the church will last forever.
3. The entire temple had a veil separating the Holy Place from the Holy of Holies, but now the veil was torn. Now, there is no veil between heaven and earth (John 1: 51) and no intermediate barrier separating the nations from the temple (Ephesians 2: 14).
4. The whole house is carved with gold purified by fire, and we are purified by trials to become heavenly.
5. The church is for all people. Everyone has a general priesthood, but the temple was for priests only.

Chapter 7

(Verses 1-12): **But Solomon took thirteen years to build his own house; so he finished all his house. 2 He also built the House of the Forest of Lebanon; its length was one hundred cubits, its width fifty cubits, and its height thirty cubits, with four rows of cedar pillars, and cedar beams on the pillars. 3 And it was paneled with cedar above the beams that were on forty-five pillars, fifteen to a row. 4 There were windows with beveled frames in three rows, and window was opposite window in three tiers. 5 And all the doorways and doorposts had rectangular frames; and window was opposite window in three tiers. 6 He also made the Hall of Pillars: its length was fifty cubits, and its width thirty cubits; and in front of them was a portico with pillars, and a canopy was in front of them. 7 Then he made a hall for the throne, the Hall of Judgment, where he might judge; and it was paneled with cedar from floor to ceiling. 8 And the house where he dwelt had another court inside the hall, of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter, whom he had taken as wife. 9 All these were of costly stones cut to size, trimmed with saws, inside and out, from the foundation to the eaves, and also on the outside to the great court. 10 The foundation was of costly stones, large stones, some ten cubits and some eight cubits. 11 And above were costly stones, hewn to size, and cedar wood. 12 The great court was enclosed with three rows of hewn stones and a row of cedar beams. So were the inner court of the house of the Lord and the vestibule of the temple.**

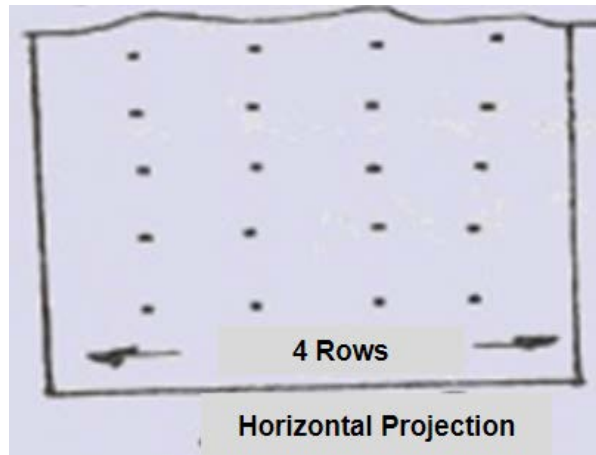
After Solomon completed the House of the Lord, he built several other houses:

1. He built his own house (verse 1).
2. The House of the Forest of Lebanon (verse 2).
3. A house for Pharaoh's daughter (verse 8).

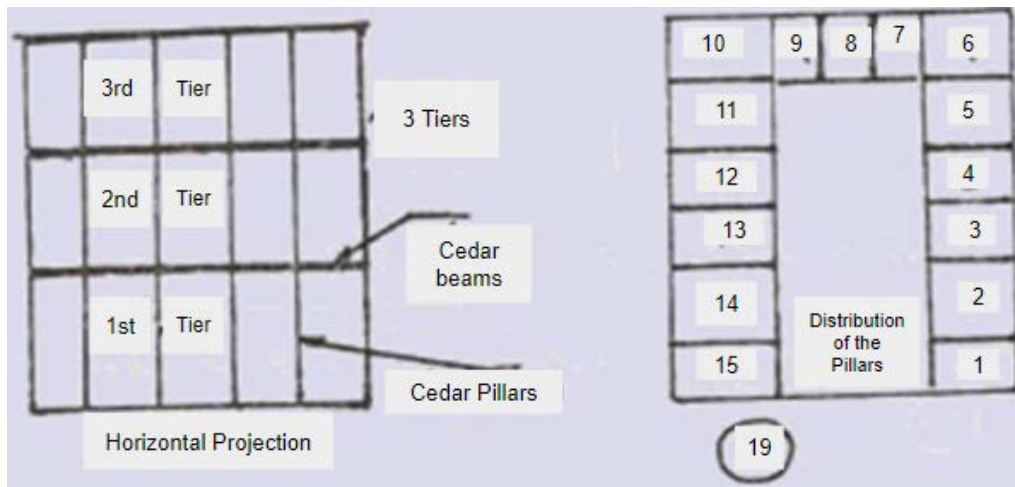
The explanation of the buildings' details here is so brief that it is difficult to visualize them accurately. But mentioning these buildings was intended to show Solomon as a wise builder and symbolizing Christ. Note that the temple was built in 7 years, and these houses in 13 years. The number 7 refers to God's complete work: "I have finished the work which You have given Me to do." (John 17: 4) + "It is finished!" Christ built the house of the Lord; that is, He did the work that the Father sent him to do, which is the salvation of mankind, and His work was complete. Then, afterwards, Christ built His house, that is, His own body, and this house is still not completed (Revelation 6: 11). The house of the forest of Lebanon, where the king manages the affairs of his kingdom, is the place of kingship, justice, and rule. This refers to the church where Christ reigns, and the church is His body. Then, a house for Pharaoh's daughter, a symbol of accepting the nations accepting as a bride of Christ. These houses took 13 years to build, and the number 13 refers to Christ the Head + His Church = 1 + 12 = 13.

the House of the Forest of Lebanon: It is the place of political administration and a house for weapons. It was named thus because of the many columns made of cedar coming from Lebanon. **with four rows of cedar pillars, and cedar beams on the pillars** = see the drawing. The house was in the form of a hall with columns inside it, and the columns were on 4 rows, and the number of columns in each row was not mentioned. The rooms were built on three sides, like the rooms of the temple, but the rooms of the

temple were outside of its walls and attached to them. As for the rooms of the House of the Forest of Lebanon, they were inside and supported by columns. See the drawing to see the distribution of the rooms. The building had 3 floors.

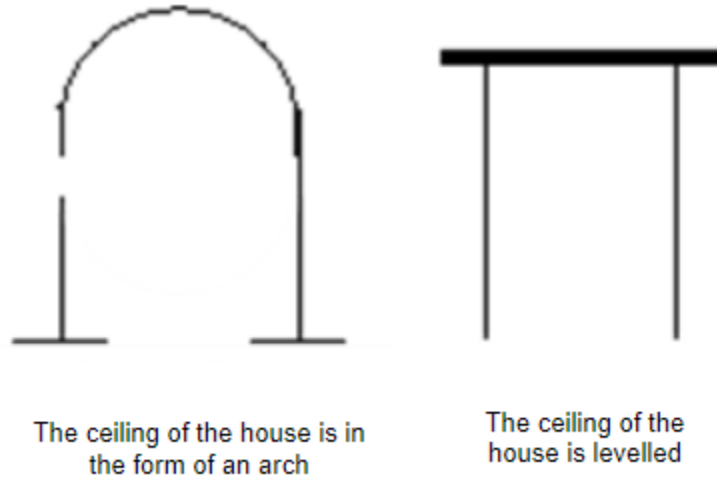


Each floor has 15 rooms, so the total number of rooms in the building is 45 (verse 3). **fifteen to a row**, meaning each floor has 15 rooms. **There were windows with beveled frames in three rows, and window was opposite window in three tiers**, meaning the building had three floors, and a **window was opposite window**, meaning the windows were on top of each other.



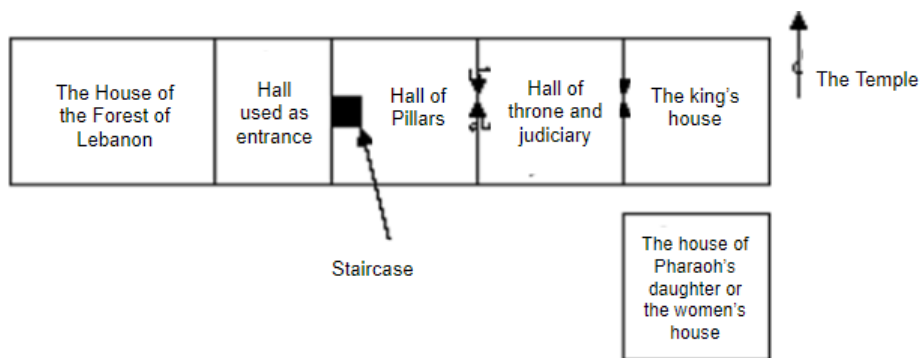
And all the doorways and doorposts had rectangular frames: The ceilings of the door were flat, and what was above them was in the form of a ceiling, not in the form of an arch. The window was facing a window three times = the windows facing each other, i.e., the window of room (1) faced the window of room (15), the window of room (2) faced the window of room (14), and so on. This means that the windows look inside the building and not outside. In verse (6) **the Hall of Pillars** = the hall was roofed and the roof rested on the pillars without walls. **and in front of them was a portico with pillars** = that is, in front of the hall of pillars, another portico was made as an entrance. It seems there was a staircase leading up to a hall with pillars and from it to a third hall from which he entered the court seat where it was. The king sits on the throne to judge (while kings in ancient times used to sit at the city gates to

judge). The hall is either a hall inside the house of the Forest of Lebanon (they have the same width) or an extension of it. The House of the Forest of Lebanon was also used as a storehouse for weapons and the like (1 Kings 10: 17) + (Isaiah 22: 8). **And the house where he dwelt had another court inside the hall** = the hall that is meant as the hall of the throne, the hall of the judiciary, or the hall of the throne. The house of King Solomon had an entrance through this portico, which was like this: on three floors and cedar pillars...etc. This is a visualization of the halls.



All these were of costly stones: Great stones were carved of the best kind and best carving, and the whole thing was then covered with cedar wood. **the eaves** = the wreath or outer frame of a building's ceiling.

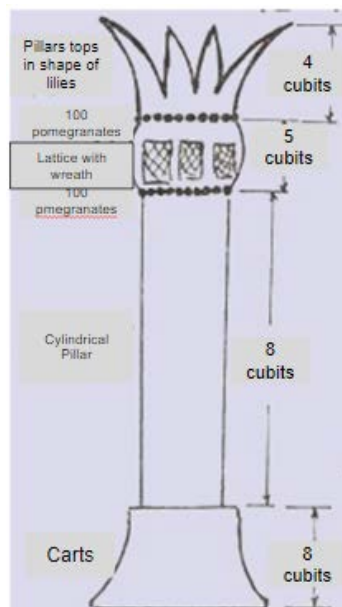
The meaning of verse (12) is that the design of the forest house (the great court) is the same design of the inner court of the house of the Lord. Perhaps there was a great court surrounding the king's houses and the house of the Lord.



(Verses 13-22): **Now King Solomon sent and brought Hiram from Tyre. 14 He was the son of a widow from the tribe of Naphtali, and his father was a man of Tyre, a bronze worker; he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to King Solomon and did all his work. 15 And he cast two pillars of bronze, each one eighteen cubits high, and**

a line of twelve cubits measured the circumference of each. 16 Then he made two capitals of cast bronze, to set on the tops of the pillars. The height of one capital was five cubits, and the height of the other capital was five cubits. 17 He made a lattice network, with wreaths of chainwork, for the capitals which were on top of the pillars: seven chains for one capital and seven for the other capital. 18 So he made the pillars, and two rows of pomegranates above the network all around to cover the capitals that were on top; and thus he did for the other capital. 19 The capitals which were on top of the pillars in the hall were in the shape of lilies, four cubits. 20 The capitals on the two pillars also had pomegranates above, by the convex surface which was next to the network; and there were two hundred such pomegranates in rows on each of the capitals all around. 21 Then he set up the pillars by the vestibule of the temple; he set up the pillar on the right and called its name Jachin, and he set up the pillar on the left and called its name Boaz. 22 The tops of the pillars were in the shape of lilies. So the work of the pillars was finished.

Huram: His name is like the name of the king of Tyre, and in (2 Chronicles 2: 13 + 4: 16) he has the name Hiram my master. Hiram is the same as Hiram, and my master indicates his ability in his profession, his art, his capability, and his being a foreman. This word corresponds to the title of a teacher in our days. His mother was one of the daughters of Dan (2 Chronicles 2: 14), residing in the tribe of Naphtali, and his father was a Tyre. He was skilled in making bronze. We note (1) that his lineage mixes the blood of nations with the blood of Jews. Christ (whose symbol is Solomon) built his temple, that is, h=His body from both Jews and Gentiles, for God is a lover of all humanity. (2) Because his mother was Jewish, Solomon asked for him by name, and Hiram **was filled with wisdom** = mentally capable and skilled in his craft and doing **All these articles** = which concerns bronze (verse 45).



two pillars: The height of the pillar is 18 cubits, and in (2 Chronicles 3: 15) it is mentioned that the length of the column is 35 cubits because the author of the Book of Chronicles added the height of the two pillar tops, which are (5 + 4 = 9 cubits). It seems that there was a cart for the pillar of 8 cubits, so the total height of the pillar is 18 + 9 + 8 = 35 cubits, and the circumference of the pillar is 12 cubits = and a

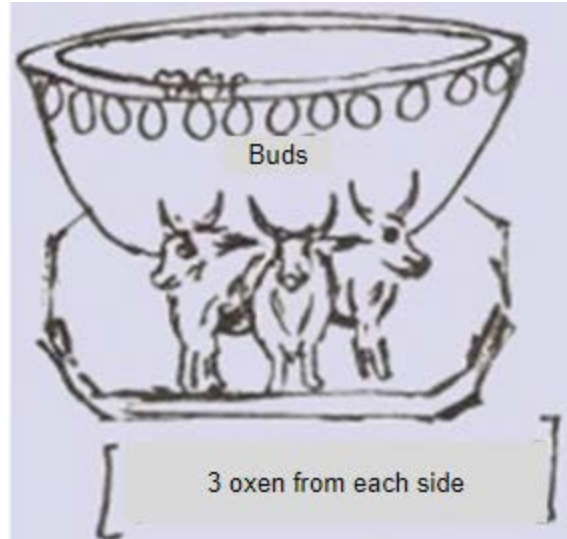
line of 12 cubits surrounds the other pillar and the two tops that are on the pillar. **He made a lattice network** = with windows or latticework decorated with braided chains of bronze cast.

The number of lattices in the pillar top was seven = **seven chains for one capital and seven for the other capital**. The upper top is in the shape of a lily flower, the pillar is separated from the lower top by 100 pomegranates, and the lower crown is separated from the upper crown by 100 pomegranates. **in the hall** = It was not mentioned before that inside the hall, i.e. the hall of the temple, the shape of lilies, unless he meant engraving flowers on wood (1 Kings 6: 29).

It is not completely known whether the two pillars were for decoration only (which is most likely) or whether the structure was based on them, especially since the ancient Phoenician structures had pillars in front of them for decoration only and no roofs on them. **Jachin** = the Lord will establish, and **Boaz** = Honour or might. Perhaps the names were engraved on the pillars, and in (Jeremiah 52: 21-23) he mentions more specifications for the pillar. He says that it is hollow, and the thickness of the metal is four fingers. He divides the pomegranates into 4 + 96. It appears that there are four fixed to the lower pillar top and the lattice or lines are fixed in them. As for the 96, they surround the column or as a crown, according to the drawing. If we return to (Revelation 3: 12), we find that believers will be like pillars in the temple of God, and God will give them the crown of righteousness. The pillars are made of bronze, a sign of strength on the one hand and a sign of the judgment of sin. Christ powerfully condemned sin with His cross and gave us the crown of righteousness. He became sin so that we could become the righteousness of God in Him. If we return to (Song of Solomon 2: 1), we find that Christ is likened to the lily. He is our crown and the Head of the church, and the lily refers to purity and holiness. The church is founded on Christ. He establishes her with strength and might (Boaz and Jachin), and the church has become in the likeness of her bridegroom like the lilies (Song of Solomon 2: 2).

(Verses 23-26): **And he made the Sea of cast bronze, ten cubits from one brim to the other; it was completely round. Its height was five cubits, and a line of thirty cubits measured its circumference. 24 Below its brim were ornamental buds encircling it all around, ten to a cubit, all the way around the Sea. The ornamental buds were cast in two rows when it was cast. 25 It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea was set upon them, and all their back parts pointed inward. 26 It was a handbreadth thick; and its brim was shaped like the brim of a cup, like a lily blossom. It contained two thousand baths.**

the Sea: A laver for the priests to wash in before entering the temple. It was called the sea because of its large size in relation to the laver that was used in the Tabernacle. **like a lily blossom** = the brim of the sea, similar to the lily blossom, like the brim of a cup for drinking.



two thousand baths: This is the volume of water that is placed in the sea so that the water does not spill out when the priests use the sea to wash before entering the temple. The laver refers to baptism and repentance.

Both are cleansing, and repentance is called a second baptism. Note that the sea is placed on bulls (and the bull is used for sacrifices), so baptism and repentance gain their strength from the sacrifice of Christ. They are 12 bulls (a symbolic number for the Church of Christ) and look in four directions.

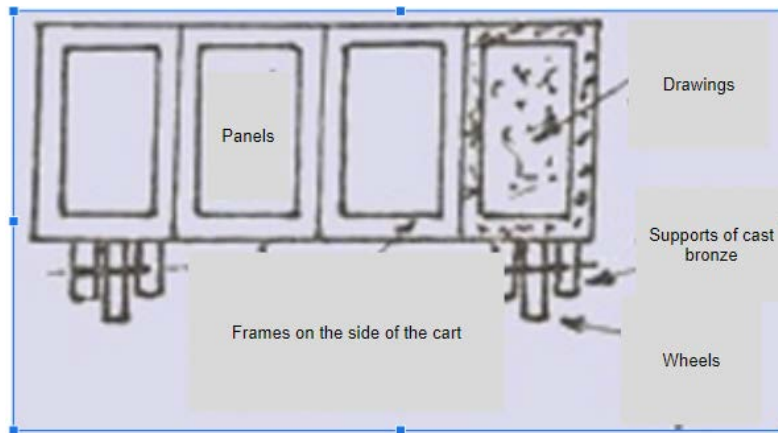
From the prophecy of the Prophet Micah: "Who is a God like You, Pardoning iniquity And passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy. He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea." (Micah 7: 18, 19). We now understand how sins are forgiven. Sins are forgiven according to the prophecy of the Prophet Micah by being thrown into the sea. What is meant by the sea is the sea found in the temple, and the priests use it on two occasions:

1. When the priest begins his priestly work at the age of thirty, he immerses himself completely in the sea. This happens once when he begins his priestly work. This complete washing refers to baptism that cannot be repeated.
2. Every time the priest enters the service in the Holy Place, he washes his hands and feet. This repeated washing indicates the mystery of repentance and confession.
3. Sins are forgiven in baptism and through repentance and confession, which are referred to by the sea.

We note that this is the same as what the Lord Jesus said to Peter when washing his feet: "Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." (John 13: 10). Only the priests washed at the sea. In the New Testament, all believers became priests in the general sense.

Christ directs his invitation to every person in the world to benefit from baptism and repentance.

(Verses 27-30): **He also made ten carts of bronze; four cubits was the length of each cart, four cubits its width, and three cubits its height. 28 And this was the design of the carts: They had panels, and the panels were between frames; 29 on the panels that were between the frames were lions, oxen, and cherubim. And on the frames was a pedestal on top. Below the lions and oxen were wreaths of plaited work. 30 Every cart had four bronze wheels and axles of bronze, and its four feet had supports. Under the laver were supports of cast bronze beside each wreath.**



The sea was where the priests washed, and what is described in these verses is mobile lavers with wheels mounted on carts, which have wheels so that they can be used in multiple places. These lavers were used to wash the sacrifices offered as burnt offerings on the altar, which is mentioned in (2 Chronicles 4: 6). The **ten carts** = are the chariots on which the ten lavers were placed (mentioned in verse 38). The bases were square (4 x 4 cubits). **the panels that were between the frames** = the sides of the chariot were installed as panels with frames (like an image with a frame. The panels were engraved with shapes of lions, bulls, and cherubim, all made of Bronze. The frames were also engraved, and **Every cart had four bronze wheels** = four wheels **and axles of bronze** = the axles of the wheels were bronze.

and its four feet had supports = each wheel has shoulders, and the axle connects the wheel to the supports.

(Verse 31): **Its opening inside the crown at the top was one cubit in diameter; and the opening was round, shaped like a pedestal, one and a half cubits in outside diameter; and also on the opening were engravings, but the panels were square, not round.**

the crown: It is the panels surrounding the cart. **Its opening inside the crown** = perhaps the opening is a hole in the surface of the base. This **opening** and the verses and dimensions that follow it describe the shape of the cart, and the cavities and protrusions in it through which the laver is fixed, and visualizing them is very difficult. But what was mentioned in the description are all to fix the laver on the cart.

(Verses 32-39): **Under the panels were the four wheels, and the axles of the wheels were joined to the cart. The height of a wheel was one and a half cubits. 33 The workmanship of the wheels was like the workmanship of a chariot wheel; their axle pins, their rims, their spokes, and their hubs were all of cast bronze. 34 And there were four supports at the four corners of each cart; its supports were part of the cart itself. 35 On the top of the cart, at the height of half a cubit, it was perfectly round. And on the top of the cart, its flanges and its panels were of the same casting. 36 On the plates of its flanges and on its panels he engraved cherubim, lions, and palm trees, wherever there was a clear space on each, with wreaths all around. 37 Thus he made the ten carts. All of them were of the same mold, one measure, and one shape. 38 Then he made ten lavers of bronze; each laver contained forty baths, and each laver was four cubits. On each of the ten carts was a laver. 39 And he put five carts on the right side of the house, and five on the left side of the house. He set the Sea on the right side of the house, toward the southeast.**

(Verses 40-51): **Huram made the lavers and the shovels and the bowls. So Hiram finished doing all the work that he was to do for King Solomon for the house of the Lord: 41 the two pillars, the two bowl-shaped capitals that were on top of the two pillars; the two networks covering the two bowl-shaped capitals which were on top of the pillars; 42 four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on top of the pillars); 43 the ten carts, and ten lavers on the carts; 44 one Sea, and twelve oxen under the Sea; 45 the pots, the shovels, and the bowls. All these articles which Hiram made for King Solomon for the house of the Lord were of burnished bronze. 46 In the plain of Jordan the king had them cast in clay molds, between Succoth and Zaretan. 47 And Solomon did not weigh all the articles, because there were so many; the weight of the bronze was not determined. 48 Thus Solomon had all the furnishings made for the house of the Lord: the altar of gold, and the table of gold on which was the showbread; 49 the lampstands of pure gold, five on the right side and five on the left in front of the inner sanctuary, with the flowers and the lamps and the wick-trimmers of gold; 50 the basins, the trimmers, the bowls, the ladles, and the censers of pure gold; and the hinges of gold, both for the doors of the inner room (the Most Holy Place) and for the doors of the main hall of the temple. 51 So all the work that King Solomon had done for the house of the Lord was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and the furnishings. He put them in the treasuries of the house of the Lord.**

Hiram made everything related to bronze, but as for what was made of gold, someone else made it, so it was said in (verse 48) **Thus Solomon had all the furnishings**. And in (verse 46) **In the plain of Jordan** = because its land contains clay (porcelain) suitable for crafting. Also, crafting must be far from the temple. Pottery furnaces with their fire that refines metals refer to the trials of the world that refine man and shape him so that he becomes fit for the kingdom of God. In (verse 48), **the altar of gold** = means the altar of incense, and the altar was made of stone overlaid with cedar, and the cedar was covered with gold (1 Kings 6: 20, 22). There is no reference here to the bronze altar of burnt offering, but we find in (1 Kings 8: 64) a reference to the bronze altar. They may have used the altar of burnt offering for the Tabernacle at first, and they probably made another, larger altar after that (2 Chronicles

4: 1) and the table = it was mentioned in (2 Chronicles 4:8). Ten tables, and they likely used one table. Therefore, there was probably a table for showbread only, and ten or nine tables for regular uses, perhaps for placing incense, oils, etc. The same thing is with the lampstands. According to what was happening in the Tabernacle, they also made 10 lampstands, which perhaps meant one lampstand. Perhaps also with tables, 10 tables were placed, but what was used was one table. Perhaps they used a table every week. There is a third possibility that the ten tables were for placing the ten lampstands on top of them, and there was a different table for the showbread. The pots were for oil, the pots were for lamp wicks, other ones made for water or blood for sprinkling them, and the plates were for incense. **and Solomon brought in** = There was a lot of what Solomon had made, so they used part of it and the rest was entered into the stores.

Chapter 8

(Verses 1-11): **Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord from the City of David, which is Zion. 2 Therefore all the men of Israel assembled with King Solomon at the feast in the month of Ethanim, which is the seventh month. 3 So all the elders of Israel came, and the priests took up the ark. 4 Then they brought up the ark of the Lord, the tabernacle of meeting, and all the holy furnishings that were in the tabernacle. The priests and the Levites brought them up. 5 Also King Solomon, and all the congregation of Israel who were assembled with him, were with him before the ark, sacrificing sheep and oxen that could not be counted or numbered for multitude. 6 Then the priests brought in the ark of the covenant of the Lord to its place, into the inner sanctuary of the temple, to the Most Holy Place, under the wings of the cherubim. 7 For the cherubim spread their two wings over the place of the ark, and the cherubim overshadowed the ark and its poles. 8 The poles extended so that the ends of the poles could be seen from the holy place, in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day. 9 Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the Lord, 11 so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of the Lord.**

These are golden days for Israel, symbolizing the Kingdom of Christ. Everyone is in joy, the people, led by Solomon when the ark arrives in their midst. They did not come before the Lord empty-handed but with many sacrifices. Solomon was happy with the ark, just as his father was happy with the ark. We notice that the ark now contains only the two tablets, and if we compare with (Hebrews 9: 4), we find that Paul mentions that the ark also contains the golden pot that had the manna and Aaron's rod that budded. The solution to this problem is simple, as the time that the Apostle Paul speaks about is different from the time that the author of the Book of Kings speaks about. The golden pot of manna and Aaron's rod may have been placed inside the ark during its long period of wandering. After settling in the temple in the days of Solomon, they removed the bowl of manna and the staff and placed them in a box alone. Another possibility is that the golden pot of manna and the rod were brought into the ark later, that is, after Solomon, and in (verse 4), we find that they brought the tabernacle to the temple. If the tabernacle refers to the body of Christ, then its entry into the temple symbolizes Christ's bodily entry into heaven. The tent that was brought into the temple was the one that Moses made in the wilderness, not the tent that David made for the ark. And the poles appeared from the holy place: **the ends of the poles could be seen from the holy place** =, and it was said in (2 Chronicles 5: 9) The poles extended so that the ends of the poles of the ark could be seen from the holy place. Both of them have the same meaning because what is meant by the holy place is the cherubim and the seeing of the two poles, meaning that they are no longer used, as there is no transfer after that. In (verse 10), **the cloud filled the house of the Lord** did not appear until after the priests had departed for fear that they would die. "for no man shall see Me, and live." The glory appeared through the clouds that filled the entire house, to the extent that the priests who were offering incense could not stand to serve. Clouds usually

accompany every manifestation of God's glory so we can see what we can see. The appearance of glory in the temple symbolizes the incarnation. In Christ dwells all the fullness of the Godhead bodily. In verse (1), **the City of David, which is Zion** = it is on the hill on which the temple was built, but his saying **that they might bring up** = this is not bringing up from one place to a place higher than it, but rather because the temple has a lofty status. In (verse 2) **at the feast** = it is the Feast of Tabernacles, which falls in the seventh month. We note in (1 Kings 6: 38) that the temple was built in the eighth month. So there are two possibilities:

1. Solomon carried out the consecration work before it was finished, taking advantage of the presence of the people in Jerusalem because of the Feast of Tabernacles. On the Feast of Tabernacles, the people from everywhere gather in Jerusalem to celebrate.
2. Solomon postponed the consecration to the year after the temple's completion, waiting for the Feast of Tabernacles, which is most likely.

Because the consecration celebrations were linked to the Feast of Tabernacles celebrations, it was said in verses (65, 66) **seven days and seven more days** = seven days for the consecration celebrations and seven days for the Feast of Tabernacles, in which the people lived in tabernacles for seven days, and on the eighth day a very large celebration was held. The consecration celebrations were first, followed by the Feast of Tabernacles celebrations. On the eighth day, after the great celebration of the Feast of Tabernacles, Solomon dismissed the people.

In (verse 3), **and the priests took up the ark** = instead of the Levites because only the priests were allowed to enter the temple.

(Verses 12-21): **Then Solomon spoke: "The Lord said He would dwell in the dark cloud. 13 I have surely built You an exalted house, And a place for You to dwell in forever." 14 Then the king turned around and blessed the whole assembly of Israel, while all the assembly of Israel was standing. 15 And he said: "Blessed be the Lord God of Israel, who spoke with His mouth to my father David, and with His hand has fulfilled it, saying, 16 'Since the day that I brought My people Israel out of Egypt, I have chosen no city from any tribe of Israel in which to build a house, that My name might be there; but I chose David to be over My people Israel.' 17 Now it was in the heart of my father David to build a temple for the name of the Lord God of Israel. 18 But the Lord said to my father David, 'Whereas it was in your heart to build a temple for My name, you did well that it was in your heart. 19 Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.' 20 So the Lord has fulfilled His word which He spoke; and I have filled the position of my father David, and sit on the throne of Israel, as the Lord promised; and I have built a temple for the name of the Lord God of Israel. 21 And there I have made a place for the ark, in which is the covenant of the Lord which He made with our fathers, when He brought them out of the land of Egypt."**

Solomon said... **The Lord said He would dwell in the dark cloud** = He said this to calm the fears of the priests and encourage them because they were afraid of the dark cloud and the appearance of the glory of God. Here he explains to them that this is a sign of God's presence and acceptance of them (Leviticus 16: 2). But the dark cloud indicates the inability of creation to see God in His glory, and this is a day of glory, so there is no need to be afraid. The glory of the Lord that descended indicates the descent of the Holy Spirit upon the church at the consecration and upon the believer at the sacrament of chrismation. And he turned his face and blessed the people: **Then the king turned around and blessed the whole assembly of Israel** = Then Solomon began to explain the matter to the people, but at length. The word "**blessed**" here may mean that he gives them a sense of reassurance, peace, and tranquillity and that he prays for them. Solomon explained that God chose David to lead the people, and he chose him to build the house. God is the One who inspired this to David, and He is the one who determines each person's job. God is the one who commands the building of the house, and therefore, no human being has the authority to build a house for God without being sent by the church, which received her authority on the day of Pentecost. Verse 16 is summarized here, and we find its continuation, or its entirety, in (2 Chronicles 6: 5, 6).

(Verses 22-44): **Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands toward heaven; 23 and he said: "Lord God of Israel, there is no God in heaven above or on earth below like You, who keep Your covenant and mercy with Your servants who walk before You with all their hearts. 24 You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand, as it is this day. 25 Therefore, Lord God of Israel, now keep what You promised Your servant David my father, saying, 'You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk before Me as you have walked before Me.' 26 And now I pray, O God of Israel, let Your word come true, which You have spoken to Your servant David my father. 27 "But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built! 28 Yet regard the prayer of Your servant and his supplication, O Lord my God, and listen to the cry and the prayer which Your servant is praying before You today: 29 that Your eyes may be open toward this [f]temple night and day, toward the place of which You said, 'My name shall be there,' that You may hear the prayer which Your servant makes toward this place. 30 And may You hear the supplication of Your servant and of Your people Israel, when they pray toward this place. Hear in heaven Your dwelling place; and when You hear, forgive. 31 "When anyone sins against his neighbor, and is forced to take an oath, and comes and takes an oath before Your altar in this temple, 32 then hear in heaven, and act, and judge Your servants, condemning the wicked, bringing his way on his head, and justifying the righteous by giving him according to his righteousness. 33 "When Your people Israel are defeated before an enemy because they have sinned against You, and when they turn back to You and confess Your name, and pray and make supplication to You in this temple, 34 then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers. 35 "When the heavens are shut up and there is no rain because they have sinned against You, when they pray toward this place**

and confess Your name, and turn from their sin because You afflict them, 36 then hear in heaven, and forgive the sin of Your servants, Your people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance. 37 "When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemy besieges them in the land of their cities; whatever plague or whatever sickness there is; 38 whatever prayer, whatever supplication is made by anyone, or by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands toward this temple: 39 then hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men), 40 that they may fear You all the days that they live in the land which You gave to our fathers. 41 "Moreover, concerning a foreigner, who is not of Your people Israel, but has come from a far country for Your name's sake 42 (for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and prays toward this temple, 43 hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name. 44 "When Your people go out to battle against their enemy, wherever You send them, and when they pray to the Lord toward the city which You have chosen and the temple which I have built for Your name,

We find Solomon here handing over the house that he built to be a house to God, who showed His acceptance. Solomon's prayer means that the house should not only be a house of sacrifices but also a house of prayer like the church now (Matthew 21: 13). Therefore, his prayer preceded the offering of sacrifices. In his prayer here, Solomon symbolizes Christ, the intercessor for His people before the Father. In his prayer, Solomon stood next to the altar. The sacrifice offered on the altar gives the prayer significance and strength, and Christ's intercession is based on His sacrifice. The church does not become His church without an altar and a sacrifice. The prayer toward the temple that Solomon speaks of symbolizes our prayer to Christ, the true temple and the true mediator for us before the Father. Christ is the One to whom our eyes should be: [whatever you ask the Father in My name He will give you.] It is clear from Solomon's prayer that he attributes every pain (defeat by enemies / famine / epidemic... etc.) to sin and asks that if the people raise their eyes to the temple and pray, the Lord will respond to their repentance, prayer, and their return to Him. We also find a wonderful request that God responds to gentiles and strangers if they ask Him, to transmit faith to all nations. It is a wonderful future vision for the acceptance of the nations. When the pagan despairs of having his idols respond to him, he turns to God, and God responds to him, which is the meaning of Solomon's prayer. This pagan turns into a preacher among his people. The heaven of heavens cannot contain God: **heaven and the heaven of heavens cannot contain You** = God does not live in any place, but rather He is in every place, but it is from His love that His glory appears in this temple or a part of His glory appears in this temple. **and takes an oath before Your altar** = verse (31), meaning the accused man came and swore before Your altar falsely, so reveal that he is a liar. They used to resort to giving oaths if there was no conclusive evidence so that God would deal with the guilty. **locusts or grasshoppers** (37) = a species that multiplies by the millions. In (44), what is meant is the wars that God sends them to and at His command, and this

happened in the days of Moses and in the days of King Saul against Amalek. Nowadays, the wars are against Satan.

(Verses 45-61): **then hear in heaven their prayer and their supplication, and maintain their cause. 46 "When they sin against You (for there is no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to the land of the enemy, far or near; 47 yet when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of those who took them captive, saying, 'We have sinned and done wrong, we have committed wickedness'; 48 and when they return to You with all their heart and with all their soul in the land of their enemies who led them away captive, and pray to You toward their land which You gave to their fathers, the city which You have chosen and the temple which I have built for Your name: 49 then hear in heaven Your dwelling place their prayer and their supplication, and maintain their cause, 50 and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You; and grant them compassion before those who took them captive, that they may have compassion on them 51 (for they are Your people and Your inheritance, whom You brought out of Egypt, out of the iron furnace), 52 that Your eyes may be open to the supplication of Your servant and the supplication of Your people Israel, to listen to them whenever they call to You. 53 For You separated them from among all the peoples of the earth to be Your inheritance, as You spoke by Your servant Moses, when You brought our fathers out of Egypt, O Lord God." 54 And so it was, when Solomon had finished praying all this prayer and supplication to the Lord, that he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. 55 Then he stood and blessed all the assembly of Israel with a loud voice, saying: 56 "Blessed be the Lord, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised through His servant Moses. 57 May the Lord our God be with us, as He was with our fathers. May He not leave us nor forsake us, 58 that He may incline our hearts to Himself, to walk in all His ways, and to keep His commandments and His statutes and His judgments, which He commanded our fathers. 59 And may these words of mine, with which I have made supplication before the Lord, be near the Lord our God day and night, that He may maintain the cause of His servant and the cause of His people Israel, as each day may require, 60 that all the peoples of the earth may know that the Lord is God; there is no other. 61 Let your heart therefore be loyal to the Lord our God, to walk in His statutes and keep His commandments, as at this day."**

Solomon stood to bless the congregation but began to bless the Lord, who gave His people rest. He is a symbol of the King of Peace who will give us eternal peace and rest after the long-suffering of this world.

Here, we notice the following in Solomon's requests:

1. **May the Lord our God be with us.**
2. **that He may incline our hearts to Himself** = Solomon's request to God to make the hearts of his people incline toward God and listen to His commandments and statutes.

3. **that He may maintain the cause of His servant and the cause of His people Israel** = This is for God to fulfill the judgment of Solomon himself and his people and to do justice to them and respond to them.

4. **that all the peoples of the earth may know** = When the Lord is with His people and blesses them (point 1). He works in their hearts so that they follow His commandments and become a holy nation (point 2), and He judges His people and responds to them (point 4). The nations will see these blessings and wonder why. They would know how powerful the God of Israel is, and they worship Him. This is what happened with Cornelius and others. This is another sign of the nations' acceptance, and it contains the desire of the heart of Solomon and every believer for unbelievers to know the Lord.

5. **Blessed be the Lord** = The word bless is a Hebrew word that means to speak good words about someone. If it is said, "Bless the Lord," this means thanks and praise to the Lord. In this way, we understand what we say in the Liturgy: "We praise you, we bless you," and we understand the words of the Apostle Paul, "bless and do not curse." If this is said about a person, it means that we speak well of him.

(Verses 62-66): **Then the king and all Israel with him offered sacrifices before the Lord. 63 And Solomon offered a sacrifice of peace offerings, which he offered to the Lord, twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord. 64 On the same day the king consecrated the middle of the court that was in front of the house of the Lord; for there he offered burnt offerings, grain offerings, and the fat of the peace offerings, because the bronze altar that was before the Lord was too small to receive the burnt offerings, the grain offerings, and the fat of the peace offerings. 65 At that time Solomon held a feast, and all Israel with him, a great assembly from the entrance of Hamath to the Brook of Egypt, before the Lord our God, seven days and seven more days—fourteen days. 66 On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad of heart for all the good that the Lord had done for His servant David, and for Israel His people.**

The people were very numerous during the Feast of Tabernacles, which was the reason for the large number of sacrifices. **the Brook of Egypt** = Al-Arish. These sacrifices took place for 14 days. In (verse 64) we understand that Solomon prepared temporary stone altars to accommodate all these burnt offerings inside the temple courtyard = **the middle of the court that was in front of the house of the Lord**. The abundance of sacrifices indicates that Christ offered us a sacrifice and a satisfying table. **and they blessed the king** = they prayed for him.

Note: Solomon did not refer to all the gold and splendor of the temple as a source of greatness for the temple, but rather to the presence of God among them, represented in the Ark of the Covenant (verse 21).

Chapter 9

(Verses 1-9): **And it came to pass, when Solomon had finished building the house of the Lord and the king's house, and all Solomon's desire which he wanted to do, 2 that the Lord appeared to Solomon the second time, as He had appeared to him at Gibeon. 3 And the Lord said to him: "I have heard your prayer and your supplication that you have made before Me; I have consecrated this house which you have built to put My name there forever, and My eyes and My heart will be there perpetually. 4 Now if you walk before Me as your father David walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, and if you keep My statutes and My judgments, 5 then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'You shall not fail to have a man on the throne of Israel.' 6 But if you or your sons at all turn from following Me, and do not keep My commandments and My statutes which I have set before you, but go and serve other gods and worship them, 7 then I will cut off Israel from the land which I have given them; and this house which I have consecrated for My name I will cast out of My sight. Israel will be a proverb and a byword among all peoples. 8 And as for this house, which is exalted, everyone who passes by it will be astonished and will hiss, and say, 'Why has the Lord done thus to this land and to this house?' 9 Then they will answer, 'Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and have embraced other gods, and worshiped them and served them; therefore the Lord has brought all this calamity on them.'"**

God responded to Solomon with fire that consumed the sacrifices (2 Chronicles 7: 1). Then another response came to Solomon after he completed building his house, 13 years after the consecration. It seems that Solomon had begun to have a strange love for his pagan women, and his heart had begun to stray after their gods. Therefore, God warns him here that the condition for His continued grace and presence among them is that they keep His commandments. In (verse 8), **And as for this house, which is exalted, everyone who passes by it will be astonished and will hiss:** the lesson is what actually happened to the temple after that, namely that it became a pile of ruins and was demolished entirely and people were hissing in astonishment. The temple is the marital house in which God (the Groom) meets with His bride (His church). Therefore, if the groom proposes to his bride, he fills the marital house with His glory, but if the bride betrays her groom, he leaves the house to her. This is what happened when Israel turned to idol worship, and the glory of God departed from the temple (Ezekiel 11: 23). Jerusalem and the temple became without God's protection, so Babylon destroyed the temple and Jerusalem. This happened again when Israel rejected her Bridegroom and crucified Him, so the Romans destroyed the temple. "See! Your house is left to you desolate" (Matthew 23: 37-39). The same words are said about everyone who corrupts his body through sin (1 Corinthians 3: 16,17).

(Verses 10-14): **Now it happened at the end of twenty years, when Solomon had built the two houses, the house of the Lord and the king's house 11 (Hiram the king of Tyre had supplied Solomon with cedar and cypress and gold, as much as he desired), that King Solomon then gave Hiram twenty cities in the land of Galilee. 12 Then Hiram went from Tyre to see the cities which Solomon had given him,**

but they did not please him. 13 So he said, "What kind of cities are these which you have given me, my brother?" And he called them the land of Cabul, as they are to this day. 14 Then Hiram sent the king one hundred and twenty talents of gold.

twenty years: 7 to build the temple + 13 to build the king's houses. From verse (11), it is clear that Hiram sent gold to Solomon, and from verse (14), we find that he sent him 120 talents of gold.

twenty cities in the land of Galilee = The cities may be a guarantee for the loan (120 talents of gold) that Hiram gave Solomon, which was due to his many constructions. The Septuagint translated the word **Cabul** mentioned here in verse (13) as a land of borders, which indicates that it is outside the borders of Israel because Solomon did not have the right to give the land of Israel to anyone, for it is the land of God. Therefore, it seems that these cities were outside the borders of Israel and were from the lands of the Canaanites north of Galilee. Solomon extended his influence over them and then gave them as a gift to Hiram in exchange for gold. They are probably close to Tyre or on the border of Tyre. In verse (13) **What kind of cities are these:** Perhaps the cities were ruined, or he was greedy for larger cities, or they were agricultural cities, and he wanted coastal cities, as the people of Tyre were people who traded in the sea and did not understand agriculture. But in general, there was no deep disagreement. Hiram still called him " **my brother.**" From (2 Chronicles 8: 2), we understand that Hiram returned the cities to Solomon, and Solomon built them and settled his people in them. Solomon probably sent another gift to Hiram. For Solomon to return the loan (120 talents of gold) to Hiram, he imposed a large tribute on his people. **Cabul** = is a Phoenician word that means dissatisfaction and resentment and is a derogatory name. In general, the terms of the agreement did not include that Solomon gave cities to Hiram.

(Verses 15-28): **And this is the reason for the labor force which King Solomon raised: to build the house of the Lord, his own house, the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer. 16 (Pharaoh king of Egypt had gone up and taken Gezer and burned it with fire, had killed the Canaanites who dwelt in the city, and had given it as a dowry to his daughter, Solomon's wife.) 17 And Solomon built Gezer, Lower Beth Horon, 18 Baalath, and Tadmor in the wilderness, in the land of Judah, 19 all the storage cities that Solomon had, cities for his chariots and cities for his cavalry, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion. 20 All the people who were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not of the children of Israel— 21 that is, their descendants who were left in the land after them, whom the children of Israel had not been able to destroy completely—from these Solomon raised forced labor, as it is to this day. 22 But of the children of Israel Solomon made no forced laborers, because they were men of war and his servants: his officers, his captains, commanders of his chariots, and his cavalry. 23 Others were chiefs of the officials who were over Solomon's work: five hundred and fifty, who ruled over the people who did the work. 24 But Pharaoh's daughter came up from the City of David to her house which Solomon had built for her. Then he built the Millo. 25 Now three times a year Solomon offered burnt offerings and peace offerings on the altar which he had built for the Lord, and he burned incense with them on the altar that was before the Lord. So he finished the temple. 26 King Solomon also built a fleet of ships at Ezion Geber, which is near Elath on the shore of the Red Sea,**

in the land of Edom. 27 Then Hiram sent his servants with the fleet, seamen who knew the sea, to work with the servants of Solomon. 28 And they went to Ophir, and acquired four hundred and twenty talents of gold from there, and brought it to King Solomon.

The meaning of (verse 15) is that the labor force imposed by Solomon was to build the temple of the Lord and the rest of the buildings. **the Millo** = It may have been an ancient citadel from the days of the Jebusites (2 Samuel 5: 6 + 2 Chronicles 32: 5), and it became part of the wall of Jerusalem. **Gezer** = It belonged to Israel (Joshua 10: 33 + 12: 12). Perhaps its people rebelled, or the Canaanites took it, so Pharaoh came and subdued it and gave it as a gift to Solomon after his marriage to his daughter. **cities for his chariots** = He had 1,400 chariots and 12,000 horsemen. Horses and horsemen were distributed to the cities to find food, burdening the people with taxes. Therefore, Samuel warned the people in ancient times against having a king who would enslave them, burden them with taxes, and increase his horses and women. **and whatever Solomon desired:** From gardens, paradise, vineyards, etc.. **his captains** = Each chariot has a driver and two warriors, and the third may be the captain. The third may be the one who accompanies the king and his driver in the king's carriage; thus, the third's job is great. **three times a year** = during the great feasts (Passover, Weeks, and Tabernacles). **Ezion Geber** = a city on the Gulf of Aqaba on the Red Sea and **Elath** next to it. In (verse 25), **Solomon offered burnt offerings and peace offerings on the altar** = definitely this was done by the priests. **in the land of Edom** = David appointed governors in the land of Edom, the Edomites were slaves to David, and Edom came under the rule of Israel. **Then Hiram sent his servants with the fleet** = he sent the experienced Tyrian sailors with the novice Solomon sailors. **Ophir** = It may be in East Africa or India, or it may be Ceylon. **four hundred and twenty talents of gold** = in (2 Chronicles 8: 18), it was said 450 talents, meaning that Hiram took 30 talents for himself. Note in (verses 20 and 21) that Solomon made the Canaanites slaves, and thus Noah's prophecy against them was fulfilled (Genesis 9: 25-27).

Here in this chapter, we saw Solomon concerned with trade and public affairs.

Chapter 10

(Verses 1-13): **Now when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to test him with hard questions. 2 She came to Jerusalem with a very great retinue, with camels that bore spices, very much gold, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart. 3 So Solomon answered all her questions; there was nothing so difficult for the king that he could not explain it to her. 4 And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, 5 the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers, and his entryway by which he went up to the house of the Lord, there was no more spirit in her. 6 Then she said to the king: "It was a true report which I heard in my own land about your words and your wisdom. 7 However I did not believe the words until I came and saw with my own eyes; and indeed the half was not told me. Your wisdom and prosperity exceed the fame of which I heard. 8 Happy are your men and happy are these your servants, who stand continually before you and hear your wisdom! 9 Blessed be the Lord your God, who delighted in you, setting you on the throne of Israel! Because the Lord has loved Israel forever, therefore He made you king, to do justice and righteousness." 10 Then she gave the king one hundred and twenty talents of gold, spices in great quantity, and precious stones. There never again came such abundance of spices as the queen of Sheba gave to King Solomon. 11 Also, the ships of Hiram, which brought gold from Ophir, brought great quantities of almug wood and precious stones from Ophir. 12 And the king made steps of the almug wood for the house of the Lord and for the king's house, also harps and stringed instruments for singers. There never again came such almug wood, nor has the like been seen to this day. 13 Now King Solomon gave the queen of Sheba all she desired, whatever she asked, besides what Solomon had given her according to the royal generosity. So she turned and went to her own country, she and her servants.**

We see here the greatness of Solomon's wealth and wisdom, which attracted **the queen of Sheba** to him. Sheba is the country of Yemen. This country was famous for its abundance of gold, spices, and precious stones, and women were highly regarded; even some sat on the throne. The Queen of Sheba may be Bilqis (and there is a legend told by the people of Abyssinia (former name of Ethiopia). They believe that they are descendants of the Queen of Sheba and that the Queen of Sheba asked to have descendants from Solomon, and he granted her request (verse 13), and she gave birth to a son from him named Menelech. Among her descendants is Candace (Acts 8: 27), which is probably not true. The Queen of Sheba heard about Solomon through merchant caravans and heard about his wisdom, glory, buildings, and success. It is beautiful that she said... **Blessed be the Lord your God**, verse (9), as she attributed all of this to the Lord. In (verse 1) **she came to test him with hard questions** = that is, with riddles or problems for which she cannot find solutions. She was a virtuous woman who desired knowledge; perhaps she asked him about the affairs of the other world, and there was no one in her country to guide her. She began to ask about the Lord and get to know Him when she saw Solomon offering his sacrifices in reverence. . In (verse 3), **there was nothing so difficult for the king** = that is, he answered all her questions.

there was no more spirit in her = all her wisdom was found to be nothing.

And in (verse 8) **Happy are your men** = because you are their king.

Contemplation: The Queen of Sheba came to Solomon because of his wisdom and wealth. How great are the wisdom of Christ and the wealth of the King of Peace? She did not come for trade or treaties but rather to ask for wisdom from a wise king. Do we come to Christ, who is the source of wisdom, but rather the hypostasis of wisdom, and in whom all the treasures of wisdom and knowledge are hidden? However, we must stand before Him, feeling the insignificance of our wisdom and reason. She gave gifts of jewels and gold, so what did we give Him? God seeks the heart and does not ask for money, so do we appear empty? What did Solomon give her? Perhaps the laws by which he rules or the summary of his proverbs and wisdom, and he gave her gifts. Christ praised the Queen of Sheba because she sought wisdom (Matthew 12: 42). She was not satisfied with just listening but travelled, enduring many hardships to hear the wisdom. Where is our struggle to experience the person of the Lord Jesus Christ? However, she came to Solomon from the ends of the earth, while Christ came to us from the ends of the heavens to make us who were far away become close.

In (verse 7) **and indeed the half was not told me** = Often the news is more than the truth, but the opposite happened here. Thus, we will say after we see the heaven. In (verse 11) **almug wood** = a precious redwood with a sweet smell brought from India. **besides what Solomon had given her** (verse 13), he compensated her with his gifts for what she brought and more.

(Verses 14-29): **The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold, 15 besides that from the traveling merchants, from the income of traders, from all the kings of Arabia, and from the governors of the country. 16 And King Solomon made two hundred large shields of hammered gold; six hundred shekels of gold went into each shield. 17 He also made three hundred shields of hammered gold; three minas of gold went into each shield. The king put them in the House of the Forest of Lebanon. 18 Moreover the king made a great throne of ivory, and overlaid it with pure gold. 19 The throne had six steps, and the top of the throne was round at the back; there were armrests on either side of the place of the seat, and two lions stood beside the armrests. 20 Twelve lions stood there, one on each side of the six steps; nothing like this had been made for any other kingdom. 21 All King Solomon's drinking vessels were gold, and all the vessels of the House of the Forest of Lebanon were pure gold. Not one was silver, for this was accounted as nothing in the days of Solomon. 22 For the king had merchant ships at sea with the fleet of Hiram. Once every three years the merchant ships came bringing gold, silver, ivory, apes, and monkeys. 23 So King Solomon surpassed all the kings of the earth in riches and wisdom. 24 Now all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart. 25 Each man brought his present: articles of silver and gold, garments, armor, spices, horses, and mules, at a set rate year by year. 26 And Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the king at Jerusalem. 27 The king made silver as common in Jerusalem as stones, and he made cedar trees as abundant as**

the sycamores which are in the lowland. 28 Also Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the current price. 29 Now a chariot that was imported from Egypt cost six hundred shekels of silver, and a horse one hundred and fifty; and thus, through their agents, they exported them to all the kings of the Hittites and the kings of Syria.

Verse (14) **six hundred and sixty-six talents of gold** = The number 666 is a bad number in the Bible (Ezra 2: 13; Revelation 13: 18) as if the revelation wants to alert us to something important, which is that Solomon, despite his extraordinary wealth, did not stop his desire for more wealth. Therefore, the presence of this number as Solomon's earnings indicates satanic greed and love of this world (1 John 2: 15-17). Jesus Christ called money a master, after which a person can go astray (Matthew 6: 24). Here, we notice signs of universal love. He imported monkeys, horses, silver, and gold. He made **shields of hammered gold** to walk before him in his procession. He made his **throne of ivory, and overlaid it with pure gold**. Due to the abundance of wealth and gold in his days, silver became nothing (verse 21) [by the same measure. Spiritually, who discovers the glory of the heavenly things (gold)? The glory of earthly things (silver) becomes nothing to him.] However, Solomon himself discovered this and recorded it in the Book of Ecclesiastes. In (verse 15) **besides that from the traveling merchants, from the income of traders** = He built trade routes and collected fees from merchants. **from all the kings of Arabia**: perhaps these paid tributes for their livestock. **and from the governors of the country** = the 12 who paid tribute to Solomon, each paid one month of the year (1 Kings 4: 2-19).

One talent = 3000 shekels. The mina = 100 shekels (verses 16-17).

In (verse 22), **merchant ships** = In other translations, Tarshish ships. This is most likely Spain or Carthage. There may be a distant city with the name Tarshish of unknown location. Perhaps the name of the ships of Tarshish means large ships capable of travelling to distant Tarshish. In (verse 28), it is understood as follows: "Solomon's horses were imported from Egypt, and the king's merchants received them at a certain price [and probably at a reduced price due to Solomon's kinship with Pharaoh].

In (verse 29), it was understood that the king's merchants were importing chariots **from Egypt cost six hundred shekels of silver, and a horse one hundred and fifty**, then they exported them to all the Hittite kings and the Aramaean kings [at a higher price than what they had bought from Egypt].

the Hittites = small kingdoms between the Euphrates River in the east and the Levant and Hamath in the west.

Chapter 11

The same painful human story is repeated. God gives generously, and man falls in love with the world with all its lust. The same as what happened with Adam, it happened with Solomon. We had previously seen Solomon in his glory, but we saw him attracted by the love of this glory, and his eyes lusted more and more, so he kept drifting from one lust to another. Therefore, we find his sun beginning to set here because of his heart, which leaned towards sin. As expected, after he was in peace and comfort from all sides, many enemies rose up against him. They may have stood up to him before, but they did not pose any danger except in the last days of his fall.

(Verses 1-8): **But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites— 2 from the nations of whom the Lord had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods." Solomon clung to these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. 4 For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the Lord his God, as was the heart of his father David. 5 For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. 6 Solomon did evil in the sight of the Lord, and did not fully follow the Lord, as did his father David. 7 Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that is east of Jerusalem, and for Molech the abomination of the people of Ammon. 8 And he did likewise for all his foreign wives, who burned incense and sacrificed to their gods.**

Solomon began to lust for money, then lusted for women, and fell because of women. He did not learn from the lesson of Samson and Delilah. Just as he violated God's command to increase horses and gold, he also violated God's command to increase women, and perhaps the number of his wives was greater than his concubines because he was interested in political marriages.

David's many wives set a bad example for his son, and he even went so far in this mistake. His love for all these women is the reason for the increase in his expenses and, thus, the increase in taxes. Rather, he may have neglected the affairs of his kingdom, and the worst of all, his heart leaned after strange gods, the gods of his wives. He did not abandon the love of God or deny Him completely, but rather, his first love cooled = left your first love (Revelation 2: 4). Therefore, he was not perfect before God. He said, as many say... All religions belong to God, and all sects belong to God, so why fanaticism!! And note that he **built a high place for Chemosh the abomination of Moab, on the hill that is east of Jerusalem** = This is considered a challenge to God!! This person who raises another god in his heart before God is considered to have a divided heart and this is not accepted by God. As Jeremiah says about such a person, hewn themselves cisterns—broken cisterns that can hold no water. (Jeremiah 2: 13). He went to look for water to quench himself and found the water from which he drinks makes him thirsty: "Whoever drinks of this water will thirst again" (John 4: 13). Therefore, Jeremiah says, wondering How the gold has become dim! (Lamentations 4: 1). The desires of the world are the water that whoever

drinks it becomes thirsty. The world is like the sea; its water is salty, and whoever drinks it becomes thirstier. Rather, after a short period, the colour of his face changes and turns black. Let us observe, understand and wonder:

1. Am I wiser than Solomon? Absolutely not... Let me be careful not to fall. "Therefore let him who thinks he stands take heed lest he fall."
2. Am I stronger than Solomon? Absolutely not... Let me flee from sin, " For she has cast down many wounded, And all who were slain by her were strong men. "

The grace of God preserves the one who strives with caution and watchfulness and preserves the one who flees from places of evil.

There is a bigger problem: by allowing the establishment of these pagan altars, Solomon taught the people pagan worship, which became a cause of stumbling for many. And these altars remained until the days of Josiah, and because everyone had fallen, everyone deserved to be punished. Note in verse (4) that it is said during his **was old** when he was still fifty years old, while the natural vigor of Moses did not diminish while he was 120 years old, and the reason for this old age is sin. The young man appears prematurely old and degenerates physically and mentally. Note that the lust for adultery led David to murder and led Solomon to idolatry.

(Verses 9-13): **So the Lord became angry with Solomon, because his heart had turned from the Lord God of Israel, who had appeared to him twice, 10 and had commanded him concerning this thing, that he should not go after other gods; but he did not keep what the Lord had commanded. 11 Therefore the Lord said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant. 12 Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son. 13 However I will not tear away the whole kingdom; I will give one tribe to your son for the sake of My servant David, and for the sake of Jerusalem which I have chosen."**

the Lord said to Solomon: Perhaps through the prophet Ahijah, as he was the one who spoke to Jeroboam after that. **Because you have done this** = because the sin is in his corrupted heart. **I will surely tear the kingdom** = what use will his chariots, horses, gold, and silver do for him if God issued the command? **one tribe** = Benjamin was absorbed into Judah because it was a very small tribe, and they became as if they were one tribe. Benjamin, after his war with the tribes (Judges 20: 47-48), became very few in number, and for the tribe of Judah it was nothing. Simeon was originally swallowed up in Judah, and Levi was distributed among all the tribes. But for the sake of David, **I will give one tribe to your son for the sake of My servant David**, and this means:

1. In order for the worship of God to remain on earth, God will leave one tribe (**I will give one tribe**) to maintain the worship in Jerusalem.

2. For the Messiah, the Son of David, to come and for the royal line to continue to exist for the Messiah to come from him. Note that what heightened Solomon's sin was God's many gifts, superior knowledge, and God's appearance to him twice. There is a great possibility that Solomon repented after this warning. We find Solomon writing the Book of Ecclesiastes, in which he testifies that whenever he desired something, he tried it, and when he tried it, he found it to be worthless (women, paradise, gold...). Rather, the Book of Songs of Solomon was written afterwards, and it is a wonderful expression of the love between Christ, the groom of the human soul, and His bride. Such a book could only be written by a person who tasted the sweetness of the relationship with God after discovering the triviality of the world.

Therefore, God did not tear apart the kingdom during the reign of Solomon to lead him to repentance. God's longsuffering led him to repentance.

(Verses 14-25): **Now the Lord raised up an adversary against Solomon, Hadad the Edomite; he was a descendant of the king in Edom. 15 For it happened, when David was in Edom, and Joab the commander of the army had gone up to bury the slain, after he had killed every male in Edom 16 (because for six months Joab remained there with all Israel, until he had cut down every male in Edom), 17 that Hadad fled to go to Egypt, he and certain Edomites of his father's servants with him. Hadad was still a little child. 18 Then they arose from Midian and came to Paran; and they took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house, apportioned food for him, and gave him land. 19 And Hadad found great favor in the sight of Pharaoh, so that he gave him as wife the sister of his own wife, that is, the sister of Queen Tahpenes. 20 Then the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house. And Genubath was in Pharaoh's household among the sons of Pharaoh. 21 So when Hadad heard in Egypt that David rested with his fathers, and that Joab the commander of the army was dead, Hadad said to Pharaoh, "Let me depart, that I may go to my own country." 22 Then Pharaoh said to him, "But what have you lacked with me, that suddenly you seek to go to your own country?" So he answered, "Nothing, but do let me go anyway." 23 And God raised up another adversary against him, Rezon the son of Eliadah, who had fled from his lord, Hadadezer king of Zobah. 24 So he gathered men to him and became captain over a band of raiders, when David killed those of Zobah. And they went to Damascus and dwelt there, and reigned in Damascus. 25 He was an adversary of Israel all the days of Solomon (besides the trouble that Hadad caused); and he abhorred Israel, and reigned over Syria.**

We read in (1 Kings 5: 4) that the Lord gave rest to Solomon on every side. But now we hear the opposite: **the Lord raised up an adversary against Solomon**. They existed before, but God was nullifying their counsel, but now God left them to discipline Solomon. In this chapter, we find all of Solomon's opponents began their hostility towards him some time ago, but they began to attack him when they saw signs of weakness in his kingdom.

The First Adversary Hadad the Edomite:

Hadad the Edomite (see 2 Samuel 8: 3-8): He escaped from Joab's massacre while Joab was busy burying those killed in battle = **to bury the slain**. Joab had killed every male from the coming army of Edom, but not every male from Edom and the people of Edom (2 Samuel 8: 14). Note that God allowed Hadad to escape to be a rod of discipline for Solomon. Hadad's flight to Egypt was because Egypt in the days of David did not have close relations with Israel as in the days of Solomon. Pharaoh accepted Hadad's refuge to him because he was the son of a king and his son-in-law. **Midian** = extended from Mount Sinai and the Gulf of Aqaba to the north and east, Edom was to the west and north of Midian, and Paran was a wilderness north of Mount Sinai on the island and extended to the southern border of Judah. Most likely, Pharaoh gave his sister-in-law to Hadad for political reasons to become his ally in this region.

The Second Adversary Rezon:

Rezon (1 Kings 11: 23) We find that Hadadezer was king of Zobah (which is east of Hamath and north of Damascus), and Damascus was under his authority. David defeated him and appointed governors in Aram of Damascus. Rezon fled and gathered men for him, and he became the leader of the raiders when David killed them, that is when he killed the people of Zobah. After a while, Rezon returned and reigned over Damascus, expelled the governors before David, and became an enemy of Solomon. Now Solomon had two enemies, one in the north, Razon, and the second in the south, Hadad. No one would have opposed Solomon had Solomon not been opposed God. Here God moved His tools to discipline those who were adverse to Him.

(Verses 26-40): **Then Solomon's servant, Jeroboam the son of Nebat, an Ephraimite from Zereda, whose mother's name was Zeruah, a widow, also rebelled against the king. 27 And this is what caused him to rebel against the king: Solomon had built the Millo and repaired the damages to the City of David his father. 28 The man Jeroboam was a mighty man of valor; and Solomon, seeing that the young man was industrious, made him the officer over all the labor force of the house of Joseph. 29 Now it happened at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite met him on the way; and he had clothed himself with a new garment, and the two were alone in the field. 30 Then Ahijah took hold of the new garment that was on him, and tore it into twelve pieces. 31 And he said to Jeroboam, "Take for yourself ten pieces, for thus says the Lord, the God of Israel: 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you 32 (but he shall have one tribe for the sake of My servant David, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel), 33 because they have forsaken Me, and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the people of Ammon, and have not walked in My ways to do what is right in My eyes and keep My statutes and My judgments, as did his father David. 34 However I will not take the whole kingdom out of his hand, because I have made him ruler all the days of his life for the sake of My servant David, whom I chose because he kept My commandments and My statutes. 35 But I will take the kingdom out of his son's hand and give it to you—ten tribes. 36 And to his son I will give one tribe,**

that My servant David may always have a lamp before Me in Jerusalem, the city which I have chosen for Myself, to put My name there. 37 So I will take you, and you shall reign over all your heart desires, and you shall be king over Israel. 38 Then it shall be, if you heed all that I command you, walk in My ways, and do what is right in My sight, to keep My statutes and My commandments, as My servant David did, then I will be with you and build for you an enduring house, as I built for David, and will give Israel to you. 39 And I will afflict the descendants of David because of this, but not forever." 40 Solomon therefore sought to kill Jeroboam. But Jeroboam arose and fled to Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon.

The Third Adversary Jeroboam the son of Nebat:

Jeroboam the son of Nebat: He was one of Solomon's servants. We see from this that the problems surrounding Solomon were from within and outside. Most likely, the Ephraimites, including Jeroboam, had within them envy against the ruling house of Judah. Ephraim is a large tribe like Judah, especially when they suffered from the injustice of taxes and the prosperity of Judah at their expense. They probably desired separation from the king, and God made this easy for them as a discipline for Solomon. **rebelled against the king** = Revolted against him, and in (39) **but not forever** = God sees the Messiah coming from the lineage of David. After the Babylonian captivity, Israel will return with Judah in one state. Note that Solomon was the one who raised Jeroboam, because he saw his activity, so he became famous among his tribe, which allowed him to learn the needs of his people and discuss their problems. After Ahijah, the prophet, told Jeroboam of his prophecy, and although Ahijah told Jeroboam that he would not reign until after the death of Solomon, Jeroboam probably rushed the reign, so he launched a revolt against Solomon. Solomon discovered the plot and wanted to kill him, so he fled to Egypt, and there the plot crystallized. Let us note that Ahijah tore his own garment, not Jeroboam's robe, because the garment symbolizes the kingdom, and the kingdom was never the kingdom of Jeroboam, but rather the kingdom of God, and the prophet here represents God distributing the kingdom to whomever He wishes. The garment was new because God was establishing a new kingdom. The kingdom was torn apart previously by this symbol when Saul tore Samuel's garment. God kept Judah as a lamp to shine the light of faith in the temple and the priesthood. The Prophet told Jeroboam that he had only ten tribes so that he would not aspire to seize control of Judah, and the kingdom was torn apart because of:

1. Solomon's dishonesty.
2. The foolishness of his son Rehoboam.

(Verses 41-43): **Now the rest of the acts of Solomon, all that he did, and his wisdom, are they not written in the book of the acts of Solomon? 42 And the period that Solomon reigned in Jerusalem over all Israel was forty years. 43 Then Solomon rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place.**

There was a book written by historians for Solomon, which the writer of the Book of Kings utilized under the guidance of the Holy Spirit. The writer took parts and left other parts. What the writer chose

inspired by the Holy Spirit was for the benefit to the world and the church in particular, as the Bible is not a historical book.

Chapter 12

(Verses 1-24): **And Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king. 2 So it happened, when Jeroboam the son of Nebat heard it (he was still in Egypt, for he had fled from the presence of King Solomon and had been dwelling in Egypt), 3 that they sent and called him. Then Jeroboam and the whole assembly of Israel came and spoke to Rehoboam, saying, 4 "Your father made our yoke heavy; now therefore, lighten the burdensome service of your father, and his heavy yoke which he put on us, and we will serve you." 5 So he said to them, "Depart for three days, then come back to me." And the people departed. 6 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, "How do you advise me to answer these people?" 7 And they spoke to him, saying, "If you will be a servant to these people today, and serve them, and answer them, and speak good words to them, then they will be your servants forever." 8 But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him. 9 And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us?'" 10 Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to this people who have spoken to you, saying, 'Your father made our yoke heavy, but you make it lighter on us'—thus you shall say to them: 'My little finger shall be thicker than my father's waist! 11 And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!'" 12 So Jeroboam and all the people came to Rehoboam the third day, as the king had directed, saying, "Come back to me the third day." 13 Then the king answered the people roughly, and rejected the advice which the elders had given him; 14 and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!" 15 So the king did not listen to the people; for the turn of events was from the Lord, that He might fulfill His word, which the Lord had spoken by Ahijah the Shilonite to Jeroboam the son of Nebat. 16 Now when all Israel saw that the king did not listen to them, the people answered the king, saying: "What share have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Now, see to your own house, O David!" So Israel departed to their tents. 17 But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah. 18 Then King Rehoboam sent Adoram, who was in charge of the revenue; but all Israel stoned him with stones, and he died. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem. 19 So Israel has been in rebellion against the house of David to this day. 20 Now it came to pass when all Israel heard that Jeroboam had come back, they sent for him and called him to the congregation, and made him king over all Israel. There was none who followed the house of David, but the tribe of Judah only. 21 And when Rehoboam came to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, one hundred and eighty thousand chosen men who were warriors, to fight against the house of Israel, that he might restore the kingdom to Rehoboam the son of Solomon. 22 But the word of God came to Shemaiah the man of God, saying, 23 "Speak to Rehoboam the son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the rest of the people, saying, 24' Thus says the Lord: "You shall not go up nor fight against your brethren the children of Israel. Let every man**

return to his house, for this thing is from Me.""" Therefore they obeyed the word of the Lord, and turned back, according to the word of the Lord.

Rehoboam was 41 years old when he became king, and his mother was an Ammonite. It seems that his father did not raise him well, so he did not learn from his father's wisdom. We find Solomon in the Book of Proverbs speaking in many of his proverbs about the importance of counsel and the foolishness of one who does not counsel, as an example of this (Proverbs 12: 15). Wisdom cannot be inherited, but rather, it is a gift from God along with education, training, and guidance (the Holy Spirit is the spirit of wisdom and the spirit of counsel (Isaiah 11: 2 + 2 Timothy 1: 7)). Unfortunately, because his father was busy with other things, he did not have time to raise his son properly, so he grew up without wisdom. Therefore, he abandoned the advice of the elders because he preferred wealth and control over the people, so he did not have the spirit of care and service for his people. It was the elders who explained to him the true meaning of kingship and that it was a service to the people. In (verse 1), **Rehoboam went to Shechem**, and this is the beginning of the conspiracy that the conspirators invite Rehoboam to Shechem, that is, in the middle of Israel. And in (verse 3) they sent and called Jeroboam: **that they sent and called him. Then Jeroboam and the whole assembly of Israel came**. They pretended that they wanted to make Rehoboam king in Shechem so that he would be isolated in the middle of Israel, far from his army in Judah. They plan to break up from the beginning. The beginning was their request to reduce taxes. Notice that they complained about Solomon because he burdened them with taxes, and they did not complain about him because of his pagan worship. They complained about him despite all the progress, goodness and prosperity he had achieved for Israel, as he built the country's fortress with their money. But the greed of these people made them constantly complain. Rather, they cared about their material prosperity and did not care about their religious life. We notice in the youth's response, **"My little finger shall be thicker than my father's waist!"** = The little finger is the weak finger (the fourth finger), and the "waist" is the middle of a person. The meaning is that my father was sitting on you with his waist and exhausted you, but as for me, my little finger is stronger than my father who is sitting on you, so what if I sat on you? If **my father chastised you with whips, but I will chastise you with scourges!** = Perhaps by scourges, he meant a kind of cruelty or a kind of whip with iron balls that tear and cut the skin. God did not guide or soften this king's heart because the matter was from him and because he did not consult God, but only people.

Verse (16) **To your tents, O Israel!** means abstaining from negotiations. **Now, see to your own house, O David!** = that is, the family of David and its representative, Rehoboam, only owns the tribe of Judah. So the meaning is: Go, Rehoboam, have possessions and care for Judah only.

Speak to Rehoboam the son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the rest of the people (verse 23) = like Simeon and Benjamin and the rest of the families from the tribes of Israel who preferred to remain next to the temple, and from here the split began, and the kingdom became two kingdoms. **sent Adoram** = evidence of his lack of wisdom, as the people hate forced labour and its symbols. Rehoboam abstained from war in obedience to the Lord's commands from the mouth of the Prophet Shemaiah, but it was temporary obedience, as evidenced by (1 Kings 14: 30). We note that the separation, as it was a punishment for Rehoboam and the house of Judah, was a punishment for Israel, as they, with their paganism, did not deserve the presence of the temple among them. By

separation, they were deprived of the temple. Note that Rehoboam with his arrogant answers, he ran away in terror afterwards.

Verse 15: **So the king did not listen to the people; for the turn of events was from the Lord, that He might fulfill His word** = Why did God allow the schism? Clearly, the ten tribes quickly turned to paganism (the majority, as there were knees that did not bow to Baal). God wanted to protect Judah, which was the best place to have the temple and priesthood from which the Messiah will come. This is in addition to being a punishment for the deviation of Solomon and his people into a strange cult on the high places, but Judah remains better than Israel. But let us note that God does not impose anything on them but rather gives Rehoboam good advice through the elders, and Rehoboam is the one who rejects it. The prophecy of the prophet Ahijah, the Shilonite to Jeroboam (1 Kings 11: 29-39), meant that God knew the foolishness that Rehoboam and those around him had reached as a result of their distance from God and the division of the kingdom that this foolishness would cause. Yet, He guided them with good advice. Rehoboam and his friends do not listen to this good advice, and the kingdom is divided, but with God's permission... This is because God wanted this to protect the spiritually weak Judah from the severe corruption of Israel. There remains a tribe from which Christ will come.

We also notice that God, although He knew Jeroboam's corruption, gave him a good commandment (1 Kings 11: 38). Truly, as David said in his Psalm (51), "That You may be found just when You speak, And blameless when You judge."

(Verses 25-33): **Then Jeroboam built Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built Penuel. 26 And Jeroboam said in his heart, "Now the kingdom may return to the house of David: 27 If these people go up to offer sacrifices in the house of the Lord at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah." 28 Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" 29 And he set up one in Bethel, and the other he put in Dan. 30 Now this thing became a sin, for the people went to worship before the one as far as Dan. 31 He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi. 32 Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made. 33 So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.**

Then Jeroboam built Shechem = that is, he made it grow and built a wall for it to be his capital. Then he left it to Penuel and then to Tirzah (1 Kings 14: 17). Tirzah continued to be the capital of the Northern Kingdom until King Omri built the city of Samaria and made it the capital of the Northern Kingdom of Israel (1 Kings 16: 24).

the mountains of Ephraim = a name for Ephraim because it is a land of mountains. The fact that Jeroboam built temples other than the Jerusalem temple to prevent the people from going to Jerusalem is considered worldly political wisdom, but it is satanic and psychological, as it is against God's opinion. This act angered God so much that this sin became known as the sins of Jeroboam the son of Nebat, who had made Israel sin. Note that he did not believe God's promise that God would establish his house, so he relied on his human wisdom. In (verse 28) **the king asked advice** = he consulted the elders of the people around him, so it is a collective sin.

two calves of gold = He did not intend to make it pagan worship, but rather he intended to worship God, but in a pictorial form, and for that, he used the image of the Egyptian gods. The Egyptians

worshiped the god Apis  in the form of a calf.

But the common people cannot distinguish between the deity and the intermediary, and therefore this worship quickly degenerated into pagan worship. **Bethel, and the other he put in Dan** = Israel's southernmost and northernmost points.

priests from every class of people: In (2 Chronicles 11: 13,14), the priests and Levites left their places and their possessions and set out for Jerusalem because Jeroboam and his family rejected them, and **every class of people:** means from the common people and not from the leaders. Jeroboam appointed priests to be under his command (1 Kings 13: 33). **He made shrines on the high places** = This house is for worship. Truly, it is in the name of YHWH, but not according to the thought of God, but rather according to the pagan thought. The pagans preferred high places to establish their temples or altars, so Jeroboam came to build temples for the calves in Bethel and Dan. He was not satisfied with that, but he built shrines in a high place for his calves, a hill, and then there became houses for offering sacrifices everywhere = all the shrines on the high places (1 Kings 13: 32).

In verse 32, only Bethel is mentioned, and Dan is not mentioned because Bethel is the king's sanctuary and house. **he made offerings on the altar** = he offered by himself and not through the priests. For he expelled the priests who the Lord chose, and now he is the one who appoints the priests. So why does he not offer sacrifices when he made himself the high priest?

* Doesn't what Jeroboam did agree with those who are now calling that there is no priesthood and all Christians are priests?

God did not punish him with leprosy like Uzziah. All worship is not acceptable to God, the temple is not considered a temple to God, and the altar is not an altar to God. Therefore, he did not offer anything to God or transgress the temple of God that God had determined. Let us note that Jeroboam worshiped and made the people worship according to his desires and not according to the will of God, and he carved an image of God according to his heart. Jeroboam invented a political religion and deceived the people with the appearance of a good king who was looking for the comfort of his people, who did not want them to be tired of travelling to Jerusalem, so he gave them not one place nearby in Bethel to

worship in, but two places, and each one went to the place closest to him, but there became shrines on the high places everywhere. Rather, he invented a holiday, verse (32).

In general, we do not forget that Solomon's pagan worship was the beginning and the gateway to all these deviations and these worships.

Chapter 13

This chapter is on all human beings' violations of God's words. The king, the people, the prophet, and whoever claimed prophethood did not obey God. Only the animal obeyed God here, as we find a lion that obeyed.

(Verses 1-10): **And behold, a man of God went from Judah to Bethel by the word of the Lord, and Jeroboam stood by the altar to burn incense. 2 Then he cried out against the altar by the word of the Lord, and said, "O altar, altar! Thus says the Lord: 'Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men's bones shall be burned on you.'" 3 And he gave a sign the same day, saying, "This is the sign which the Lord has spoken: Surely the altar shall split apart, and the ashes on it shall be poured out." 4 So it came to pass when King Jeroboam heard the saying of the man of God, who cried out against the altar in Bethel, that he stretched out his hand from the altar, saying, "Arrest him!" Then his hand, which he stretched out toward him, withered, so that he could not pull it back to himself. 5 The altar also was split apart, 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 Then the king answered and said to the man of God, "Please entreat the favor of the Lord your God, and pray for me, that my hand may be restored to me." So the man of God entreated the Lord, and the king's hand was restored to him, and became as before. 7 Then the king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward." 8 But the man of God said to the king, "If you were to give me half your house, I would not go in with you; nor would I eat bread nor drink water in this place. 9 For so it was commanded me by the word of the Lord, saying, 'You shall not eat bread, nor drink water, nor return by the same way you came.'" 10 So he went another way and did not return by the way he came to Bethel.**

The name of the man of God is unknown because he disobeyed God's command afterwards and he was from Judah. This is to draw the attention of the people of Israel to the fact that they abandoned true worship in Jerusalem. He called out to the altar because the people standing around the altar had hardened their hearts and did not want to listen.

Josiah by name = it is a strange prophecy. Josiah came approximately 350 years later. But it is similar to the prophecy prophesied by the Prophet Isaiah in the name of Cyrus (Isaiah 44: 28).

We find the fulfillment of the prophecy in (2 Kings 23: 15-20). Because the fulfillment of the prophecy was far away, he gave a sign that the altar should be split apart so that they would understand that the altar and its priests were unclean in the eyes of the Lord. Therefore, Josiah will offer them sacrifices on this altar. In (verse 4), Jeroboam **stretched out his hand**, intending to kill him definitely, but the king's hand withered. God has many ways by which He can stop the enemies of His Church. The king was temporarily afraid. But his heart was as hard as Pharaoh's heart. He wanted to honour the Prophet, to show the people that he agreed with the Prophet who performed a miracle in front of them. But the

Prophet rejected the king's offers to show that he did not agree with him in his actions. Note that the king fought the Prophet in two ways:

1. Trying to kill him
2. Trying to tempt him with money = **and I will give you a reward.**

In (verse 10) **So he went another way** = so that no one who saw the miracle would recognize him and invite him to his home to explain what happened. Note the hardness of the king's heart in (verse 6) when he said, "**the Lord your God**" = Jeroboam was like Pharaoh. They both felt the power of God and asked for the plague to be lifted, but they did not offer true repentance but rather in appearance, contenting themselves with removing the effects of the plague because they were heartily happy with sin. Therefore, Jeroboam did not repent, either by the warning, strike or by the mercies of God that appeared in the healing of his hand. But Faithful is the Lord who does not strike before warning.

(Verses 11-22): **Now an old prophet dwelt in Bethel, and his sons came and told him all the works that the man of God had done that day in Bethel; they also told their father the words which he had spoken to the king. 12 And their father said to them, "Which way did he go?" For his sons had seen which way the man of God went who came from Judah. 13 Then he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him; and he rode on it, 14 and went after the man of God, and found him sitting under an oak. Then he said to him, "Are you the man of God who came from Judah?" And he said, "I am." 15 Then he said to him, "Come home with me and eat bread." 16 And he said, "I cannot return with you nor go in with you; neither can I eat bread nor drink water with you in this place. 17 For I have been told by the word of the Lord, 'You shall not eat bread nor drink water there, nor return by going the way you came.'" 18 He said to him, "I too am a prophet as you are, and an angel spoke to me by the word of the Lord, saying, 'Bring him back with you to your house, that he may eat bread and drink water.'" (He was lying to him.) 19 So he went back with him, and ate bread in his house, and drank water. 20 Now it happened, as they sat at the table, that the word of the Lord came to the prophet who had brought him back; 21 and he cried out to the man of God who came from Judah, saying, "Thus says the Lord: 'Because you have disobeyed the word of the Lord, and have not kept the commandment which the Lord your God commanded you, 22 but you came back, ate bread, and drank water in the place of which the Lord said to you, "Eat no bread and drink no water," your corpse shall not come to the tomb of your fathers.'"**

He is a false prophet who wanted to show his friendship to the true man of God to influence the king and the people. He is probably from the Samuel school of prophets, but the world swept him away. The return of the man of God was a mistake on his part because he believed the false prophet. God does not change His words. Therefore, He would not say anything to him and something contrary to the false prophet. Undoubtedly, he was hungry and thirsty, so he tended to believe the false prophet. This is the opposite of what Christ did when He was hungry and the devil tempted Him. So **he cried out to the man of God** verse (21). The false prophet shouted in the face of the man of God. Strangely, God would use a false prophet to reach his voice to the man who disagreed with Him, but he deserved this. God preceded

and used a donkey with the evil Balaam. Then, He used the evil Balaam to utter wonderful prophecies. The false prophet was certainly terrified after what happened. If this was God's judgment on the green branch, how much would his judgment be on the withered branch, i.e., himself? He felt the enormity of his sin that he had committed, and he felt what would happen to him as well as a result of his lie. **your corpse shall not come to the tomb of your fathers:** You will die an unnatural death, and it will not be a normal burial. This is a disaster among the ancients.

(Verses 23-34): **So it was, after he had eaten bread and after he had drunk, that he saddled the donkey for him, the prophet whom he had brought back. 24 When he was gone, a lion met him on the road and killed him. And his corpse was thrown on the road, and the donkey stood by it. The lion also stood by the corpse. 25 And there, men passed by and saw the corpse thrown on the road, and the lion standing by the corpse. Then they went and told it in the city where the old prophet dwelt. 26 Now when the prophet who had brought him back from the way heard it, he said, "It is the man of God who was disobedient to the word of the Lord. Therefore the Lord has delivered him to the lion, which has torn him and killed him, according to the word of the Lord which He spoke to him." 27 And he spoke to his sons, saying, "Saddle the donkey for me." So they saddled it. 28 Then he went and found his corpse thrown on the road, and the donkey and the lion standing by the corpse. The lion had not eaten the corpse nor torn the donkey. 29 And the prophet took up the corpse of the man of God, laid it on the donkey, and brought it back. So the old prophet came to the city to mourn, and to bury him. 30 Then he laid the corpse in his own tomb; and they mourned over him, saying, "Alas, my brother!" 31 So it was, after he had buried him, that he spoke to his sons, saying, "When I am dead, then bury me in the tomb where the man of God is buried; lay my bones beside his bones. 32 For the saying which he cried out by the word of the Lord against the altar in Bethel, and against all the shrines on the high places which are in the cities of Samaria, will surely come to pass." 33 After this event Jeroboam did not turn from his evil way, but again he made priests from every class of people for the high places; whoever wished, he consecrated him, and he became one of the priests of the high places. 34 And this thing was the sin of the house of Jeroboam, so as to exterminate and destroy it from the face of the earth.**

Clearly, the lion's action is unnatural. He did not eat the body of the Prophet, nor did he prey on the donkey. Here, it was only carrying out God's will. This appeared before the people, and they felt the strong hand of God on everyone who disagreed with Him. The violation of the slain Prophet was that by returning, he undid what he had said first. The false prophet asked to be buried with the body of this true prophet to receive a blessing from him and a declaration that he believed that he was a man of God, and that everything he said must and will be done. Indeed, his words indicate his remorse and repentance for his lie. In (verse 32) **the cities of Samaria** = It is certain that the Prophet did not say Samaria, but rather he said the cities of Israel. At his time, Samaria had not yet become the capital of Israel. But the writer of the Book of Kings gave the name known at the time of writing. Samaria was built after Jeroboam (1 Kings 16: 24). **and against all the shrines on the high places:** It is clear that the high places spread and that this old prophet understood that their existence was a mistake on their part. The message of the man of God is that true worship must be in Jerusalem. And in (verse 33) **whoever**

wished, he consecrated him = and in (2 Chronicles 13: 9) so, whoever comes asking to be consecrated as a priest, he had to pay a young bull and seven rams to the king.

so as to exterminate: That is, this sin was the cause of his destruction, but God is merciful in his ways, for he does not perish someone without warning. God is astonishing in His ways. He punishes his sinful man and leaves Jeroboam and the false prophet. Whoever knows more will be more condemned. Rather, the strike of the man of God was another warning to everyone that God does not leave any violation. But was the man of God eternally destroyed? We would probably say that it's impossible that he perishes, for God will not forget his courage and standing in the king's face. Rather, he warned him, knowing that he would die, and his punishment would be a difficult death at the hands of the lion. Rather, the period from God's warning to him until his death was a period of repentance and return to God. Still, the punishment must be completed, and there is a greater opportunity for repentance and purification in carrying out the punishment. God must be glorified in the judgment of sin, and certainly Jeroboam will be destroyed, and whoever follows his path, the punishment begins from the house of God and extends to others (1 Peter 4: 17-19).

Contemplation:

Compare the strength of the true prophet when he was completely carrying out God's words (for by his words the altar would split open, and when Jeroboam stretched out his hand on the prophet his hand withered) to his weakness when a lion killed him and his body was lying when he violated God's commandment so that you know when to be strong and when to be weak.

Chapter 14

(Verse 1-20): **At that time Abijah the son of Jeroboam became sick. 2 And Jeroboam said to his wife, "Please arise, and disguise yourself, that they may not recognize you as the wife of Jeroboam, and go to Shiloh. Indeed, Ahijah the prophet is there, who told me that I would be king over this people. 3 Also take with you ten loaves, some cakes, and a jar of honey, and go to him; he will tell you what will become of the child." 4 And Jeroboam's wife did so; she arose and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes were glazed by reason of his age. 5 Now the Lord had said to Ahijah, "Here is the wife of Jeroboam, coming to ask you something about her son, for he is sick. Thus and thus you shall say to her; for it will be, when she comes in, that she will pretend to be another woman." 6 And so it was, when Ahijah heard the sound of her footsteps as she came through the door, he said, "Come in, wife of Jeroboam. Why do you pretend to be another person? For I have been sent to you with bad news. 7 Go, tell Jeroboam, 'Thus says the Lord God of Israel: "Because I exalted you from among the people, and made you ruler over My people Israel, 8 and tore the kingdom away from the house of David, and gave it to you; and yet you have not been as My servant David, who kept My commandments and who followed Me with all his heart, to do only what was right in My eyes; 9 but you have done more evil than all who were before you, for you have gone and made for yourself other gods and molded images to provoke Me to anger, and have cast Me behind your back— 10 therefore behold! I will bring disaster on the house of Jeroboam, and will cut off from Jeroboam every male in Israel, bond and free; I will take away the remnant of the house of Jeroboam, as one takes away refuse until it is all gone. 11 The dogs shall eat whoever belongs to Jeroboam and dies in the city, and the birds of the air shall eat whoever dies in the field; for the Lord has spoken!" 12 Arise therefore, go to your own house. When your feet enter the city, the child shall die. 13 And all Israel shall mourn for him and bury him, for he is the only one of Jeroboam who shall come to the grave, because in him there is found something good toward the Lord God of Israel in the house of Jeroboam. 14 "Moreover the Lord will raise up for Himself a king over Israel who shall cut off the house of Jeroboam; this is the day. What? Even now! 15 For the Lord will strike Israel, as a reed is shaken in the water. He will uproot Israel from this good land which He gave to their fathers, and will scatter them beyond the River, because they have made their wooden images, provoking the Lord to anger. 16 And He will give Israel up because of the sins of Jeroboam, who sinned and who made Israel sin." 17 Then Jeroboam's wife arose and departed, and came to Tirzah. When she came to the threshold of the house, the child died. 18 And they buried him; and all Israel mourned for him, according to the word of the Lord which He spoke through His servant Ahijah the prophet. 19 Now the rest of the acts of Jeroboam, how he made war and how he reigned, indeed they are written in the book of the chronicles of the kings of Israel. 20 The period that Jeroboam reigned was twenty-two years. So he rested with his fathers. Then Nadab his son reigned in his place.**

We find here a new warning to Jeroboam, harsher and more severe. God's discipline escalates and intensifies against the sinner until he repents. Here, We see that Jeroboam's son, perhaps his firstborn or heir, has fallen ill. Jeroboam did not want to go to Ahijah, the prophet himself, as he knew that he had disobeyed his orders and made his wife disguise herself for the same reason so that he would not know she was his wife. He thought that Ahijah would not accept him, and then he feared that any of the

people would know he was seeking refuge in the Prophet of God. Let us note that Jeroboam did not resort to his calves to heal the boy; rather, he resorted to Ahijah and the God of Jerusalem, which proves that he is fully aware of the error of his path. He resorts to God, not as a repentant, but rather in hiding. Does hiding from God protect a person from God's wrath (an example is Jonah)? Perhaps if Jeroboam had repented and removed the idols, God would have accepted him, healed his son, and established his throne.

Jeroboam's request is strange!! All he asked for was to know the boy's future, and he did not ask for a cure for him. Let us notice that his mind began to darken, which is the fate of everyone who disobeys God. So how can Ahijah know the future of the boy and not know that the woman is his wife? Note that the one with good eyes lost his vision and began to flounder in his decisions and that the blind prophet (verse 4) has a clear vision. Even now, many are busy knowing the future but do not ask for repentance. In (verse 2) **Shiloh** = It is south of Shechem and is located between Jerusalem and Shechem. We note here that Jeroboam moved the headquarters of his kingdom to Tirzah (verse 17), a city known for its beauty (Song of Solomon 6: 4). Notice that despite everything that is happening in Israel, God still says, "**My people Israel**" (verse 7), for God has not rejected them until this moment. **bond and free**: It is an expression that refers to all people. Some interpret it to mean slaves and free people. Some interpret it to mean residents of cities with walls (**bond**) and villages that do not have walls (**free**). **as one takes away refuse until it is all gone** = **refuse** is dry dung. The simile here is that God will take away Jeroboam's house until it's all gone, just as fire consumes dry waste because they despised the Lord. In (verse 13) **And all Israel shall mourn for him** = It is said that this son was loved and righteous, rejected idol worship, and asked for worship to return to Jerusalem (thus, Jewish traditions say). Because the Lord loved him, he took him so that he would not be affected by pagan worship, and he would be the only one of the whole family who would be buried with dignity. In (verse 14), this king is Baasha (1 Kings 15: 27-29). **What? Even now!** = What is the benefit of prolonging the talk while the time is near when this talk will be fulfilled? In (verse 15), **as a reed is shaken** = the reed is a sign of weakness and instability. **and will scatter them beyond the River** = This is a prophecy of captivity to Assyria, where the river is the Euphrates River, which was fulfilled after 230 years (2 Kings 17: 6). **their wooden images** = carved wooden statues. In (verse 17), the prophet's prophecy was fulfilled, and **the child died** = the boy's death when his mother entered Tirzah was a sign that the rest of the prophecy would be fulfilled, so did they repent?!! Never. In (verse 19), Jeroboam fought Rehoboam and his son Abijah (1 Kings 14: 30 + 2 Chronicles 13: 2).

Contemplations:

We notice the stupidity of Jeroboam, who was separated from God, as he sent his wife in disguise to the man of God, Ahijah, the prophet, to ask him about the child's future. How could Ahijah know the future and not know Jeroboam's wife in disguise?! But these are the characteristics of someone who is separated from God because of his sin and thus loses wisdom. The Holy Spirit is "the Spirit of wisdom" (Isaiah 11: 2), so whoever is separated from God, the Holy Spirit will be extinguished in him.

Ahijah is a man of God, a prophet, and God speaks to him. He knows the future, but God allowed him to lose his sight. So why should we be upset by any temptation that befalls us, and we become led by Satan's deception that this temptation is evidence of God's cruelty toward us or His anger toward us? But notice that with this test, we find him talking to God, and God speaks to him, and he knows the future. This is one of the blessings of the test. Let us wonder which is better: the external eye that sees the dust or the internal eye that sees God and knows the future?!

Death is not as bad a thing as people imagine. God took the good son and relieved him of the bad fate of this family. In this regard, the Prophet Isaiah says, "That the righteous is taken away from evil." (Isaiah 57: 1).

(Verses 21-31): **And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king. He reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put His name there. His mother's name was Naamah, an Ammonitess. 22 Now Judah did evil in the sight of the Lord, and they provoked Him to jealousy with their sins which they committed, more than all that their fathers had done. 23 For they also built for themselves high places, sacred pillars, and wooden images on every high hill and under every green tree. 24 And there were also perverted persons in the land. They did according to all the abominations of the nations which the Lord had cast out before the children of Israel. 25 It happened in the fifth year of King Rehoboam that Shishak king of Egypt came up against Jerusalem. 26 And he took away the treasures of the house of the Lord and the treasures of the king's house; he took away everything. He also took away all the gold shields which Solomon had made. 27 Then King Rehoboam made bronze shields in their place, and committed them to the hands of the captains of the guard, who guarded the doorway of the king's house. 28 And whenever the king entered the house of the Lord, the guards carried them, then brought them back into the guardroom. 29 Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 30 And there was war between Rehoboam and Jeroboam all their days. 31 So Rehoboam rested with his fathers, and was buried with his fathers in the City of David. His mother's name was Naamah, an Ammonitess. Then Abijam his son reigned in his place.**

The inspiration now moves to the story of Rehoboam because the history of Judah and Israel are intertwined in the Book of Kings. And in (verse 21), **the city which the Lord had chosen** = to differentiate it from the worship in Israel, for Jerusalem is the temple of the Lord. Also, mentioning Jerusalem as a city chosen by the Lord increases the ugliness of the sin of Judah, who had the temple, laws, and priesthood and they **built for themselves high places, sacred pillars** = representing the masculine aspect of the gods, and they are stones for the worship of Baal. **wooden images** represent the feminine side of the gods and they are wooden statues. **perverted persons** = They are homosexual males who have dedicated themselves to the ugly worship of Baal. They donated their income from their fornication to the temple, and there were also dedicated harlots for this. Therefore, God allowed **Shishak king of Egypt**, to discipline Judah. Perhaps the rise of Shishak was in agreement with Jeroboam because there was found in the Egyptian idols that Shishak had seized several cities in Israel. Perhaps these cities were

still under Judah's authority, so Shishak seized them and gave them to his ally Jeroboam. Shishaq took Solomon's great wealth, and the gold turned into copper because the worship of the Lord turned into the worship of idols.

We find that the king performs an outward appearance of worship to the Lord. He goes to the temple, and his soldiers carry shields in front of him. Is this appropriate for humility before God? What proves that worship of the Lord is only apparent is that hearts were divided between worshiping God and worshiping idols.

Chapter 15

(Verses 1-8): **In the eighteenth year of King Jeroboam the son of Nebat, Abijam became king over Judah. 2 He reigned three years in Jerusalem. His mother's name was Maachah the granddaughter of Abishalom. 3 And he walked in all the sins of his father, which he had done before him; his heart was not loyal to the Lord his God, as was the heart of his father David. 4 Nevertheless for David's sake the Lord his God gave him a lamp in Jerusalem, by setting up his son after him and by establishing Jerusalem; 5 because David did what was right in the eyes of the Lord, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite. 6 And there was war between Rehoboam and Jeroboam all the days of his life. 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 So Abijam rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place.**

Maachah the granddaughter of Abishalom: Absalom's daughter's name is Tamar (2 Samuel 14: 27). Tamar married Uriel and bore him Michaiah or Maachah (2 Chronicles 13: 2). Maachah was the daughter of Absalom's daughter. And in (verse 6) **And there was war between Rehoboam and Jeroboam** = the war began between Rehoboam and Jeroboam (1 Kings 14: 30) and continued in the days of **Abijam**, and his saying here between Rehoboam, meaning Abijam, son of Rehoboam, is as if the war was between the house of Rehoboam and Jeroboam. In the war between Abijam, the son of Rehoboam, and Jeroboam (2 Chronicles 13: 10-12), we find that Abijam relied on the Lord, and the Lord helped him, but his heart was not perfect with God. In (verse 4), **a lamp in Jerusalem:** they used to extinguish the lamp in the event of the death of the owner of the house, so the meaning is the continuation of the person's life, i.e. the continuation of the house of David.

(Verses 9-15): **In the twentieth year of Jeroboam king of Israel, Asa became king over Judah. 10 And he reigned forty-one years in Jerusalem. His grandmother's name was Maachah the granddaughter of Abishalom. 11 Asa did what was right in the eyes of the Lord, as did his father David. 12 And he banished the perverted persons from the land, and removed all the idols that his fathers had made. 13 Also he removed Maachah his grandmother from being queen mother, because she had made an obscene image of Asherah. And Asa cut down her obscene image and burned it by the Brook Kidron. 14 But the high places were not removed. Nevertheless Asa's heart was loyal to the Lord all his days. 15 He also brought into the house of the Lord the things which his father had dedicated, and the things which he himself had dedicated: silver and gold and utensils.**

In (verse 10), **And he reigned forty-one years:** and we notice that the lifespan of the righteous kings of Judah was long. They honoured their heavenly Father, so the days of their lives on earth were long. His mother's name is Maacah. It is clear that Maacah is his grandmother (compare with verse 2), but it seems that she was a strong, domineering woman, so she was mentioned, and his birth mother was not mentioned. The queen mother had her position, but it seems that this grandmother had the highest say. Perhaps she was the one who raised him as a crown prince, and this Maacah was an idol worshiper.

Brook Kidron = to the east of Jerusalem, and there is no water in it except in the winter, and they used to throw impurities into it (2 Kings 23: 4 + 2 Chronicles 29: 16 + 30: 14).

But the high places = He removed some but not all of them (2 Chronicles 14: 3), or He removed them, but they rebuilt them. There were some high places for worshiping the Lord, but this was also forbidden and contrary to the law, as Moses set worshiping in one place.

He also brought into the house of the Lord the things which his father had dedicated: That is, the spoils of war that his father Abijam took in his war with Jeroboam. This was to compensate Asa for what Shishak had taken in the time of Rehoboam. It was called dedicated because he sanctified it to God.

(Verses 16-24): **Now there was war between Asa and Baasha king of Israel all their days. 17 And Baasha king of Israel came up against Judah, and built Ramah, that he might let none go out or come in to Asa king of Judah. 18 Then Asa took all the silver and gold that was left in the treasuries of the house of the Lord and the treasuries of the king's house, and delivered them into the hand of his servants. And King Asa sent them to Ben-Hadad the son of Tabrimmon, the son of Hezion, king of Syria, who dwelt in Damascus, saying, 19 "Let there be a treaty between you and me, as there was between my father and your father. See, I have sent you a present of silver and gold. Come and break your treaty with Baasha king of Israel, so that he will withdraw from me." 20 So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel. He attacked Ijon, Dan, Abel Beth Maachah, and all Chinneroth, with all the land of Naphtali. 21 Now it happened, when Baasha heard it, that he stopped building Ramah, and remained in Tirzah. 22 Then King Asa made a proclamation throughout all Judah; none was exempted. And they took away the stones and timber of Ramah, which Baasha had used for building; and with them King Asa built Geba of Benjamin, and Mizpah. 23 The rest of all the acts of Asa, all his might, 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? But in the time of his old age he was diseased in his feet. 24 So Asa rested with his fathers, and was buried with his fathers in the City of David his father. Then Jehoshaphat his son reigned in his place.**

Now there was war between Asa and Baasha king of Israel all their days: In (2 Chronicles 14: 1) the land was quiet for ten years during the beginning of Asa's reign, meaning there was no great war until the time of this war. In (2 Chronicles 16: 1). This war took place in the 36th year of Asa's reign, and apparently, this seems impossible because Baasha reigned in the third year of Asa's reign (verses 28, 29), and Baasha reigned for 24 years (verse 33), and thus, Baasha died in the 27th year of Asa. But as we mentioned in the introduction, no single dating system was agreed upon among the authors. When the chronographer says the 36th year, he means since the separation of the ten tribes from Judah, and thus, the 36th year of the separation corresponds to the 16th year of the reign of Asa. In (verse 17), we find that **Baasha king of Israel came up against Judah, and built Ramah:** in the land of Benjamin, on a high plateau north of Jerusalem, about 10 km. Baasha's decision was a threat to Jerusalem itself so that **let none go out or come in**, meaning cutting off commercial relations between Judah and Israel and preventing those who wanted to seek refuge in Judah or worshipers who went to Jerusalem from

among the residents of Israel, in addition to the fact that this was considered a step in preparation for an attack on Jerusalem. We find that Asa acted intelligently politically. He allied with the king of Aram and sent him gifts to break his alliance with the king of Israel and attack him. This actually happened, and the plan succeeded, but Asa made several mistakes:

1. He pushed Ben-Hadad to break a treaty between him and Israel.
2. His dependence on a human arm.
3. He sent the sacred things to Ben-Hadad, the pagan king.
4. Therefore, Hanani, the seer, rebuked him (2 Chronicles 16: 7-10) because he relied on Syria. Asa became angry and imprisoned the seer, so we understand why the Lord chastised him with a disease in his feet (verse 23).

In (verse 18), **Hezion** is most likely Rezon, Solomon's opponent. In (verse 19) **Let there be a treaty between you and me** = peace between him and Ben-Hadad, as was the case between Ben-Hadad and his father Abijam, and he agreed because he would take a few cities from Israel. In (21), **he stopped building Ramah** = as he could not fight two enemies at once. In (verse 22), **none was exempted** = that is, no one was excluded or exempted from this national action.

(Verses 25-34): **Now Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. 26 And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin by which he had made Israel sin. 27 Then Baasha the son of Ahijah, of the house of Issachar, conspired against him. And Baasha killed him at Gibbethon, which belonged to the Philistines, while Nadab and all Israel laid siege to Gibbethon. 28 Baasha killed him in the third year of Asa king of Judah, and reigned in his place. 29 And it was so, when he became king, that he killed all the house of Jeroboam. He did not leave to Jeroboam anyone that breathed, until he had destroyed him, according to the word of the Lord which He had spoken by His servant Ahijah the Shilonite, 30 because of the sins of Jeroboam, which he had sinned and by which he had made Israel sin, because of his provocation with which he had provoked the Lord God of Israel to anger. 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. 33 In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah, and reigned twenty-four years. 34 He did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin by which he had made Israel sin.**

We notice the abundance of strife in Israel. While David's throne lasted in Judah for 400 years, nine dynasties came to rule in Israel over a period of 250 years. In (verse 27) **Gibbethon** = It is in the land of Dan on the borders of the land of the Philistines, and the Philistines had taken it. Nadab tried to recover it, and this war continued until the time of Omri, after 26 years. In (verse 32), **And there was war**

between Asa and Baasha king of Israel all their days = wars of conflicts because the big war was in the 16th year of Asa.

The continuous wars between Judah and Israel weakened both, to the benefit of the neighbouring kings.

Chapter 16

(Verses 1-7): **Then the word of the Lord came to Jehu the son of Hanani, against Baasha, saying: 2 "Inasmuch as I lifted you out of the dust and made you ruler over My people Israel, and you have walked in the way of Jeroboam, and have made My people Israel sin, to provoke Me to anger with their sins, 3 surely I will take away the posterity of Baasha and the posterity of his house, and I will make your house like the house of Jeroboam the son of Nebat. 4 The dogs shall eat whoever belongs to Baasha and dies in the city, and the birds of the air shall eat whoever dies in the fields." 5 Now the rest of the acts of Baasha, what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? 6 So Baasha rested with his fathers and was buried in Tirzah. Then Elah his son reigned in his place. 7 And also the word of the Lord came by the prophet Jehu the son of Hanani against Baasha and his house, because of all the evil that he did in the sight of the Lord in provoking Him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed them.**

Jehu the son of Hanani: He is the son of Hanani, the seer who often rebuked Asa. **I lifted you out of the dust** = he had no honourable lineage. **and because he killed them** = God allowed the killing, that is, the killing of the king of Israel, Nadab, because of his evil and the evil of his father's house. Still, God does not acquit the killer, for he did not kill Nadab out of jealousy for the Lord but rather in sedition and conspiracy to gain power. Thus, God allowed Babylon to discipline Judah but did not absolve Babylon of her brutal actions. In (verse 2) we see God, in His love and mercy, still saying, "**My people Israel**," and He did not say to them, "They are not my people," except in the last days of the Kingdom of Israel, and in the mouth of the prophet Hosea, for God is long-suffering.

(Verses 8-14): **In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel, and reigned two years in Tirzah. 9 Now his servant Zimri, commander of half his chariots, conspired against him as he was in Tirzah drinking himself drunk in the house of Arza, steward of his house in Tirzah. 10 And Zimri went in and struck him and killed him in the twenty-seventh year of Asa king of Judah, and reigned in his place. 11 Then it came to pass, when he began to reign, as soon as he was seated on his throne, that he killed all the household of Baasha; he did not leave him one male, neither of his relatives nor of his friends. 12 Thus Zimri destroyed all the household of Baasha, according to the word of the Lord, which He spoke against Baasha by Jehu the prophet, 13 for all the sins of Baasha and the sins of Elah his son, by which they had sinned and by which they had made Israel sin, in provoking the Lord God of Israel to anger with their idols. 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?**

his servant Zimri: All the king's men are his servants, great and small, and Zimri, although he was the captain of half of the chariots, was called a servant of the king. Note that the king was drinking, eating, and getting drunk while his army was fighting, and this is not appropriate. Rather, he was drinking in the house of his representative called Arza = **Arza, steward of his house in Tirzah**. Therefore, the conspiracy was most likely between Arza and Zimri. Zimri's killing of all the king's companions made Omri fear and

revolt against him. If he did not kill Zimri, Zimri would kill him. Whoever had power would kill all the men of the previous king so that no one would demand the blood of the slain king. **commander of half his chariots** = one of the army commanders as co-chief of the military chariots.

(Verses 15-28): **In the twenty-seventh year of Asa king of Judah, Zimri had reigned in Tirzah seven days. And the people were encamped against Gibbethon, which belonged to the Philistines. 16 Now the people who were encamped heard it said, "Zimri has conspired and also has killed the king." So all Israel made Omri, the commander of the army, king over Israel that day in the camp. 17 Then Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah. 18 And it happened, when Zimri saw that the city was taken, that he went into the citadel of the king's house and burned the king's house down upon himself with fire, and died, 19 because of the sins which he had committed in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he had committed to make Israel sin. 20 Now the rest of the acts of Zimri, and the treason he committed, are they not written in the book of the chronicles of the kings of Israel? 21 Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri. 22 But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath. So Tibni died and Omri reigned. 23 In the thirty-first year of Asa king of Judah, Omri became king over Israel, and reigned twelve years. Six years he reigned in Tirzah. 24 And he bought the hill of Samaria from Shemer for two talents of silver; then he built on the hill, and called the name of the city which he built, Samaria,[g] after the name of Shemer, owner of the hill. 25 Omri did evil in the eyes of the Lord, and did worse than all who were before him. 26 For he walked in all the ways of Jeroboam the son of Nebat, and in his sin by which he had made Israel sin, provoking the Lord God of Israel to anger with their idols. 27 Now the rest of the acts of Omri which he did, and the might that he showed, are they not written in the book of the chronicles of the kings of Israel? 28 So Omri rested with his fathers and was buried in Samaria. Then Ahab his son reigned in his place.**

Zimri reigned for seven days, but during this short period, he preserved a place for himself among the evil kings of Israel. He assassinated the king and his innocent friends, agreed to worship calves, and split the kingdom of Israel into two parties: the party of **Tibni** (of Zimri's men) and the party of **Omri**. The war continued for four years, and he burned the king's palace on himself and died. He committed suicide so that:

- 1) His body would not be mutilated.
- 2) His enemy would not use the palace after him.

The division was due to the people's fear that Omri would rule them by the sword, as he was a military man, so the people feared the army's control over them. In (verse 16), **So all Israel made Omri, the commander of the army, king over Israel that day in the camp** = that is, the entire army in Gibbethon. Here, Omri became king by being elected by the people and not by killing as Zimri did. **Tibni** = He is probably Zimri's successor as head of the party that resisted Omri. Omri reigned for seven years because he died in the 38th year of Asa (verse 29).

In (verse 23) **In the thirty-first year of Asa king of Judah, Omri became king over Israel, and reigned twelve years:** The solution is simple, as the twelve years are counted from the day the army took over. The seven years are counted from the day of Tibni's death. Omri chose Samaria as the capital, which is very suitable because it is on a high mountain. Therefore, as a capital, it is very easy to fortify, and it is very beautiful. It remained the capital of Israel for 200 years, and Omri exceeded all those before him in pagan worship. Omri probably rebuilt Samaria because Tirzah was destroyed in the war, and Zimri burned the palace.

History records that Omri was the most successful king of Israel politically and militarily. But due to his idolatry, he is nothing before God, and therefore, only a little is mentioned about him here. The Bible is not a historical book, but rather a book of God's dealings with people, and Omri failed to know the Lord.

(Verses 29-34): **In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri became king over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. 30 Now Ahab the son of Omri did evil in the sight of the Lord, more than all who were before him. 31 And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him. 32 Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria. 33 And Ahab made a wooden image. Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel who were before him. 34 In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest son Segub he set up its gates, according to the word of the Lord, which He had spoken through Joshua the son of Nun.**

Ahab whose evil exceeded all the kings of Israel because he introduced the worship of Baal. He married **Jezebel** in a political marriage to support Tyre. Jezebel loved her god Baal, so she introduced her pagan worship to Israel and was its protector. Because of her strength and strength of character before Ahab, she persecuted the servants of the Lord (1 Kings 18: 4). **Jezebel the daughter of Ethbaal** = Ethbaal, as Josephus said, was the priest of Baal in Tyre, and it was said that he was also the king of Tyre. Jezebel was evil and strong, dominating her husband, her son, Joram, and her daughter, Athaliah. She killed YHWH's followers, and Ahab allowed her to do so. However, Ahab was faltering between worshiping YHWH and worshiping Baal, as he gave Hebrew names (including the name YHWH) to his children while allowing Jezebel to kill His followers. Jezebel's children ruled over Israel and Judah; thus, she corrupted both kingdoms with her evil. The worship of Jeroboam's calves, as their owners claim, was a worship of the Lord YHWH, but the worship of Baal was pure pagan worship.

In verse 34, after Joshua brought down the walls of Jericho and demolished the city, Joshua cursed whoever would build it again. He wanted it to remain a witness to God's punishment against sinners and the miracle that had occurred. But in the days of Ahab, and with neglect of the law of the Lord, this man, **Hiel of Bethel**, built Jericho. Jericho was previously built shortly after the days of Joshua and was inhabited by Eglon, king of Moab (Judges 3: 13). Then David's men, who were insulted by the king of Ammon, resided there (2 Samuel 10: 5). But this Hiel expanded the city, fortified it, and built a wall for it.

Therefore, the curse of Joshua fell upon him, with which he cursed the man who built it (Joshua 6: 26), in which it was stated that his firstborn and youngest would die. The prophecy of Joshua was fulfilled as **He laid its foundation with Abiram his firstborn**, that is, the day the building began, **and with his youngest son Segub he set up its gates** = that is, the day he finished building the walls and laying the doors, and on the day he laid the foundation, his youngest died. God allowed this to remind them of the law of the Lord. It may be that all his children died during construction, and the mention of the firstborn and the youngest at the beginning and end of the work is an indication of the death of all his children. There is another opinion that Hiel, due to his paganism, offered his children as sacrifices to the pagan gods on this occasion, but the first opinion is more likely and is consistent with the thought of the Bible; thus, what happened was a prophecy that was fulfilled.

Chapter 17

Elijah the Great Prophet

(Verse 1): **And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word."**

The Apostle Paul says, " But where sin abounded, grace abounded much more" (Romans 5: 20).

Ahab and Jezebel were a very evil duo, and sin increased in their days. God did not remain without a witness, so He sent Elijah, one of the greatest prophets of Israel. The number of prophets and priests of Baal had reached 850, and Ahab and Jezebel intended to kill the prophets of the Lord (the school of prophets founded by Samuel) and eradicate the worship of YHWH. Therefore, it took a strong prophet like Elijah to stand up to Ahab and Jezebel. Rather, the matter required the occurrence of miracles that testified to the Prophet so that the people whom their kings had misled would listen to him. Because the time was a dangerous time, it required extraordinary divine means. Elijah's prayer to stop the rain was according to the will of the Lord and to punish the people for their sins. Also, it was to test Baal so that the people who worshiped it could see whether Baal could send rain. They claim that Baal is the god of nature, so would nature respond to Baal? The enemy of goodness prepared Ahab and Jezebel to deceive the people, and God prepared the mighty Elijah to restore his people.

Elijah, the meaning of his name is divine, or my God is YHWH. **the Tishbite:** some interpreted it to mean the stranger, or the reformer, or the one who calls for a return to God, or that he was born in "Tishbet" in Naphtali.

The return may come with a harsh lesson, such as preventing rain (the parable of the prodigal son). We see Elijah's courage in that he went before Ahab to tell him there would be no rain except according at his word, knowing that Ahab would kill the prophets. Elijah's words to the king were heard by everyone.

(Verses 2-3): **Then the word of the Lord came to him, saying, 3 "Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan.**

and hide by the Brook Cherith: Because after the rain stops, they will catch him, and if he does not bring rain, they will kill him. The Brook Cherith is in eastern Jordan and empties into Jordan. Elijah's hiding was because God wanted to stop the rain for a long period until they were ripe for repentance. What does it mean that God responds immediately without the heart being moved to repent? If Elijah appeared, he might sympathize with the people's requests.

(Verses 4-7): **And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there." 5 So he went and did according to the word of the Lord, for he went and stayed by the Brook Cherith, which flows into the Jordan. 6 The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook. 7 And it happened after a while that the brook dried up, because there had been no rain in the land.**

the ravens: Why did God choose the raven to provide for Elijah? This is to show God's miraculous work and that He can bring forth sweetness from the strong. The raven is supposed to eat bread and meat, but here it is not eating from them, nor feeding its young ones from them, but rather bringing them to Elijah, and even at the appointed time, morning and evening.

Jezebel's prophets were hungry, but God's prophet ate bread and meat.

(Verses 8-9): **Then the word of the Lord came to him, saying, 9 "Arise, go to Zarephath, which belongs to Sidon, and dwell there. See, I have commanded a widow there to provide for you."**

Zarephath, which belongs to Sidon: The Prophet demonstrated his obedience and faith by going to the place where they worshiped Baal, and there was a high probability that they would either kill him or hand him over to Ahab. Here, we find another strange matter: a strange widow from a strange people is the one who supports him and accepts him into her home. Christ referred to this widow, the widow of Zarephath which belongs to Sidon, to declare his mercy to the nations, and why Sidon in particular? Because Sidon is the country of Jezebel. God, who made the raven bring food to Elijah, contrary to nature, can protect Elijah in the country of his enemies and His children even in the dens of their enemies. God did not use the Jordan River to provide for Elijah, but a small brook, that will dry up after a while, which is **Brook Cherith**. He used ravens to feed him and a widow to support him. He can use the smallest things to serve His children. Rather, let us see what Elijah ate: bread and meat, which is the food for the rich, for God provides His children with the best things.

(Verses 10-16): **So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow was there gathering sticks. And he called to her and said, "Please bring me a little water in a cup, that I may drink." 11 And as she was going to get it, he called to her and said, "Please bring me a morsel of bread in your hand." 12 So she said, "As the Lord your God lives, I do not have bread, only a handful of flour in a bin, and a little oil in a jar; and see, I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it, and die." 13 And Elijah said to her, "Do not fear; go and do as you have said, but make me a small cake from it first, and bring it to me; and afterward make some for yourself and your son. 14 For thus says the Lord God of Israel: 'The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day the Lord sends rain on the earth.'" 15 So she went away and did according to the word of Elijah; and she and he and her household ate for many days. 16 The bin of flour was not used up, nor did the jar of oil run dry, according to the word of the Lord which He spoke by Elijah.**

There was water in Zarephath because they dug and found water, but it was a bit salty. Asking for bread is difficult. The woman said, "**As the Lord your God lives**" = This is because the pagans believe that each one has his own god, and she knew from his appearance that he was a Jew. **I do not have bread** = the smallest piece of bread. We notice that this widow did not complain about God, who stopped the rain, but rather, she gathered the last sticks to make bread and die without complaining. When Elijah asked

her about water, she did not object because he was Israeli or because water was scarce, and she did not ask him what he would give her in return for the water. She is truly a great woman who believed God's words through His Prophet's mouth.

(Verses 17-24): **Now it happened after these things that the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him. 18 So she said to Elijah, "What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?" 19 And he said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed. 20 Then he cried out to the Lord and said, "O Lord my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?" 21 And he stretched himself out on the child three times, and cried out to the Lord and said, "O Lord my God, I pray, let this child's soul come back to him." 22 Then the Lord heard the voice of Elijah; and the soul of the child came back to him, and he revived. 23 And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, "See, your son lives!" 24 Then the woman said to Elijah, "Now by this I know that you are a man of God, and that the word of the Lord in your mouth is the truth."**

Notice that when her son died, she became angry, but her anger was holy, so we see in her words confessing her sins = **Have you come to me to bring my sin to remembrance, and to kill my son?**= It is as if she was saying to Elijah, "In your holiness, you punished Israel by withholding rain, and now you are coming to me and punishing me for my sins and reminding me of them so that my son dies." Elijah had never seen or heard that anyone rose from the dead, but what he did was inspired by the Holy Spirit. **the upper room** = The presence of an upper room in her house and a place designated for the Prophet indicates that she had plenty of money, but she became poor in a time of drought, and the death of her son and what happened to her was a reason for her faith. **the word of the Lord in your mouth is the truth** = This means that she believed in God, and her son's death was a benefit to her, as she remembered her previous sins and repented for them, and thus her faith was complete.

(And these sins of hers were probably hidden... and here she confesses them to be forgiven) and the resurrection of her son from the dead was proof to her that Elijah was truly a man of God. God allowed this trial: 1) for her repentance; 2) To confirm her faith in the Lord.

We notice the following in the life of Elijah:

1. Verse 1: **As the Lord God of Israel lives, before whom I stand:** He feels he is always standing before the Lord.

2. Verse 3: His departure to **the Brook Cherith:** It is an opportunity for seclusion in which he contemplates God's care and care for his children, which is the importance of the bedroom prayer.

There, we experience that God can make what is useless, such as ravens, into something useful. In general, this seclusion was important in preparation for the great mission to come.

3. Verse 5: **So he went and did according to the word of the Lord:** This is complete obedience to God that he went to a river that he knew would dry up, and then he went to a widow in Sidon, who was a pagan, and he knew that she could tell about him. This obedience was what allowed him to test God. If he had argued or abstained, he would not have seen the hand of God that raises from the dead, and he would not have seen the oil and flour not diminishing, and the widow of Zarephath in Sidon would not have believed on his hand. Obedience to God is the only way to see His hand and experience His works, love, and power.

4. Verse 13: **but make me a small cake from it first:** It refers to a lesson that Elijah gives to the widow, which is that God comes first, and Elijah here represents God. When we put God first, blessing comes. Thus, with our tithes and first fruits, let us give them to the Lord, who will bless the rest.

5. Verse 21: **And he stretched himself out on the child:** Perhaps it is a kind of heating for the cold body, but it is an image of what the Holy Spirit does when He hovers and shades to give life (Genesis 1: 2). In miracles, God uses the staff of Moses, the bones of Elisha, the shadow of Peter, and the handkerchiefs of Paul, and here he uses the body of Elijah.

6. Verse 1: **except at my word:** We notice here Elijah's courage in standing against the king, and we notice the power of prayer, for by his prayer the rain stops, and by his prayer the rain comes (James 5: 17, 18). The threat of preventing rain was previously reported to Moses (Deuteronomy 11: 16-17).

7. Elijah did not write a single word or a single prophecy, but the brilliance of this Prophet is much more evident in the Old Testament than those who wrote the prophecies. This mighty Prophet attained the dignity of appearing on the Mount of Transfiguration with Christ and the dignity of being transported alive in a chariot of fire.

8. The interpretations are almost unanimous that Elijah is one of the two prophets who will appear in the days of the Antichrist (Revelation 11: 3). They have the power to bring out fire and harm their enemies (2 Kings 1: 10) and to close the sky so that it does not rain (1 Kings 17: 1), especially since Elijah did not die, but was caught up to heaven and precedes the coming of Christ (Malachi 4: 5).

Chapter 18

(Verses 1-6): **And it came to pass after many days that the word of the Lord came to Elijah, in the third year, saying, "Go, present yourself to Ahab, and I will send rain on the earth." 2 So Elijah went to present himself to Ahab; and there was a severe famine in Samaria. 3 And Ahab had called Obadiah, who was in charge of his house. (Now Obadiah feared the Lord greatly. 4 For so it was, while Jezebel massacred the prophets of the Lord, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.) 5 And Ahab had said to Obadiah, "Go into the land to all the springs of water and to all the brooks; perhaps we may find grass to keep the horses and mules alive, so that we will not have to kill any livestock." 6 So they divided the land between them to explore it; Ahab went one way by himself, and Obadiah went another way by himself.**

We now see one of the reasons for this barrenness. Ahab and Jezebel cut off the prophets of the Lord, meaning they killed them. There is an opinion that Jezebel took advantage of the disappearance of Elijah and that he was the reason for preventing the rain, so she killed the prophets of the Lord (as the Romans did later when they killed Christians if the rain would stop). Whether this opinion or the other, that is, that the drought was caused by the killing of the Lord's prophets, or that Jezebel killed the Lord's prophets because of the drought, both of them indicate the brutality of the worshipers of Baal. However, God has His men everywhere. Here we find **Obadiah, who was in charge of his house** = he is Ahab's business representative, and we find him a believing man who hid 100 of God's prophets, every 50 in a cave = **that Obadiah had taken one hundred prophets and hidden them, fifty to a cave**. God allows some people to die and be martyred, and He can save whomever He wants. Strangely, an evil king like Ahab would choose a righteous man like Obadiah in this position, but the believers have their fame and are trusted by everyone, like Daniel in Babylon, then Persia, and Joseph in Egypt. We understand from God's command to Elijah in verse (1) **Go, present yourself to Ahab, and I will send rain on the earth** = that God saw that the people benefited from the trial and from their thirst; they knew the reason that they betrayed the Lord and became ready to repent and believe. In verse (6), **So they divided the land between them** = evidence of the scarcity of grass, and there are two notes:

1. Jezebel tried to kill the prophets of the Lord, but God has his own ways of protecting his children, so we find that God has 7,000 knees that did not bow down to Baal (1 Kings 19: 18). And he kept 100 of his prophets through Obadiah.
2. Here, he says **in the third year**, verse (1), and in (James 5: 17), it is written that it did not rain on the land for three years and six months. The solution is easy, as Elijah's warning was six months before the rain period, and the rain stopped for a period before Elijah's warning.

(Verses 7-16): **Now as Obadiah was on his way, suddenly Elijah met him; and he recognized him, and fell on his face, and said, "Is that you, my lord Elijah?" 8 And he answered him, "It is I. Go, tell your master, 'Elijah is here.'" 9 So he said, "How have I sinned, that you are delivering your servant into the hand of Ahab, to kill me? 10 As the Lord your God lives, there is no nation or kingdom where my**

master has not sent someone to hunt for you; and when they said, 'He is not here,' he took an oath from the kingdom or nation that they could not find you. 11 And now you say, 'Go, tell your master, "Elijah is here!"' 12 And it shall come to pass, as soon as I am gone from you, that the Spirit of the Lord will carry you to a place I do not know; so when I go and tell Ahab, and he cannot find you, he will kill me. But I your servant have feared the Lord from my youth. 13 Was it not reported to my lord what I did when Jezebel killed the prophets of the Lord, how I hid one hundred men of the Lord's prophets, fifty to a cave, and fed them with bread and water? 14 And now you say, 'Go, tell your master, "Elijah is here." He will kill me!' 15 Then Elijah said, "As the Lord of hosts lives, before whom I stand, I will surely present myself to him today." 16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

In verse (12), **that the Spirit of the Lord will carry you** = They searched for him all these years and did not find him, so he thought that the Spirit of the Lord was the one who carried him and hid him so that Ahab would not find him. He thought that after he left him, the Spirit of the Lord would return and carry him again because he was confident that Ahab would kill him when he saw him, so the Spirit of the Lord would protect him. In (verse 13), he told Elijah what he did with the prophets of the Lord to show Elijah that he did not agree with Ahab's actions so he would not be exposed to Elijah's wrath and punishment. He also hopes that he will not be subjected to Ahab's punishment if the Spirit of the Lord returns and retakes Elijah.

(Verses 17-28): **Then it happened, when Ahab saw Elijah, that Ahab said to him, "Is that you, O troubler of Israel?" 18 And he answered, "I have not troubled Israel, but you and your father's house have, in that you have forsaken the commandments of the Lord and have followed the Baals. 19 Now therefore, send and gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table." 20 So Ahab sent for all the children of Israel, and gathered the prophets together on Mount Carmel. 21 And Elijah came to all the people, and said, "How long will you falter between two opinions? If the Lord is God, follow Him; but if Baal, follow him." But the people answered him not a word. 22 Then Elijah said to the people, "I alone am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. 23 Therefore let them give us two bulls; and let them choose one bull for themselves, cut it in pieces, and lay it on the wood, but put no fire under it; and I will prepare the other bull, and lay it on the wood, but put no fire under it. 24 Then you call on the name of your gods, and I will call on the name of the Lord; and the God who answers by fire, He is God." So all the people answered and said, "It is well spoken." 25 Now Elijah said to the prophets of Baal, "Choose one bull for yourselves and prepare it first, for you are many; and call on the name of your god, but put no fire under it." 26 So they took the bull which was given them, and they prepared it, and called on the name of Baal from morning even till noon, saying, "O Baal, hear us!" But there was no voice; no one answered. Then they leaped about the altar which they had made. 27 And so it was, at noon, that Elijah mocked them and said, "Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened." 28 So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them.**

you have forsaken the commandments of the Lord: Because all the people left the Lord and went after calves.

followed the Baals: This is Ahab's own sin, as he was the one who introduced this worship and noticed the power of Elijah in his words to the king and that he gave orders to the king, and Ahab obeyed. Ahab feared a spiritual power that he could not see or understand, but he felt it. In (verse 19), **prophets of Baal** = the priests of Baal claimed that they could speak to and entreat him. **But the people answered him not a word** = because they felt his words were true. The fact that Elijah presents his sacrifice after the failure of the prophets of Baal will greatly impact the people who answer with fire because the worshipers of Baal claimed that he was the god of the sun and fire. He did not speak on the subject of rain until it was first agreed upon who was the true god from whom they would ask for rain. In general, God does not remove the plague before it bears fruit, and we repent for our sins. He returns to us after we return to Him. Elijah chose Mount Carmel because the Canaanites and Baal worshipers considered it a holy land for their gods. We note that pagan religions are religions of courtesy. In their view, it is easy to reconcile Baal and Yahweh in one system of worship. But Elijah ultimately rejected this. In his view, worshiping Baal alone was better than wasting God's honour through their joint worship. This now applies to everyone who wants to worship God with the logic of "an hour for your heart and an hour for your Lord." Someone who goes to church and for the rest of the week is immersed in his pleasures or worries, and his heart is far from God.

(Verses 29-40): **And when midday was past, they prophesied until the time of the offering of the evening sacrifice. But there was no voice; no one answered, no one paid attention. 30 Then Elijah said to all the people, "Come near to me." So all the people came near to 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, to whom the word of the Lord had come, saying, "Israel shall be your name." 32 Then with the stones he built an altar in the name of the Lord; and he made a trench around the altar large enough to hold two seahs of seed. 33 And he put the wood in order, cut the bull in pieces, and laid it on the wood, and said, "Fill four waterpots with water, and pour it on the burnt sacrifice and on the wood." 34 Then he said, "Do it a second time," and they did it a second time; and he said, "Do it a third time," and they did it a third time. 35 So the water ran all around the altar; and he also filled the trench with water. 36 And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "Lord God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. 37 Hear me, O Lord, hear me, that this people may know that You are the Lord God, and that You have turned their hearts back to You again." 38 Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench. 39 Now when all the people saw it, they fell on their faces; and they said, "The Lord, He is God! The Lord, He is God!" 40 And Elijah said to them, "Seize the prophets of Baal! Do not let one of them escape!" So they seized them; and Elijah brought them down to the Brook Kishon and executed them there.**

God's acceptance of the sacrifice means:

- 1) Elijah's truthfulness
- 2) Forgiving the sins of his people.

There is no forgiveness or reconciliation except through the blood of the sacrifice, and just as the rain fell after the sacrifice was offered, the Holy Spirit was poured on the church after the sacrifice of the cross.

In (verse 29), **they prophesied**, that is, they repeated the name of Baal in their prayers and shouted loudly in their prayers along with dancing and shedding their blood. **the altar of the Lord that was broken down** = Ahab demolished it and prevented worshipping the Lord, and Elijah restored the altar as a sign of returning to the law of the Lord. Therefore, he repaired an altar previously used for the Lord and did not build a new altar. In (verse 31), **twelve stones** = this is an indication that the twelve tribes the sons of Israel are one people even if they were divided into two peoples for political reasons. This is also the meaning of his saying, "**Israel shall be your name**" = meaning that all the tribes are from one father, which is Israel. This is how God called him, and God called them to be his one people. Also, with his words, he shows them how they have degenerated to this degree and compares the glory of their father, Jacob, with their own decline, while they are his descendants. **and he also filled the trench with water** = so that no one would think he had hidden fire underneath it. This is because the pagan priests were deceiving the simple people by digging around their altars and lighting fire in secret ways to devour the sacrifice, so the simple people would think that the divine fire consumed it. In (verse 32), **enough to hold two seahs of seed** = The depth of the canal is like the depth is enough to hold two seahs. After all this water, no one can claim that fire is natural, as how can it lick up all this water? One **Seah** = 3 gallons.

Note: The priests of idols have their own devious ways of deceiving the innocent, as we mentioned now, but we cannot imagine that they would accept this difficult position before Elijah, before the king, and all the people without having something to rely on. We cannot deny the power of magic and that Satan can quickly partner with the idol priests to deceive the people. These priests were able, with satanic power, to bring down fire from the sky. This happened in the days of Moses, and the magicians were doing things similar to what Moses did. In the last days, the Antichrist will come and do the same thing, and he will have the power to bring down fire from heaven (Revelation 13: 13). This is by the power of the devil, for he has the power of the devil (Revelation 13: 2). Why couldn't Baal's priests and prophets do this now? Because Elijah exists = Elijah now has the authority of God, and before God, Satan and those who follow him are put to shame. With the same concept, Moses' serpent devoured the magicians' serpents. Why was Satan's power before that able to deceive people? The answer is simply because the people want Satan, but with the presence of Elijah and his mighty spiritual authority, and with the repentance of the people and their longing to know the truth and to return to God, neither the prophets of Baal nor their master Satan were able to bring down fire.

that You have turned their hearts back to You again: This proves that God's work was completed by transforming the hearts of the people. In (verse 38) the fire consumed the stones: **hen the fire of the**

Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust= This indicates that God would like them to remove all the altars on the high places, even those in His name, and return to the only altar in Jerusalem. In (verse 40), Elijah executed the prophets of Baal, but some escaped. Some say that he executed the Jewish priests of Baal and left the Sidonian priests of Baal, as we see 400 of them after that. These people had another job, as they were the ones who misled Ahab after that (Chapter 22), and he died, and the dogs licked his blood.

(Verses 41-46): **Then Elijah said to Ahab, "Go up, eat and drink; for there is the sound of abundance of rain." 42 So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees, 43 and said to his servant, "Go up now, look toward the sea." So he went up and looked, and said, "There is nothing." And seven times he said, "Go again." 44 Then it came to pass the seventh time, that he said, "There is a cloud, as small as a man's hand, rising out of the sea!" So he said, "Go up, say to Ahab, 'Prepare your chariot, and go down before the rain stops you.'" 45 Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away and went to Jezreel. 46 Then the hand of the Lord came upon Elijah; and he girded up his loins and ran ahead of Ahab to the entrance of Jezreel.**

Go up, eat: Elijah knows that Ahab only cares about this, and he probably went down with Elijah to see the execution of the priests of Baal. Elijah, by faith, says to him, "**there is the sound of abundance of rain**" which is a word of faith, as there was no sign yet. In (verse 42) note that Ahab went to eat and drink while Elijah went up to pray. Although God promised Elijah with the rain, Elijah could not stop praying. His prayer was like Jacob's prayer: "I will not let You go unless You bless me!" It is a prayer without despair. We find the servant going six times and not finding any sign. In (verse 46) **Then the hand of the Lord came upon Elijah** = This verse has two interpretations:

1. In his love, Elijah continued to run following Ahab's chariot, showing him his love until his heart was moved, and he left the worship of Baal and returned to the Lord. **to the entrance of Jezreel** = He arrived with the chariot at the entrance to Jezreel, but he refused to enter it.
2. The spirit gave Elijah strength, like what we hear about the hermits now, so he set out for Jezreel and preceded the king. When the king arrived, he found Elijah there, who had preceded him, and this was further proof to Ahab that God sent Elijah. He did this to strengthen Ahab in the face of evil Jezebel.

Chapter 19

(Verses 1-8): **And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. 2 Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time." 3 And when he saw that, he arose and ran for his life, and went to Beersheba, which belongs 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 broom tree. And he prayed that he might die, and said, "It is enough! Now, Lord, take my life, for I am no better than my fathers!" 5 Then as he lay and slept under a broom tree, suddenly an angel touched him, and said to him, "Arise and eat." 6 Then he looked, and there by his head was a cake baked on coals, and a jar of water. So he ate and drank, and lay down again. 7 And the angel of the Lord came back the second time, and touched him, and said, "Arise and eat, because the journey is too great for you." 8 So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.**

Elijah now left us in Jezreel to appear before the people in public or around Jezreel, refusing to enter it. They were supposed to honour Elijah as a man who was proven to be a man of God, but what happened was the opposite. Hardened hearts became more agitated and restless instead of repenting through God's dealings. In (verse 1), **And Ahab told Jezebel all that Elijah had done** = If Ahab's heart had shaken a hair about what happened, the inspiration would have said, "Ahab told Jezebel everything that God had done," so he would bear witness to God and God's work. But the words here sounded as if this weak and neglectful Ahab was complaining about Elijah to his wife. In (verse 2) **So let the gods do to me, and more also:** for she swears by her gods and not by the Lord. She threatened to kill Elijah, but she did not carry it out immediately because she was afraid of the people due to the people's admiration for him after the great miracle. She may have intended to intimidate him into running away so she could get rid of him to complete her plan to spread the worship of Baal in Israel, as she feared that Elijah, under pressure from the people, would end the worship of Baal. We find Elijah fleeing after the threat of Jezebel. His escape was not at the command of the Lord, as God asked him, **"What are you doing here, Elijah?"** (Verses 9, 13). The fact that God asks him twice is a rebuke to him, as his fear of Jezebel was the downfall of a great prophet. However, he is a human being who is suffering like us. **Beersheba** = in the far south and about 150 km away from Jezreel. It belonged to Judah, but Elijah did not trust Jehoshaphat, king of Judah, with himself because he had married from Ahab's family, so he did not flee to Judah.

and left his servant there verse (3) to be alone with God. There are two possibilities for leaving the boy alone:

- 1) So that he would not be discovered by having the servant with him
- 2) Ensuring the safety of his servant.

In (verse 4), **It is enough! Now, Lord, take my life** = Elijah here asked for death for himself, and this is another mistake. This despair happens to each of us if we feel that God has abandoned us in any distress

that surrounds us and we cannot find a solution to it, so Elijah sought death for himself to escape from the distress. This situation is considered a sin because God is always surrounding us, so why doubt?! Things may go wrong, but God's eyes are always on His children, and He never slumbers or sleeps. Here, we find Elijah in a state of despair about reforming the people, a state of fear of what Jezebel could do for him, and perhaps sadness that God had left him in the hands of Jezebel and abandoned him. God, in His love, did not condemn him to that. Rather, we find here that God supports him through an angel.

a cake baked on coals: Baked on heated stones, as is the custom of the Arabs. **forty days and forty nights** = He did not eat during all this time, so he resembled Moses and Christ. God took him to the Cave of Horeb to remind him of how God provided for the people with manna and protected them on their journey. Therefore, he should not be afraid of Jezebel's threat, for God, who protected the people and provided for them, will protect and provide for him.

Question: What if God had responded to Elijah and taken his life as he asked? How much would his loss be? He would lose the fiery chariot, his appearance with Christ on the Mount of Transfiguration, and the fact that he would be one of the two prophets who would stand up to the beast at the end of days. Therefore, we must not make this request during distress and say, "Take me, Lord," and consider that death is the easy solution to any distress. We must trust that God is present, surrounding us, and keeping His eye on us from the beginning of the year to the end and that God will transform hardship into good, "for He brings forth something sweet out of the strong." As one of the fathers said: "In times of distress, we must flee to God and not flee from God."

(Verses 9-18): **And there he went into a cave, and spent the night in that place; and behold, the word of the Lord came to him, and He said to him, "What are you doing here, Elijah?" 10 So he said, "I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life." 11 Then He said, "Go out, and stand on the mountain before the Lord." And behold, the Lord passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces 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 So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice came to him, and said, "What are you doing here, Elijah?" 14 And he said, "I have been very zealous for the Lord God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life." 15 Then the Lord said to him: "Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria. 16 Also you shall anoint Jehu the son of Nimshi as king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place. 17 It shall be that whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill. 18 Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."**

In (verse 9) **a cave** = Some thought it was a well-known cave. Some said it was the one Moses entered [the cleft of the rock (Exodus 33: 22)]. **What are you doing here, Elijah?**= This is the loving God, as all of Elijah's punishment for his escape without a command from God, was this question!!

Rather, we see God providing for him through an angel, and he experiences God's power to revive his faith. Likewise, God is with every soul faithful to Him. He does not abandon her in her hardships but rather supports and strengthens her so that she does not faint on the way to Horeb, where she meets God. In fact, this happened with Christ; the Father sent angels to comfort Him and strengthen Him. The bitterness of a person's soul when he feels abandoned is extremely cruel. Elijah felt that everyone had abandoned him, that everyone was against him, and he was alone. God knows our feelings, sympathizes with us, and always makes us feel that even if everyone abandons us, He is with us, and His angels surround us. For Christ, the presence of angels was very important, and it meant, "Even if humans leave You, we are Your angels, Your creation. We will not leave You, but we love You." This touch is significant for every soul that feels lonely. Rather, God cared to give him a quiet retreat in a place with sweet memories to hear God's calm voice and feel His love. In (verse 10), **I alone am left** = in his despair, he did not notice that there were others. At least there were the hundred whom Obadiah had hidden, and even Obadiah himself. Let us be aware that those afflicted with despair only see what disturbs their thoughts. Rather, we are always being fought with this. The enemy of goodness always pushes us to the feeling of bitterness and abandonment, leading us to the abyss of despair. God, who is gentle in His feelings and love, we find that He does not answer to this point directly. Rather, we find God alluding to this at the end of His speech: "**Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal**" (verse 18). In (verse 10), **for the children of Israel have forsaken Your covenant** = which they took at Sinai. **a great and strong wind .. an earthquake .. a fire .. a still small voice** = the wind, the earthquake, and the fire are signs of God's presence. God is present now with Elijah, and these signs are signs of the trumpet of the angels announcing His presence and arrival, just as the music and trumpets precede the processions of kings. These are signs to bring reverence into Elijah's heart so he will be prepared to hear the voice of God. But these signs are for those who are far from God until their hearts shake with fear and trembling and they repent, as happened in Sinai with the people when they left Egypt. But is Elijah unrepentant, or is his heart hardened? Absolutely not, because he has a zealous, loving and faithful heart for God. Elijah's problem was that he was agitated and needed someone to calm him down. The reason for this agitation is that Elijah may have felt that God had abandoned him and left him in the hands of Jezebel to kill him. He was the great prophet who did everything God wanted. With these feelings, he could not listen to God's quiet voice. Elijah needed to calm down his outburst of protest against his mistaken belief that God had abandoned him. If the spirit of meekness and calm returned to him, he could listen to God's voice. This required calmness can only be achieved through confidence that God cannot abandon His men. So what did God do? 1) He left him alone to contemplate God's work over the years and His faithfulness to His people. 2) This wind, earthquake, and fire, because they are frightening, made Elijah stop thinking about himself and turn to God in his heart. 3) Here, God speaks in his calm voice, and Elijah hears him after he calms down. Christ appeared in His calm and gentleness to give peace to the earth, just as he spoke to Elijah in His calm voice. We will not hear God's voice in the midst of the world's noise and songs but rather in our room, prayer room, and a quiet session with God. Thus, God establishes His kingdom in us with His gentle voice. We hear it in our

solitude with Him. In (verse 13), **he wrapped his face** = as a sign of respect, as the Cherubim do, and a sign of holy fear (Exodus 3: 6). It is a sign of respect among Eastern peoples.

What are you doing here, Elijah? The question was asked again for reproach, but Elijah, in his outburst, rushed with the previous answer as if God was actually asking him: What brought you here... as if God did not know what had happened!! But God was reproaching Adam as he asked, "Where are you?" Have you eaten from the tree of which I commanded you that you should not eat?

Note that after everything that happened and God's preparation for Elijah, Elijah was still in his revolt, and from here, we understand the importance of everything God did to calm his revolt.

In (verse 15), **Go, return on your way** = This is the best treatment for God to return him to work and service. This is the best cure for despair (and this is what God did with Jonah and with Peter, "Tend my sheep").

anoint Hazael: There was a war between Ahab and Ben-Hadad. It is as if God allowed Ben-Hadad to fight Ahab as punishment for what he did to Elijah. Now, God appoints Hazael in Damascus to execute his judgments on Israel. Hazael was one of King Ben-Hadad's companions; he killed him and reigned in his place (2 Kings 8: 7-15). The anointing here means appointing Hazael to complete a specific task. As was said about Cyrus, the Lord's anointed (Isaiah 45: 1). He was a pagan Persian king who was not anointed by any of the Lord's prophets, but his mission assigned to him by the Lord was to return the people to Israel and build the temple (Ezra 1: 1-4). So, we understand the word anointing as assigning and dedicating someone to do a job.

anoint Jehu: Jehu's mission is to strike and execute Ahab's family... **And Elisha** = God will raise up a prophet to take over the work from Elijah, for God will not neglect or fall short in anything. **Elisha will kill** = Elisha does not kill with a sword like Hazael and Jehu, but rather, he has the sword of the Holy Spirit, and he wounds their consciences with the words of his mouth. Rather, what he says against them must and will happen, as if he killed the one whom he spoke against with death. The meaning of the words is that do not rush things, Elijah. Those you complain about will end at the hands of these people and not in your days. But there is always a time called the fullness of time.

In (verse 18), **Yet I have reserved** = for the Lord knows His own. Most likely, the number 7000 is a complete number because those who remained in their faith are numerically larger than that. The world, as it is full of evil people, is also full of righteous people.

and every mouth that has not kissed him: It was the custom of idol worshipers to kiss it. But this expression meant complete submission.

Even if the Bible does not explicitly mention Elijah's anointing of these three, Hazael, Jehu, and Elisha, this does not prevent that the meaning was that God appointed them to these positions, that is, he designated them to destroy the kingdom of evil, the kingdom of Ahab.

(Verses 19-21): **So he departed from there, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he was with the twelfth. Then Elijah passed by him and threw his mantle on him. 20 And he left the oxen and ran after Elijah, and said, "Please let me kiss my father and my mother, and then I will follow you." And he said to him, "Go back again, for what have I done to you?" 21 So Elisha turned back from him, and took a yoke of oxen and slaughtered them and boiled their flesh, using the oxen's equipment, and gave it to the people, and they ate. Then he arose and followed Elijah, and became his servant.**

twelve yoke of oxen before him: means a pair of cows coupled together to plow the land. Calling the bonded couple a yoke, they can plow an acre a day. Whoever had 12 acres of cows to plow would be rich, but Elisha left everything and followed Elijah. The custom was that the land owner worked with the workers, so Elisha was with the twelfth pair of cows = **and he was with the twelfth. and threw his mantle on him** = The mantle is a special cloak for the Prophet Elijah. The mantles of the prophets were made of hair, and the throwing of the mantle means that Elijah placed Elisha under his protection, and he will teach him, train him, mentor him, and disciple him and that Elisha will become his student and servant. Elisha was from the school of the prophets and understood what Elijah meant. He did not hesitate but bid farewell to his family. As a sign of his abandonment of everything, he slaughtered his oxen and boiled their flesh so that everyone would know that he had abandoned his previous life. **for what have I done to you?**= That is, I did not mind you showing your noble emotions, and I do not mind you going to bid them farewell. I did not incite you to be harsh with your family, for God is the one who called you to this work, and you are free to follow me or not.

If you want to follow me, do not be late with your parents, for God is the one who called you. Delay is the beginning of complacency.

Chapter 20

(Verses 1-12): **Now Ben-Hadad the king of Syria gathered all his forces together; thirty-two kings were with him, with horses and chariots. And he went up and besieged Samaria, and made war against it. 2 Then he sent messengers into the city to Ahab king of Israel, and said to him, "Thus says Ben-Hadad: 3 'Your silver and your gold are mine; your loveliest wives and children are mine.'" 4 And the king of Israel answered and said, "My lord, O king, just as you say, I and all that I have are yours." 5 Then the messengers came back and said, "Thus speaks Ben-Hadad, saying, 'Indeed I have sent to you, saying, "You shall deliver to me your silver and your gold, your wives and your children"; 6 but I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants. And it shall be, that whatever is pleasant in your eyes, they will put it in their hands and take it.'" 7 So the king of Israel called all the elders of the land, and said, "Notice, please, and see how this man seeks trouble, for he sent to me for my wives, my children, my silver, and my gold; and I did not deny him." 8 And all the elders and all the people said to him, "Do not listen or consent." 9 Therefore he said to the messengers of Ben-Hadad, "Tell my lord the king, 'All that you sent for to your servant the first time I will do, but this thing I cannot do.'" And the messengers departed and brought back word to him. 10 Then Ben-Hadad sent to him and said, "The gods do so to me, and more also, if enough dust is left of Samaria for a handful for each of the people who follow me." 11 So the king of Israel answered and said, "Tell him, 'Let not the one who puts on his armor boast like the one who takes it off.'" 12 And it happened when Ben-Hadad heard this message, as he and the kings were drinking at the command post, that he said to his servants, "Get ready." And they got ready to attack the city.**

There are many kings of Aram with the name Ben-Hadad. **thirty-two kings** = they are princes or elders under his leadership. **besieged Samaria** = for nothing but greed, and Ahab could not fight, so he fortified himself in the city, Samaria, which had impenetrable walls. **your loveliest wives** = This statement is extremely insulting. Ahab's response was **just as you say, I and all that I have are yours**. Perhaps he accepted the matter until he diverted Ben-Hadad's anger with his gentle response. **and they shall search your house**: This request is more difficult than the first. Benhadad's servants would enter, search, and take what they wanted, as perhaps he had hidden something. Ahab's submission in the first time caused this. As for the elders, they preferred death to surrender. The meaning of verse (10) is that he swears by his gods and asks them to do to him as he intended to do to the people of Samaria if they did not do as he said. He claimed that his soldiers could carry the city in their fists, and because of their number, they would also carry its dust. We notice what humiliation sin brings to man. The righteous David subjugated the Syrians, and now we see the Syrians humiliating Ahab, the worshiper of Baal.

Let not the one who puts on his armor boast like the one who takes it off: The meaning is that no one knows the future. Whoever puts on his armor and girdle to begin the war, and whoever takes it off i.e. finished the war and began to take off his fighting tools, the armor and girdle after returning home.

(Verses 13-21): **Suddenly a prophet approached Ahab king of Israel, saying, "Thus says the Lord: 'Have you seen all this great multitude? Behold, I will deliver it into your hand today, and you shall know that I am the Lord.'" 14 So Ahab said, "By whom?" And he said, "Thus says the Lord: 'By the young leaders of the provinces.'" Then he said, "Who will set the battle in order?" And he answered, "You." 15 Then he mustered the young leaders of the provinces, and there were two hundred and thirty-two; and after them he mustered all the people, all the children of Israel—seven thousand. 16 So they went out at noon. Meanwhile Ben-Hadad and the thirty-two kings helping him were getting drunk at the command post. 17 The young leaders of the provinces went out first. And Ben-Hadad sent out a patrol, and they told him, saying, "Men are coming out of Samaria!" 18 So he said, "If they have come out for peace, take them alive; and if they have come out for war, take them alive." 19 Then these young leaders of the provinces went out of the city with the army which followed them. 20 And each one killed his man; so the Syrians fled, and Israel pursued them; and Ben-Hadad the king of Syria escaped on a horse with the cavalry. 21 Then the king of Israel went out and attacked the horses and chariots, and killed the Syrians with a great slaughter.**

God has multiple means by which He calls Ahab to repent, from warnings to miracles, and now God allows this enemy. Out of His condescension and mercy, He sends a prophet to this evil king, and this deviant people. The prophet gives instructions to Ahab so that he can be victorious, and the goal is = **and you shall know that I am the Lord** (verse 13). When Ahab is victorious with this weak number over the thousands of Syrian army, he would understand the Lord's power to help them even if they were still faltering between their faith in the Lord and their faith in Baal after what Elijah did on the day he killed the prophets of Baal. God uses every means so that none of His people perish.

In (verse 14) **So Ahab said, "By whom?"** = Here, Ahab showed his faith and that he believed the words of the Prophet. **And he answered, "You."** = This is a test of faith for Ahab to advance in the war." In (verse 15) strangely, the army of Israel declined to 7000.

So they went out at noon: It was a sudden time when Ben-Hadad and his men were eating and drinking, and we notice that those who went out to war - 232 people who were **the young leaders of the provinces** = they were a small number and untrained, but God works with the little. In (verse 18), they **take them alive** =

(1) Let us humiliate them and kill them whenever we want

(2) We obtain information from them, and in (verse 20) **Ben-Hadad the king of Syria escaped on a horse** = not on a chariot, as befits a king. Ahab could have benefited from this victory and repented and remained the master in the region, but unfortunately, he continued in his misguidance. However, after God had exhausted all means, he struck the final strike, but in this way, He is justified in His judgments and prevailed when tried: " That You may be found just when You speak, And blameless when You judge." (Psalm 51).

(Verses 22-34): **And the prophet came to the king of Israel and said to him, "Go, strengthen yourself; take note, and see what you should do, for in the spring of the year the king of Syria will come up against you."** 23 Then the servants of the king of Syria said to him, "Their gods are gods of the hills. Therefore they were stronger than we; but if we fight against them in the plain, surely we will be stronger than they. 24 So do this thing: Dismiss the kings, each from his position, and put captains in their places; 25 and you shall muster an army like the army that you have lost, horse for horse and chariot for chariot. Then we will fight against them in the plain; surely we will be stronger than they." And he listened to their voice and did so. 26 So it was, in the spring of the year, that Ben-Hadad mustered the Syrians and went up to Aphek to fight against Israel. 27 And the children of Israel were mustered and given provisions, and they went against them. Now the children of Israel encamped before them like two little flocks of goats, while the Syrians filled the countryside. 28 Then a man of God came and spoke to the king of Israel, and said, "Thus says the Lord: 'Because the Syrians have said, "The Lord is God of the hills, but He is not God of the valleys," therefore I will deliver all this great multitude into your hand, and you shall know that I am the Lord.'" 29 And they encamped opposite each other for seven days. So it was that on the seventh day the battle was joined; and the children of Israel killed one hundred thousand foot soldiers of the Syrians in one day. 30 But the rest fled to Aphek, into the city; then a wall fell on twenty-seven thousand of the men who were left. And Ben-Hadad fled and went into the city, into an inner chamber. 31 Then his servants said to him, "Look now, we have heard that the kings of the house of Israel are merciful kings. Please, let us put sackcloth around our waists and ropes around our heads, and go out to the king of Israel; perhaps he will spare your life." 32 So they wore sackcloth around their waists and put ropes around their heads, and came to the king of Israel and said, "Your servant Ben-Hadad says, 'Please let me live.'" And he said, "Is he still alive? He is my brother." 33 Now the men were watching closely to see whether any sign of mercy would come from him; and they quickly grasped at this word and said, "Your brother Ben-Hadad." So he said, "Go, bring him." Then Ben-Hadad came out to him; and he had him come up into the chariot. 34 So Ben-Hadad said to him, "The cities which my father took from your father I will restore; and you may set up marketplaces for yourself in Damascus, as my father did in Samaria." Then Ahab said, "I will send you away with this treaty." So he made a treaty with him and sent him away.

The pagans thought that every region had its own god, and they had chariots and horses. They thought that YHWH, the God of Israel, was a god of mountains and unable to fight in the plains where there were chariots and horses.

In (verse 22) **Go, strengthen yourself** = that is, do not think you have been ultimately saved from the king of Aram, for he will come against you again. **in the spring of the year** = that is, at the next **spring**. In (verse 24), **Dismiss the kings** = because the leaders were more trained than the kings. In (verse 27) **and given provisions** = the word indicates that they moved far away from their homes. **two little flocks of goats** = few in number and weak in strength compared to the people of Aram. And in (verse 29) **for seven days** = Israel stood before the Syrians without war, for the Syrians probably remembered the previous defeat and hesitated in the war. The Israelites were also afraid because of their weak faith, as they compared their numbers and strength to the numbers and strength of the Syrians. In (verse 30),

then a wall fell, and they took shelter in the wall (Afiq Wall) inside the city. The wall collapsed, perhaps because of an earthquake or a hidden force. The important thing is that the hand of God appeared to support Israel. This is what prompted Ben-Hadad to flee **into an inner chamber** = in other translation, he went from a room to a room, meaning he was trapped inside a house and was taking refuge by fleeing between rooms. **ropes around our heads** = a declaration that they deserve to be hanged and an announcement to surrender to Ahab and let Ahab's soldiers tie them with these ropes. **He is my brother** = This is not mercy, for God has not said so, so why should he release him? Killing one person is better than killing a whole people, so Ben-Hadad was killed out of mercy for the entire people of Israel. This Ben-Hadad, whom Ahab released, did not keep his promise; rather, he returned and fought Israel after three years. **marketplaces for yourself in Damascus** = neighbourhoods or communities where Jews live, trade, and work. He returned to him the cities that they had taken from his father, Omri, before, all of this as an inducement to pardon him. In (verse 33) when Ahab said about Benhadad, "He is my brother," the men became optimistic and clung to hope and said, "**Your brother Ben-Hadad.**" They took advantage of a good word that Ahab had said, and they held on to it. **they quickly grasped**: In their words and sympathy for Ahab, they were as if they were urgent, striving with all diligence to search for a word indicating mercy, and they found it in Ahab's saying, "He is my brother."

(Verses 35-43): **Now a certain man of the sons of the prophets said to his neighbor by the word of the Lord, "Strike me, please." And the man refused to strike him. 36 Then he said to him, "Because you have not obeyed the voice of the Lord, surely, as soon as you depart from me, a lion shall kill you." And as soon as he left him, a lion found him and killed him. 37 And he found another man, and said, "Strike me, please." So the man struck him, inflicting a wound. 38 Then the prophet departed and waited for the king by the road, and disguised himself with a bandage over his eyes. 39 Now as the king passed by, he cried out to the king and said, "Your servant went out into the midst of the battle; and there, a man came over and brought a man to me, and said, 'Guard this man; if by any means he is missing, your life shall be for his life, or else you shall pay a talent of silver.' 40 While your servant was busy here and there, he was gone." Then the king of Israel said to him, "So shall your judgment be; you yourself have decided it." 41 And he hastened to take the bandage away from his eyes; and the king of Israel recognized him as one of the prophets. 42 Then he said to him, "Thus says the Lord: 'Because you have let slip out of your hand a man whom I appointed to utter destruction, therefore your life shall go for his life, and your people for his people.'" 43 So the king of Israel went to his house sullen and displeased, and came to Samaria.**

In (verse 35), **the sons of the prophets** = the students of the prophets. **said to his neighbor** = he is a prophet like him. **Because you have not obeyed** = he did not understand why he was hitting his colleague, but he had to obey the Lord's command. The symbolic actions that the prophets performed may not have been apprehended at the time, but they would understand them later, and what is essential is obedience, even if they do not understand.

In (verse 38), **and disguised himself** = because if the king had known he was a prophet, he would not have heard his words. He asked to be beaten so that he would appear before Ahab as a wounded soldier

returning from war. And in (verse 39), **a talent of silver** = a considerable amount, which equals 3000 shekels. Note that the price of the slave is 30 shekels, so the scale of the fine indicates the importance of the deposit, which indicates that he is referring to Ben-Hadad, but Ahab did not understand at the time. In (verse 41) **and the king of Israel recognized him as one of the prophets** = perhaps they had distinctive marks on their foreheads. Then, the story of the Prophet, who was preyed upon by a lion and lost his life because he refused to carry out the will of the Lord in striking the Prophet came to Ahab. This was another warning to him. If God allowed a lion to eat a righteous prophet because he disobeyed and refused to strike his fellow, then how much and what would be the punishment for Ahab who refused to strike Ben-Hadad. Ahab knew that he would inevitably be killed. We note that it is not the right of Ahab or the right of the prophet who was killed to think in themselves that they are more merciful than God. The killing of Ben-Hadad indicates the need to remove evil from our midst, as he is a blasphemer, an idolater, and a deceiver. There is an encouraging verse, which is verse 31. We write it as it is, then we modify some of its words to show its magnificence. **Look now, we have heard that the kings of the house of Israel are merciful kings. Please, let us put sackcloth around our waists and ropes around our heads, and go out to the king of Israel; perhaps he will spare your life.**

Look now, we have heard that the king of the house of Israel, YHWH, is a merciful king. Let us put sackcloth around our waists, humble ourselves, offer repentance and declare that we deserve the punishment so we will live.

Note that when Ahab was victorious, he did not offer a sacrifice to God, thank God, or give acknowledgement to God.

Chapter 21

(Verses 1-16): **And it came to pass after these things that Naboth the Jezreelite had a vineyard which was in Jezreel, next to the palace of Ahab king of Samaria. 2 So Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a vegetable garden, because it is near, next to my house; and for it I will give you a vineyard better than it. Or, if it seems good to you, I will give you its worth in money." 3 But Naboth said to Ahab, "The Lord forbid that I should give the inheritance of my fathers to you!" 4 So Ahab went into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and would eat no food. 5 But Jezebel his wife came to him, and said to him, "Why is your spirit so sullen that you eat no food?" 6 He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you another vineyard for it.' And he answered, 'I will not give you my vineyard.'" 7 Then Jezebel his wife said to him, "You now exercise authority over Israel! Arise, eat food, and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite." 8 And she wrote letters in Ahab's name, sealed them with his seal, and sent the letters to the elders and the nobles who were dwelling in the city with Naboth. 9 She wrote in the letters, saying, Proclaim a fast, and seat Naboth with high honor among the people; 10 and seat two men, scoundrels, before him to bear witness against him, saying, "You have blasphemed God and the king." Then take him out, and stone him, that he may die. 11 So the men of his city, the elders and nobles who were inhabitants of his city, did as Jezebel had sent to them, as it was written in the letters which she had sent to them. 12 They proclaimed a fast, and seated Naboth with high honor among the people. 13 And two men, scoundrels, came in and sat before him; and the scoundrels witnessed against him, against Naboth, in the presence of the people, saying, "Naboth has blasphemed God and the king!" Then they took him outside the city and stoned him with stones, so that he died. 14 Then they sent to Jezebel, saying, "Naboth has been stoned and is dead." 15 And it came to pass, when Jezebel heard that Naboth had been stoned and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead." 16 So it was, when Ahab heard that Naboth was dead, that Ahab got up and went down to take possession of the vineyard of Naboth the Jezreelite.**

In (verse 1), **after these things** = the war with Syria. **Jezreel** = It is a city in the Jezreel plain, 32 km from Samaria. It had a palace for the king, and it was a beautiful city. Ahab was fond of building (1 Kings 22: 39). In (verse 3) **The Lord forbid** = evidence of the existence of a people who still fear the Lord, keep the law, and do not neglect inheritance in implementation of the law (Leviticus 25: 27, 28; Numbers 36: 7).

Perhaps Naboth considered Ahab a pagan because he abandoned the worship of the Lord. Naboth was among the 7,000 knees that did not bow to Baal. We note that the land in Israel refers to our share in heaven. Whoever refuses to give up his share on earth, God's land of Canaan, refers to every believer who rejects every temptation as a price for the heavenly Jerusalem or his share in the heavenly Canaan. Naboth refused silver (the money and glory of the world) and generosity (generosity refers to worldly joys) (verse 2) in exchange for his land. We must reject any money, glory, or worldly lust and adhere to

the commandments, as Naboth did, to not lose our share in heavenly Canaan. In (verse 4), **sullen and displeased ... and turned away his face, and would eat no food**: Ahab's childish personality and his wife's dominance over him appear here. He did not think of usurping Naboth's field, but Jezebel was the mastermind. We notice that the feeling of dissatisfaction is an internal problem. Despite all his palaces, gardens, and everything he owns, Ahab finds himself sad and dissatisfied. As for Paul in his prison, we see him in joy and peace. The feeling of dissatisfaction stems from desires for the glory of this world. The one who truly rejoices is the one who does not desire anything from this world, and the one who has Christ in him is as if he has everything. Whoever does not have Christ in him, it is as if he possessed nothing, even if he possessed the whole world (2 Corinthians 6: 10). See how trivial the glories of this world are. Naboth may have been happy because he was a neighbour to the king, and he may have been proud of it, but this neighbour was the cause of his death. Thus, we rejoice in worldly things that may be the cause of our destruction. True joy does not come from external causes, but rather from being filled with the Holy Spirit within.

In (verse 8) **sealed them with his seal** = the king handed her his ring so that she could do whatever she wanted. Ahab left everything to Jezebel, as he was afraid to make a decision. But he is pleased with what she implemented. With this ring, she probably ordered to kill the prophets and Naboth. Jezebel's plan was as follows:

seat Naboth with high honor among the people = so that it would appear before the people that they honour him so that the people would no longer suspect a conspiracy against him. Especially since Naboth was probably loved by the people and had a revered position among them. In addition, the presence of Naboth in the position of judgement among the elders, and even at the head, makes him condemned first if it turns out he is guilty. **Proclaim a fast** = they will fast if there is a calamity as an announcement of God's wrath. They called for fasting among the people and said that God is angry and His woes will be poured upon us. We must know the reason for this calamity and God's wrath (as the sailors did with Jonah). Fasting is to remove God's wrath and to know the reason for God's wrath. They sit fasting while Naboth is not fasting, as he does not know, and they reveal to the people that he is not concerned with God's wrath. During the discussion, two false witnesses testify that Naboth blasphemed God and the king. The elders say, "Now we know the reason for God's wrath," and they issue a sentence to stone Naboth. Because he blasphemed the king, this gave the king the right to confiscate Naboth's field. They killed Naboth. Then afterwards, they killed his children so that he would have no heir (2 Kings 9: 26).

Arise, take possession = Ahab did not ask how... He was happy with the inheritance... and that was enough for him.

(Verses 17-29): **Then the word of the Lord came to Elijah the Tishbite, saying, 18 "Arise, go down to meet Ahab king of Israel, who lives in Samaria. There he is, in the vineyard of Naboth, where he has gone down to take possession of it. 19 You shall speak to him, saying, 'Thus says the Lord: "Have you murdered and also taken possession?"' And you shall speak to him, saying, 'Thus says the Lord: "In the**

place where dogs licked the blood of Naboth, dogs shall lick your blood, even yours.'" 20 So Ahab said to Elijah, "Have you found me, O my enemy?" And he answered, "I have found you, because you have sold yourself to do evil in the sight of the Lord: 21 'Behold, I will bring calamity on you. I will take away your posterity, and will cut off from Ahab every male in Israel, both bond and free. 22 I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked Me to anger, and made Israel sin.' 23 And concerning Jezebel the Lord also spoke, saying, 'The dogs shall eat Jezebel by the wall of Jezreel.' 24 The dogs shall eat whoever belongs to Ahab and dies in the city, and the birds of the air shall eat whoever dies in the field." 25 But there was no one like Ahab who sold himself to do wickedness in the sight of the Lord, because Jezebel his wife stirred him up. 26 And he behaved very abominably in following idols, according to all that the Amorites had done, whom the Lord had cast out before the children of Israel. 27 So it was, when Ahab heard those words, that he tore his clothes and put sackcloth on his body, and fasted and lay in sackcloth, and went about mourning. 28 And the word of the Lord came to Elijah the Tishbite, saying, 29 "See how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the calamity in his days. In the days of his son I will bring the calamity on his house."

In the matter of Ben-Hadad, God sends unknown prophets to Ahab, but in the matter of Naboth, he sends Elijah, the great prophet!! God cares more about the oppression of the poor than about victories in wars. We note that Elijah went to him in Jezreel because he was there = **There he is, in the vineyard of Naboth** = So why did God say "**who lives in Samaria**" because his palace is in Samaria and it is the capital of his kingdom. It is as if God does not want to say the king of Israel and Israel is His people, and this king does not deserve to be king over His people.

Have you murdered and also taken possession?: It is his responsibility, as he agreed to what Jezebel did and did not ask how he would take possession. **dogs shall lick your blood** = Jehu killed Ahab's son (2 Kings 9: 24-26), and in (1 Kings 22: 38), Ahab's chariot was washed at a pool in Samaria, and the dogs licked up his blood according to the word of the Lord. The prophecy was fulfilled regarding Ahab in terms of the dogs licking his blood and regarding his son in terms of the place. There is an opinion that the Pool of Samaria is a pool called "Samaria," but it is located in Jezreel, where Naboth was killed, so the prophecy may have been fulfilled even in that place. Note what Ahab said to Elijah, "**Have you found me, O my enemy?**" = Whoever follows the path of evil, the men of God become his enemies, and he becomes intolerant of the word of God. (This is how the thief sees the police officers as his enemies.) Perhaps his conscience suddenly awakened because we see **he tore his clothes** = God is amazing in His mercy. Just as God sees evils and they make Him very sad, He rejoices greatly in repentance. We see God rejoicing in Ahab's repentance, but it seems his repentance was just fear and not true repentance. The evidence for this is that, for example, he did not leave the vineyard to Naboth's heirs, nor did he abandon the worship of Baal. We notice that Ahab's punishment is just as he killed Naboth and his sons; he was also killed together with his sons. The one who killed his children was Jehu, one of his leaders, who probably accompanied him when he received Naboth's vineyard (2 Kings 9: 25). Let us note that the insults directed at the body (the dogs licking his blood) are an indication of the torment that the soul will face after that.

Chapter 22

(Verses 1-12): **Now three years passed without war between Syria and Israel. 2 Then it came to pass, in the third year, that Jehoshaphat the king of Judah went down to visit the king of Israel. 3 And the king of Israel said to his servants, "Do you know that Ramoth in Gilead is ours, but we hesitate to take it out of the hand of the king of Syria?" 4 So he said to Jehoshaphat, "Will you go with me to fight at Ramoth Gilead?" Jehoshaphat said to the king of Israel, "I am as you are, my people as your people, my horses as your horses." 5 Also Jehoshaphat said to the king of Israel, "Please inquire for the word of the Lord today." 6 Then the king of Israel gathered the prophets together, about four hundred men, and said to them, "Shall I go against Ramoth Gilead to fight, or shall I refrain?" So they said, "Go up, for the Lord will deliver it into the hand of the king." 7 And Jehoshaphat said, "Is there not still a prophet of the Lord here, that we may inquire of Him?" 8 So the king of Israel said to Jehoshaphat, "There is still one man, Micaiah the son of Imlah, by whom we may inquire of the Lord; but I hate him, because he does not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the king say such things!" 9 Then the king of Israel called an officer and said, "Bring Micaiah the son of Imlah quickly!" 10 The king of Israel and Jehoshaphat the king of Judah, having put on their robes, sat each on his throne, at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them. 11 Now Zedekiah the son of Chenaanah had made horns of iron for himself; and he said, "Thus says the Lord: 'With these you shall gore the Syrians until they are destroyed.'" 12 And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper, for the Lord will deliver it into the king's hand."**

This chapter came three years after the previous chapter, meaning that Ahab enjoyed peace for three years due to his repentance before God but returned to his evil afterwards.

Ramoth in Gilead is one of the cities that Ben-Hadad promised to return to the king of Israel, but he did not. **three years passed without war** = after the war mentioned in chapter 20. **Jehoshaphat the king of Judah went down** = Jerusalem was a thousand feet higher than Samaria. But the word means more; that Jerusalem is higher spiritually than Samaria. It is, therefore, a spiritual descent for Jehoshaphat, the righteous king. Here, we find the first peaceful meeting between the king of Israel and the king of Judah. Jehoshaphat had taken Athaliah, the daughter of Ahab, as a wife to his son Jehoram before that (2 Chronicles 18: 12).

Here, we find Ahab tempting Jehoshaphat to fight with him (2 Chronicles 18: 1, 2). Perhaps Jehoshaphat agreed to fight the Syrians due to pressure or because he was also afraid of the Syrians. If the Syrians defeated Israel, then they would be on the borders of Judah. Ramoth in Gilead was in the tribe of Gad, and the Syrians took it, and Ahab intended to recover it. We note that Jehoshaphat made a mistake when he asked the Lord after he had decided to go to war, and for this, the prophet Jehu rebuked him (2 Chronicles 19: 1-3). But Jehoshaphat, as a religious king, noticed that the prophets of Ahab did not mention the name of the Lord in their words, so he doubted them. They said that **the Lord will deliver it into the hand of the king** = and this is not the style of the prophets that Jehoshaphat knew. He felt they were false prophets, so he asked about a true prophet. In (verse 8), **Let not the king say such things!** =

Jehoshaphat disagreed with him about his hatred for the men of the Lord, but unfortunately, Jehoshaphat was satisfied with this saying and did not implement what he said afterwards. But this is the result of evil friendships, so we find a person walking in the procession of evil people without thinking. Jehoshaphat, as a religious man, knows the influence of the true prophets on his soul because, through their words, they give him peace and comfort. However, all of Ahab's prophets failed to provide him with this comfort, so he looked for someone to give him this peace.

In (verse 6) the **four hundred men** were perhaps the priests and prophets of Asherah whom Jezebel hid on the day of Carmel (the day Elijah killed the prophets of Baal).

horns of iron = a reference to the two kings, Ahab and Jehoshaphat.

(Verses 13-28): **Then the messenger who had gone to call Micaiah spoke to him, saying, "Now listen, the words of the prophets with one accord encourage the king. Please, let your word be like the word of one of them, and speak encouragement." 14 And Micaiah said, "As the Lord lives, whatever the Lord says to me, that I will speak." 15 Then he came to the king; and the king said to him, "Micaiah, shall we go to war against Ramoth Gilead, or shall we refrain?" And he answered him, "Go and prosper, for the Lord will deliver it into the hand of the king!" 16 So the king said to him, "How many times shall I make you swear that you tell me nothing but the truth in the name of the Lord?" 17 Then he said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the Lord said, 'These have no master. Let each return to his house in peace.'" 18 And the king of Israel said to Jehoshaphat, "Did I not tell you he would not prophesy good concerning me, but evil?" 19 Then Micaiah said, "Therefore hear the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing by, on His right hand and on His left. 20 And the Lord said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. 21 Then a spirit came forward and stood before the Lord, and said, 'I will persuade him.' 22 The Lord said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the Lord said, 'You shall persuade him, and also prevail. Go out and do so.' 23 Therefore look! The Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has declared disaster against you." 24 Now Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, "Which way did the spirit from the Lord go from me to speak to you?" 25 And Micaiah said, "Indeed, you shall see on that day when you go into an inner chamber to hide!" 26 So the king of Israel said, "Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son; 27 and say, 'Thus says the king: "Put this fellow in prison, and feed him with bread of affliction and water of affliction, until I come in peace."' 28 But Micaiah said, "If you ever return in peace, the Lord has not spoken by me." And he said, "Take heed, all you people!"**

According to the Jewish tradition, Micaiah was the one who warned him that he would die because he left Ben-Hadad; that is, he was the one who wore a bandage and disguised himself before him (1 Kings 20: 35-43). The Jewish tradition continues that Ahab became angry with him and imprisoned him for three years until this moment. When Jehoshaphat asked for him, he sent Ahab to bring him from his

prison, which explains how they found him quickly. After he answered Ahab with an answer that he did not like, he returned him to his prison = **Take Micaiah, and return him to Amon the governor of the city.**

In (verse 15), we find Micaiah's response containing some sarcasm towards Ahab, as he spoke as Ahab's messenger commanded him (verse 12, 13), and the king noticed this and said in (verse 16) **How many times shall I make you swear that you tell me nothing but the truth in the name of the Lord?** = So they have met many times before. In (verse 17), **that have no shepherd** = a reference to killing the king and scattering his army. Here, we find the prophecy very accurate as he did not see the army of Israel being slaughtered, for this did not happen. Rather, he only saw the death of Ahab. In (verse 18) **Did I not tell you** = Ahab said this to show Jehoshaphat that Micaiah is biased in his prophecy and does not speak the truth. Beginning from verses 19-23, Micaiah talks about his vision. He saw God sitting on His throne. And whoever sees God on His throne, does he care about two earthly kings on their earthly thrones? Whoever sees God will care to please Him, not to please kings who will die sooner or later. Rather, he is standing before God, seated on His throne, with His angels around Him, serving Him and carrying out His will, and the angels are on His right and left. The forces of evil only move except with His permission, and although He does not approve of their evil, He allows them to take some actions to discipline His people and implement His purposes. **'Who will persuade Ahab?** God does not deceive anyone, but he deserves punishment for his misguidance. He refuses to listen to the words of God and God's prophets but rather listens to false prophets. God gave him according to his own heart's desire (Psalm 20: 4), so He allowed a deceiving spirit (Satan) to lead him astray. Ahab wanted this and wanted to hear these words. When he heard the voice of the Lord, he rejected Him, so God left him to his heart. **Then a spirit came forward** = that is the spirit of falsehood. As long as he speaks false words, he is the liar Satan (John 8: 44).

an inner chamber = Perhaps this happened and Jezebel or the soldiers of the defeated army who returned chased him after discovering his lie. In (verse 27), **bread of affliction and water of affliction**, i.e. a little bread and a little water. In (verse 28), **Take heed, all you people!** = Bear witness that I warned him and he refused.

(Verses 29-40): **So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead. 30 And the king of Israel said to Jehoshaphat, "I will disguise myself and go into battle; but you put on your robes." So the king of Israel disguised himself and went into battle. 31 Now the king of Syria had commanded the thirty-two captains of his chariots, saying, "Fight with no one small or great, but only with the king of Israel." 32 So it was, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel!" Therefore they turned aside to fight against him, and Jehoshaphat cried out. 33 And it happened, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. 34 Now a certain man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded." 35 The battle increased that day; and the king was propped up in his chariot, facing the Syrians, and died at evening. The blood ran out from the wound**

onto the floor of the chariot. 36 Then, as the sun was going down, a shout went throughout the army, 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 Then someone washed the chariot at a pool in Samaria, and the dogs licked up his blood while the harlots bathed, according to the word of the Lord which He had spoken. 39 Now the rest of the acts of Ahab, and all that he did, the ivory house which he built and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? 40 So Ahab rested with his fathers. Then Ahaziah his son reigned in his place.

A man unintentionally drew his bow and struck the king of Israel between the shield joints. He said to the driver of his chariot, "**Turn around and take me out of the battle, for I am wounded.**" The fighting intensified that day, and the king was stopped in his chariot facing Syria, he died in the evening, and the blood from the wound ran into the floor of the chariot. The shout crossed as the sun was going down, saying, "**Every man to his city, and every man to his own country!**" So, the king died, and he was brought to Samaria. They buried the king in Samaria, and the chariot was washed in the pool of Samaria, and the dogs licked up his blood and washed his armour, according to the word of the Lord which he had spoken.

Now the rest of the acts of Ahab, and all that he did, the ivory house which he built and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? 40 So Ahab rested with his fathers. Then Ahaziah his son reigned in his place.

In (verse 29) it was a strange mistake on the part of Jehoshaphat to go to war after what he heard from Micaiah, but perhaps the reasons for that are:

1. A compliment to Ahab, his son's father-in-law.
2. His previous promise that he made to Ahab.
3. Perhaps he actually doubted Micaiah's sincerity when he saw Ahab's intense hatred for him.

In (verse 30), **I will disguise myself and go into battle; but you put on your robes** = this is a straightforward trick from Ahab to Jehoshaphat so that the Syrian soldiers do not discover Ahab's presence, as he is not wearing his royal clothes. However, it puts Jehoshaphat's life in danger because Jehoshaphat's clothes show he is a leader, while Ahab is dressed like an ordinary soldier. Ahab knows that the king of Aram targets him, so he deceives Jehoshaphat, but will he deceive God, who issued an order through Micah's mouth that Ahab should die? Perhaps Ahab thought that his death would mean the defeat of the entire army, so he disguised himself, but why did he not think about the life of Jehoshaphat? Then it is a deception and it is strange for Jehoshaphat to be deceived by it. However, friendship with evil people makes a wise person lose his wisdom. **Jehoshaphat cried out:** He either cried out to the Lord or to gather his army around him, and the Lord helped him. The Arameans fled because they were searching for the king of Israel (2 Chronicles 18: 31). **between the joints of his armor** = between the breastplate and the armor of the legs, that is, in his stomach. In (verse 35), **and the king was propped up in his chariot** = he asked to leave, but the army refused so that the whole army would not be dispersed if they knew that their king had died, so they stopped him in his chariot until the

evening until he died. In (verse 36), **Every man to his city, and every man to his own country!** = Micaiah's prophecy was fulfilled, and the army was dispersed as it became without a shepherd. Perhaps Ahab's deception of Jehoshaphat and his disguise was because that deep down, he knew that Micaiah was truthful and his prophecy would be fulfilled. Still, because his eyes were dim, he imagined he would be saved if he disguised himself, but would he be saved from God? Ahab should have died in the war, not become a prisoner, so the king of Aram might have released him alive in return for the favor, and this is not consistent with God's decision. He died by a stray arrow that he did not intend, but it was in the hand of God, meaning that the arrow was in the hand of God. In verses 37 and 38, **according to the word of the Lord which He had spoken** = Compare with (1 Kings 21: 19). The dogs licked the blood of Naboth in Jezreel, and the blood of Ahab spilled in the pool of Samaria. There are two possibilities: -

1. That the prophecy was fulfilled literally, and the pool of Samaria is a pool outside Jezreel that was used by prostitutes and then entered the king's possessions. The king named it the Pool of Samaria, after his capital. There, Naboth was stoned, and there they washed Ahab's chariot when they returned with his body before they entered Samaria so that the chariot with the king's body would enter, clean, in front of the people standing to receive the body of their king before the funeral. This story or this perception is according to the Jewish tradition, which is more likely. **while the harlots bathed** = This saying indicates the desecration of the blood of the king who introduced pagan worship that included adultery into his country.
2. That the prophecy was fulfilled morally and that the dogs licked the blood of Ahab in a place outside the city of Samaria in a pool called Samaria, just as the dogs licked the blood of Naboth outside the city of Jezreel. In (verse 39), **the ivory house** = not all of it is made of ivory; rather, it is studded and decorated with ivory.

(Verses 41-53): **Jehoshaphat the son of Asa had become king over Judah in the fourth year of Ahab king of Israel. 42 Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi. 43 And he walked in all the ways of his father Asa. He did not turn aside from them, doing what was right in the eyes of the Lord. Nevertheless the high places were not taken away, for the people offered sacrifices and burned incense on the high places. 44 Also Jehoshaphat made peace with the king of Israel. 45 Now the rest of the acts of Jehoshaphat, the might that he showed, and how he made war, are they not written in the book of the chronicles of the kings of Judah? 46 And the rest of the perverted persons, who remained in the days of his father Asa, he banished from the land. 47 There was then no king in Edom, only a deputy of the king. 48 Jehoshaphat made merchant ships to go to Ophir for gold; but they never sailed, for the ships were wrecked at Ezion Geber. 49 Then Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat would not. 50 And Jehoshaphat rested with his fathers, and was buried with his fathers in the City of David his father. Then Jehoram his son reigned in his place. 51 Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. 52 He did evil in the sight of the Lord, and walked in the way of his father and in the way of his mother**

and in the way of Jeroboam the son of Nebat, who had made Israel sin; 53 for he served Baal and worshiped him, and provoked the Lord God of Israel to anger, according to all that his father had done.

We always notice the king's mother's name being mentioned because they had authority and respect. **the high places were not taken away** = because the people were accustomed to them. In (verse 44), **Also Jehoshaphat made peace with the king of Israel** However, this peace and this marriage between them had many problems:

1. The failed war against Syria and Jehoshaphat subject to death.
2. The house of Ahab (represented by his daughter Athaliah) took over the throne of Judah (the importance of choosing a wife).
3. Athaliah introduced the worship of Baal into Judah.
4. The house of Ahab gained authority over Jehoram, the son of Jehoshaphat (2 Chronicles 21: 6 + 22: 3, 12).
5. He broke the ships of Judah

Verse 47: **There was then no king in Edom, only a deputy of the king** = This is an explanation of what will follow on the subject of ships in verse (48). The road to **Ezion Geber** passes through the middle of Edom. If there was a king over Edom, Judah would not have been able to pass through it. But they passed by because there was a representative from Judah over Edom. As for the story of the ships, it is as follows:

There were two ship missions, and in the first mission, Ahaziah's men participated with Jehoshaphat's men and the ships were broken, so Jehoshaphat built others. When Ahaziah asked for his men to participate in the second mission or the second voyage, Jehoshaphat refused, as he had learned the lesson from the first voyage, in which ships were probably broken due to a severe storm where Jehoshaphat saw in it the wrath of God. Now, Jehoshaphat knew that association with evil people was harmful in everything: marriage, war, and commerce. We notice the prosperity of Judah at the time of righteous kings such as Jehoshaphat and Asa, his father. See 2 Chronicles 20: 35-37 to see that a prophet taught Jehoshaphat the lesson that blessing does not come in work if evil people participate in it. In verse 52, **the way of his father and in the way of his mother** = the worship of Baal. **the way of Jeroboam, the son of Nebat** = the worship of the calves.