

2 Kings 1:1 2 KINGS CHAPTER 1

Moab rebelleth against Israel, 2Ki_1:1. Ahaziah being sick sendeth to Baal-zebul; Elijah foretelleth his death, 2Ki_1:2-4. Ahaziah hearing it, sendeth twice captains of fifty, to bring Elijah to him; upon whom he bringeth fire from heaven, 2Ki_1:5-12. The third captain entreateth Elijah; who, encouraged by an angel, goeth and telleth the king of his death, 2Ki_1:13-16. Jehoram succeedeth him, 2Ki_1:17,18.

Moab; which had been subdued by David, 2Sa_8:2, as Edom was; and upon the division of this kingdom into two Moab was adjoined to that of Israel, and Edom to that of Judah, each to that kingdom upon which it bordered. And when the kingdoms of Israel and Judah were weak and forsaken by God, they took that opportunity to revolt from them; Moab here, and Edom a little after it.

2 Kings 1:2

In his upper chamber; in which the lattice might be left to convey light into the lower room; which if it now seem to be absurd in a king's palace, we must not think it was so then, when the world was not arrived to that height of curiosity and art in which now it is. But the words may be, and are by some, rendered, *through the battlements* (or *through the lattice in the battlements*) of *the roof of the house* ; where being first walking, after the manner, and then standing and looking through, and leaning upon this lattice, which was grown infirm, it broke, and he fell into the court or garden belonging to the house.

Baal-zebul; properly, the *god of flies* ; an idol so called, because it was falsely supposed to deliver those people from flies, which were both vexatious and hurtful to them; as Jupiter and Hercules were called by a like name among the Grecians for thee same reason. And it is evident, both from sacred and profane histories, that the idol gods, being consulted by the heathens, did sometimes through God's permission and just judgment give them answers, though they were generally observed, even by the heathens themselves to be dark and doubtful.

2 Kings 1:3

Is it not because there is not a God in Israel? Dost thou not by this action cast contempt upon the God of Israel, as if he were either ignorant of the event of thy disease, or un-able to give thee any relief, and as if Baal-zebub had more skill and power than he?

2 Kings 1:4

Now therefore; for this was a very heinous crime, to deny the perfections of God, and to transfer them to an idol. See Lev_19:31 **20:6,27 Deu 18:10.**

Elijah departed; the messengers not daring to apprehend him, as suspecting him to be more than man, because he knew the secret message which the king delivered to them in his bedchamber.

2 Kings 1:5

Before you have been at Ekron; which he easily knew by their quick return.

2 Kings 1:6

No text from Poole on this verse.

2 Kings 1:7

No text from Poole on this verse.

2 Kings 1:8

An hairy man; either,

1. As to his body; the hair of his head and beard being through neglect grown long, and spread over much of his time. Or rather,

2. As to his outward garment, which was rough and hairy, such as were sometimes worn by eminent persons in Greece in ancient times, and were the proper habit of the prophets. See Isa_20:2 Zec_13:4 Mat_3:4 Heb_11:37.

With a girdle of leather about his loins; as John the Baptist also had, Mat_3:4, that by his very outward habit he might represent Elias, in whose spirit and power he came.

2 Kings 1:9

Thou man of God; so he calls him in way of scorn and contempt: q.d. Thou that vauntest as if thou wast more than a mere man.

The king hath said, Come down; the king commands thee to come to him; which if thou refuseth, I am here to carry thee to him by force.

2 Kings 1:10

Elijah's desire did not proceed from a carnal and malicious passion; but from a pure zeal to vindicate God's name and honour, which was so horribly abused; and from the motion of God's Spirit, as is evident from God's miraculous answer to his desire. And therefore Christ doth not condemn this fact of Elias, but only reproves his disciples for their perverse imitation of it from another spirit and principle, and in a more unseasonable time, Luk_9:54,**55**.

2 Kings 1:11

Wherein he discovers more petulancy and impudence than the former, and shows how little he was moved or affrighted by the former example.

2 Kings 1:12

No text from Poole on this verse.

2 Kings 1:13

Fell on his knees, and besought him; expressing both reverence to his person, and a belief of his power, and a dread of God's judgments.

2 Kings 1:14

No text from Poole on this verse.

2 Kings 1:15

Not fearing the rage of the king, nor of Jezebel, nor of all their forces; wherein he gives an eminent example of his faith and obedience; and withal, of his growth in grace since that time that he fled for fear of Jezebel, 1Ki_19:3.

2 Kings 1:16

And he said unto him; to his very face. Nor durst the king lay hands upon him, being daunted with the prophet's presence, and great courage, and confidence; and affrighted by the late dreadful evidence of his power with God and over men: and withal, struck with a Divine and extraordinary terror.

2 Kings 1:17

Jehoram; Ahaziah's brother, 2Ki_3:1, for he had no son to succeed him, as it here follows.

In the second year of Jehoram the son of Jehoshaphat: other passages of Scripture seem to clash with this, as that Ahaziah, who reigned but two years, began his reign in *Jehoshaphat's seventeenth year*, 1Ki_22:51; and therefore this Jehoram must begin his reign in Jehoshaphat's nineteenth year; and therefore before the reign of Jehoram, Jehoshaphat's son; and that *Jehoram the son of Jehoshaphat began to reign in the fifth year of Joram, Ahab's son*, 2Ki_8:16.

Ans. These difficulties are easily resolved by this consideration, that it was a usual practice among kings in former ages, to make their sons sometimes their viceroys and deputies in the administration of the kingdom; and sometimes formally kings in conjunction with themselves, and whilst they lived; whereof there are instances, both in profane history, among the Persians, Greeks, and Romans, and in the sacred Scripture, as in David, 1Ch_23:1 **29:22**, in Uzziah, 2Ch_26:21, and (to come close to the point) in Jehoshaphat, 2Ki_8:16; who in his seventeenth year, when he went to Ahab, and with him to Ramoth-gilead, appointed his son Jehoram his viceroy, and (in case of his death) his successor. In the second year from that time, when Jehoram was thus made vice-king in his father's stead and absence, this Jehoram, Ahab's son, began to reign; and *in the fifth year of the reign of this Joram, son of Ahab*, which was about the twenty-fourth year of Jehoshaphat's reign,

Jehoram the son of Jehoshaphat was formally made *king of Judah*, together with his father; or whilst *Jehoshaphat* lived, and was *king of Judah* also. And so all the places agree. To which some add, that this verse, or this part of it, wherein the difficulty consists, is wanting in some ancient copies, and is omitted by the LXX. interpreters; which is far more prudent and pious to grant, than upon such chronological difficulties to question the truth and divinity of the Holy Scriptures.

2 Kings 1:18

No text from Poole on this verse.

2 Kings 2:1 2 KINGS CHAPTER 2

Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 2Ki_2:1-8; and granting Elisha his request on condition, is taken up by a fiery chariot into heaven, 2Ki_2:9-11. Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor, 2Ki_2:12-18. He with salt healeth the waters at Jericho, 2Ki_2:19-22. Children mock him; he curseth them, and they are devoured by two bears, 2Ki_21:23-25.

No text from Poole on this verse.

2 Kings 2:2

Elijah said unto Elisha: this he desires, either,

1. That he, being left alone, might better prepare himself for his great change. Or,
2. Out of his humility and modesty; he desired no witnesses of his glorious removal, and no fame and glory from it. Or,
3. Out of indulgence to Elisha, that he might not be overwhelmed with grief at so sad a sight. Or,
4. That he might try his love, and whet his desire to accompany him; it being highly convenient for God's honour, and the church's good, (which Elijah sought above all things,) that there should be witnesses of so glorious a translation.

The Lord hath sent me to Beth-el; which was truth, but not the whole truth; for he was to go a far longer journey. But he was first to go to Beth-el, as also to Jericho, to the schools of the prophets there, that he might comfort and strengthen their hearts in God's work, and give them his last and dying counsels.

2 Kings 2:3

The Lord will take away thy master: this was revealed to some of the sons of the prophets, and by them to the whole college.

From thy head, Heb. *from above thy head* ; which phrase may respect, either,

1. The manner of sitting in schools, where the scholar sat at his master's feet, Deu_33:3 Act_22:3. Or,

2. The manner of Elijah's translation, which was to be by a power sent from heaven, to take him up thither.

Hold ye your peace; do not aggravate my grief, nor divert me with any unseasonable discourses; that I may digest my sorrow, and prepare myself for so great a stroke, and diligently attend all my master's steps, lest he be snatched away from me whilst I am talking with you; and that I may beg and obtain some great blessing from him before his departure.

2 Kings 2:4

No text from Poole on this verse.

2 Kings 2:5

No text from Poole on this verse.

2 Kings 2:6

No text from Poole on this verse.

2 Kings 2:7

Stood to view; to observe this great event, Elijah's translation to heaven, which they expected every moment, now when he had taken his last farewell of all the prophets; and whereof they desired to be spectators, not so much to satisfy their own curiosity, as that they might be witnesses of it to others.

2 Kings 2:8

No text from Poole on this verse.

2 Kings 2:9

Either,

1. Double to what is in thee; which it seems not probable that he had confidence either to ask, or to expect. Or rather,

2. Double to what the rest of the sons of the prophets may receive at thy request upon this occasion. He alludes to the double portion of the firstborn, Deu_21:17. But though Elisha desired no more, yet God gave him more than he desired or expected; and he seems to have had a greater portion of the prophetic and miraculous gifts of God's Spirit than Elijah had.

2 Kings 2:10

A hard thing, i. e. a rare and singular blessing, which I cannot promise thee, which only God can give; and he gives it only when and to whom he pleaseth.

If not, it shall not be so: this sign he proposed not without the instinct and direction of God's Spirit, that hereby he might engage him more earnestly to wait, and more fervently to pray, for this mercy.

2 Kings 2:11

A chariot of fire, and horses of fire; a bright cloud formed into such a likeness, managed by holy and blessed angels sent from heaven to conduct him thither.

Into heaven; into the third heaven being in the way so transformed and changed, as might make him meet to be admitted into those blessed mansions.

2 Kings 2:12

My father, my father; so he calls him for his fatherly affection to him, and for his fatherly authority which by his office he had over him, in which respect the scholars of the prophets are called their sons, as 1Ki_20:35.

The chariot of Israel, and the horsemen thereof; who by thy example, and counsels, and prayers, and power with God, didst more for the defence and preservation of Israel, than all their chariots and horses, or other warlike provisions. The expression alludes to the form of chariots and horses which he had seen.

2 Kings 2:13

God so ordering it for Elisha's comfort, and the strengthening of his faith, as a pledge that, together with Elijah's mantle, his office and spirit should rest upon him.

2 Kings 2:14

Where is the Lord God of Elijah? who at Elijah's request divided these waters, and is as able to do it again; and hath given me his spirit and office; and therefore I humbly beg, and confidently expect, his assistance in this matter.

They parted; but these words after

Where is the God of Elijah ? are by many rendered otherwise, and that agreeably to the Hebrew, *even himself?* or, *even the same* ? (which words they join with the former, as an emphatical addition, or repetition, which is usual in fervent prayers. But they may be rendered without an interrogation, thus, *Surely he* , is, to wit, here present, and ready to help me. Or, *Surely* he is the same, to wit, to me, that he was to Elijah, as able and willing to work for me as for Elijah. Then the following words they render, as they are in the Hebrew,) *and he smote the water, and it was divided* . By which repetition it may seem that he smote it twice, and that at the first smiting the success did not answer his desire and expectation; which God so ordered, partly to keep him in a modest and humble sense of his own insufficiency, that he might not be puffed up with the great gifts which he had now received; compare 2Co_12:7; and partly to stir him up to a more lively exercise of faith and prayer, which followed God's denial or suspension of his help, as it is here expressed; which also was attended with desired success.

2 Kings 2:15

Or, as it is in the Hebrew, *And the sons of the prophets who lived in Jericho saw him over against them* , from some hill where they stood at a convenient distance to observe the event, 2Ki_2:7.

They said, Heb. *and they said* , either by revelation; or rather, by the visible effects of it which they saw.

They bowed themselves to the ground; thereby testifying their reverence and subjection to him as Elijah's successor, and their master and teacher.

2 Kings 2:16

Strong men; able to take such a journey. They thought, either,

1. That God had not finally taken him away from them, but only for a time; compare 1Ki_18:12; which they heartily desired, and therefore easily believed; or

2. that God had only taken away his soul, and that his body was cast down into some place, which they desired to seek, that they might give it an honourable burial.

2 Kings 2:17

Till he was ashamed, i.e. to wit, to deny them any longer, lest they should think his denial proceeded from a neglect of his master, or a contempt of the sons of the prophets, or a secret content he took in his master's loss, that he might have his honour and power. Or, till they were ashamed, because he did so oft and so obstinately deny their request.

2 Kings 2:18

No text from Poole on this verse.

2 Kings 2:19

Either it was so originally, at least as to that part of the city where the college of the prophets was, for it is not necessary to understand this of the whole territory; or it became so from the curse of God inflicted upon it, either when Joshua first took it, or afterwards when Hiel rebuilt it. Howsoever, upon the prophet's care, it grew exceeding fruitful, and therefore is commended for its fertility by later writers.

2 Kings 2:20

A new cruse; partly that there might be no ground of suspicion that the cure was wrought by any natural virtue of any thing which was or had been in the cruse before, but only by God's power; and partly that there might be no legal pollution in it which might offend God, and hinder his miraculous operation by it.

Put salt therein; a most improper remedy; for salt naturally makes waters brackish, and lands barren. Hereby therefore he would show that this was effected solely by the Divine power, which could work either without means, or against them.

2 Kings 2:21

Cast the salt in there; which was in itself idle and ineffectual, considering both the quality of salt, and the small quantity of it, and the place where it was put, the fountain, which quickly works out any thing which is put into it; see Lev_11:36; but was only used as a sign of God's presence and power, which did the thing: compare Exo_15:25 2Ki_4:41 **6:6**.

Any more death, i.e. hurt or danger, as death is oft used, {as 2Co_11:23} to men or beasts, by drinking of it, as formerly.

2 Kings 2:22

No text from Poole on this verse.

2 Kings 2:23

He went up from thence unto Beth-el, to the other school or college of prophets, to inform them of Elijah's translation and his succession into the same office; and to direct, and comfort, and stablish them, as he saw occasion.

Little children; or, *children*, or *young men*; as this Hebrew word oft signifies, as Gen_22:5, **12 Ge 41:12 2Ch_13:7 Isa_11:6**. It is more than probable they were old enough to discern between good and evil as their expression showeth.

Out of the city; Beth-el, which was the mother city of idolatry, 1Ki_12:28, **29 Ho 4:15 5:8**, where the prophets planted themselves, that they might bear witness against it, and dissuade the people from it; though, it seems, they had but small success there.

Mocked him, with great petulancy and vehemency, as the conjugation of the Hebrew verb signifies; deriding both his person and ministry, and that from a profane contempt of the true religion, and a passionate love to that idolatry which they knew he opposed.

Go up; go up into heaven, whither thou pretendest that Elijah is gone. Why didst not thou accompany thy friend and master to heaven? Oh that the same Spirit would take thee up also, that thou mightest not trouble us nor our Israel, as Elijah did!

Thou bald-head; so they mock his natural infirmity, which is a great sin.

Go up, thou baldhead: the repetition shows their heartiness and earnestness, that it was no sudden nor rash slip of their tongue, but a scoff proceeding from a rooted impiety and hatred of God and his prophets.

2 Kings 2:24

Cursed them; nor was this punishment too great for the offence, if it be considered that these children were grown up to some maturity; (See **Poole "2Ki_2:23"**;) that their mocking proceeded from a great malignity of mind against God; that they mocked not

only a man, and an ancient man, whose very age commanded reverence, and a prophet; but even God himself, and that most admirable and glorious work of God, the assumption of Elijah into heaven, which makes it in some degree resemble the sin against the Holy Ghost; that they might be guilty of many other heinous crimes, which God and the prophet knew; and were guilty of idolatry, which by God's law deserved death; that the idolatrous parents were punished in their children; and that if any of these children were more innocent and ignorant of what they said, God might have mercy upon their souls, and then this death was not a misery, but a real blessing to them, that they were taken away from that wicked and idolatrous education, which was most likely to expose them not only to temporal, but to an eternal destruction.

In the name of the Lord; not from any carnal or revengeful passion, but by the motion of God's Spirit, and by God's command and commission, as appears by God's concurrence with him; which God did, partly for the terror and caution of all other idolaters and profane persons, who abounded in that place; partly to vindicate the honour and maintain the authority of his prophets, and particularly of Elisha, now especially in the beginning of his sacred ministry. And this did beget such a confidence in Elisha, that he durst venture to go into Beth-el after this was done; and such a terror in the Beth-elites, that they durst not avenge themselves of him.

Two she-bears; possibly robbed of their whelps, and therefore more fierce, Pro_17:12 Hos_13:8; but certainly acted by an extraordinary fury, which God raised in them for this purpose.

Forty and two children: this Hebrew word signifies not only young children, but those also who are grown up to maturity, as Gen_32:22 34:4 37:30 Rth_1:5.

2 Kings 2:25

He went from thence; partly, to decline the fury of the people of Beth-el; partly, that he might retire himself from men, and converse more freely with God, and so fit himself more for the discharge of his employment; and partly, that he might visit the sons of the prophets who lived in that place, or near it.

He returned to Samaria, by the direction of God's Spirit, for the service which he did, 2Ki_3:11, &c.

2 Kings 3:1 2 KINGS CHAPTER 3

Jehoram followeth the sin of Jeroboam; he, with Jehoshaphat and the king of Edom, goeth to battle against Moab, 2Ki_3:1-8. They, in distress for water, obtain it by Elisha, and a promise of victory, 2Ki_3:9-20. The Moabites, deceived by the colour of the water, coming to spoil, are overcome, 2Ki_3:21-25. The king of Moab, by sacrificing his eldest son, raiseth the siege, 2Ki_3:26,27.

The eighteenth year of Jehoshaphat.

Quest. How can this be true, when Ahaziah, Jehoram's predecessor, who reigned two years, began his reign in Jehoshaphat's seventeenth year, 1Ki_22:51?

Answ. Either Ahaziah reigned the greatest part of two years, to wit, of the seventeenth and eighteenth years of Jehoshaphat, (parts of years being oft called years in the computation of times, both in Scripture and other authors,) and Jehoram began his reign towards the end of his eighteenth year; or Ahaziah reigned part of this two years with his father, and the rest after him.

2 Kings 3:2

He put away the image of Baal; not from any principle of conscience (for that would have reached the calves also); but either because he was startled at the dreadful judgments of God inflicted upon his father and brother for Baal worship; or because he needed God's help to subdue the Moabites, which he knew Baal could not do; or to gratify Jehoshaphat, whose help he meant to crave, which he knew he should never obtain without this; and for this reason, it seems, Jezebel was willing to connive at it, as a trick of state.

2 Kings 3:3

The sins of Jeroboam, i.e. the worship of the calves; which all the kings of Israel kept up as a wall of partition between their subjects and those of Judah. Thus he shows that his religion was overruled by his interest and policy.

2 Kings 3:4

A sheep-master; a man of great wealth, (which in those times and places consisted much in cattle,) which enabled and emboldened him to rebel against his sovereign lord.

2 Kings 3:5

See of this 2Ki_1:1. It is here repeated to make way for the following story. Ahaziah did not attempt the recovery of Moab, either because he was a man of a low spirit and courage; or because his sickness, or the shortness of his reign, gave not opportunity for it.

2 Kings 3:6

Out of Samaria, to some place appointed for the rendezvous of his people.

All Israel, to wit, such as were fit for war.

2 Kings 3:7

Of which see on 1Ki_22:4. He joins with him in this war, partly because the war was very just in itself, and convenient for Jehoshaphat, both in the general, that rebels and revolvers should be chastised and suppressed, lest the example should pass into his dominions, and the Edomites should be hereby encouraged to revolt from him, as they did from his son; and in particular, that the Moabites should be humbled, who had with others invaded his land before this time, 2Ch_20:1, and might do so again if they were not brought low, for which a fair opportunity was now offered to him; and partly because Jehoram had reformed some things, and Jehoshaphat hoped by this means to engage him to proceed further in that work.

2 Kings 3:8

He said; either Jehoshaphat; or rather, Jehoram; for the following answer may seem to be Jehoshaphat's.

Through the wilderness of Edom; which though it was much the longer way, yet they thought it best; partly to secure the king or viceroy of Edom, of whom they might have some suspicion, from that passage, 2Ch_20:22, and to carry both him and his soldiers along with them into the war, both to get their assistance, and to prevent them from, making a war of diversion against Judah, whilst Jehoshaphat was engaged against Moab; and partly that

they might invade Moab on their weakest side, and where they least expected them. God also thus disposed their hearts to make way for the following miracle.

2 Kings 3:9

The king of Edom, i.e. the viceroy under Jehoshaphat, 1Ki_22:47, here called *king*; either because he was so called and accounted by his own people, or because that word is sometimes used for any prince or chief ruler. See Deu_33:5 Jud_18:1 **21:25** 1Ki_20:1.

They fetched a compass, because they made a great army, which could move but slowly; and they fetched a greater compass than was usual, for some advantage which they expected by it.

There was no water; a frequent want in those hot and desert parts; and now, as it seems, increased by the extraordinary heat and dryness of the season.

2 Kings 3:10

So he chargeth his calamity upon God; and not upon himself, whose sins were the true and proper causes of it.

2 Kings 3:11

Is there not here a prophet? this he should have asked before, when they first undertook the expedition, as he did in a like case, 1Ki_22:5, and for that neglect he now suffers; but better late than never. His affliction brings him to the remembrance of his former sin and present duty.

Which poured water on the hands of Elijah, i.e. who was his servant; this being one office of a servant; and this office was the more necessary among the Israelites, because of the frequent washings which their law required.

2 Kings 3:12

The word of the Lord is with him; we may inquire the mind of God by him, for he is a true prophet; which Jehoshaphat might easily understand, because being a good man, and a great favourer of the Lord's prophets, he would diligently inquire, and many persons would be ready to inform him, of all things of that nature, and, amongst others, of Elijah's calling of Elisha by casting his prophetic mantle over him, 1Ki_19:19, and of Elijah's

translation and Elisha's substitution in his place, and of the proof of it, 2Ki_2:8,14.

Down to him; to his tent; which was either in the camp, or not far from it; for he went along with the army by the impulse of God's Spirit for this very occasion. They did not send for him, but went to him, that by giving him this honour they might more effectually engage him to give them his utmost assistance; and because they had heard that he was a man of a rugged temper and carriage, who therefore was to be sweetened, and so disposed to pity and relieve them.

2 Kings 3:13

What have I to do with thee? I desire to have no discourse nor converse with thee.

To the prophets of thy father, and to the prophets of thy mother, i.e. to the calves, which thou after thy father's example dost worship; and to the Baals which thy mother yet Worshippeth by thy permission, and to which thy heart is yet inclined, though thou hast destroyed one of his images for politic reasons. Let these idols whom thou worshippest in thy prosperity now help thee in thy distress.

Nay, I renounce those false prophets and Baals, and will seek to none but God for help.

These three kings: if thou hast no respect for me, yet pity this innocent king of Edom, and good Jehoshaphat, who are involved in the same danger with myself.

2 Kings 3:14

Jehoshaphat the king of Judah, whom I reverence and love for his virtue and piety.

2 Kings 3:15

A minstrel; one that can sing and play upon a musical instrument. This he requires, that his mind, which had been disturbed and inflamed with holy anger at the sight of wicked Jehoram, might be composed, and cheered, and united within itself, and that he might be excited to the more fervent prayer to God, and joyfully praising him; whereby he was prepared to receive the prophetic inspiration. For although prophecy be the gift of God, yet men

might do something either to hinder or further the reception of it; for which cause Paul bids Christians study to get the gift of prophecy, 1Co_14:1. And for this very end the colleges of the prophets were erected, wherein the sons of the prophets did use divers means to procure this gift, which also they did sometimes receive, as we see 2Ki_2:3,5; and, amongst other means, they used instruments of music to exhilarate their spirits, &c., 1Sa_10:5. Of the great power of music upon the affections, See **Poole** "1Sa_16:16".

The hand of the Lord, i.e. the Spirit of prophecy; so called, to note that it was not from Elisha's temper of body or mind; that it was no natural nor acquired virtue inherent in him; but a singular gift of God, given to whom and when he pleased. This phrase is used also Eze_1:3 **3:14,22 8:1**.

2 Kings 3:16

Which may receive the water, and hold it for the use of men and beasts.

2 Kings 3:17

Ye shall not see wind; any of those winds which commonly produce rain. And *seeing* is here put for perceiving or feeling, one sense for another, or for all, as Gen_42:1: compare Act_7:12 Exo_20:18, and elsewhere.

2 Kings 3:18

This is but a small favour in comparison of what he intends to you for Jehoshaphat's sake. He will give you more than you ask or expect. For they were so weakened and discouraged with the great drought, that they had no hopes of proceeding in the offensive war, and thought it sufficient, if it were possible, to defend themselves from the Moabites, 2Ki_3:13.

2 Kings 3:19

This is either, first, A command; and then the last clause is an exception from that law, Deu_20:19, which being delivered by a prophet, might be obeyed. And if this command seem severe, it must be considered that the Moabites were a very wicked people, perfidious, cruel, implacable enemies to God's people upon all occasions, and now in a state of rebellion. Or rather, secondly, A prediction of their success, that they should have so full and

complete a victory, that they should be able to do all which is here expressed.

2 Kings 3:20

When the meat-offering was offered, i.e. the morning sacrifice; of which Exo_29:39,40, which doubtless was attended with the solemn prayers of God's people, as the evening sacrifice unquestionably was, Act_3:1, there being the same reason for substance for both times. At this time Elisha joined his prayers with the prayers of God's people, especially those at Jerusalem, as Elijah had done at a like time, 1Ki_18:29; and this time God chose to answer his and their prayers, and to work this miracle, that thereby he might determine the controversy between the Israelites and the Jews, about the place and manner of worship, and give a public testimony from heaven for the Jews, and against the Israelites.

There came water; miraculously produced out of some rock or vein of the earth.

By the way of Edom; from those parts which were towards Edom.

2 Kings 3:21

To put on armour, Heb. *to gird on a girdle*, i.e. a military girdle, to which the sword was fastened, 2Sa_20:8 1Ki_2:5.

In the border, or, in that border, to wit, of their country, which was towards Edom, which way they understood the kings came. Here they stood probably to defend the passages into their country.

2 Kings 3:22

Because of the morning sun, which meeting with the vapours that arose from the earth, and shining through them upon the water, gave it a reddish tincture. God also so ordered things, that their senses and fancies were disturbed, or the air so disposed, that it might seem of this colour. And they might more easily mistake this for blood, because they knew that that ground was generally dry, and without any trenches or streams of water, now especially in this dry season, there being no noise of wind and rain, 2Ki_3:17. And they might justly think that the three kings being divided in their religion and interests, and discontented for want of

water, might fall into dissensions, and heats, and mutual slaughters, of which they had a late example, 2Ch_20:22,23.

2 Kings 3:23

They were so highly confident, that they send no scouts, but march thither with their whole army, and that in great disorder; wherein there was also a Divine hand, strengthening them in their mistakes, and hardening them to their destruction.

2 Kings 3:24

They pursued them to their own country, and entered it with and after them; the passes, which before the Moabites defended, being now open for them.

2 Kings 3:25

Cast every man his stone: the stones which haply had been with great care and pains picked out of the land, and laid in heaps after the manner, they dispersed again, and slew the people, who should have cleansed them again.

Kir-haraseth was the royal and strongest city of the Moabites, Isa_16:7,11, into which the remnant of the Moabites were gathered, where also their king was with them.

The stones thereof: the walls and buildings of this city only were left; other cities, and in a manner their whole country, being utterly destroyed.

The slingers; either, first, such as slung small stones against those that stood upon the wall to defend it; or rather, secondly, Such as slung great stones against the walls to break them down, according to the manner of those times.

Smote it, i.e. made breaches in the walls, by which they might enter into the city, and take it.

2 Kings 3:26

That being unable to defend the city longer, he might make an escape; which he chose to do on the king of Edom's quarter, because he thought either that his was the weakest side, or that he would more willingly suffer him to escape, because he was not so hearty in the war as the rest, but only forced to it, and he might hereafter have some occasion of the king of Moab to join with him, as before he had, 2Ch_20:22.

2 Kings 3:27

His eldest son; either, first, The king of Edom's son; whom in this eruption he took, and then sacrificed. Compare Amo_2:1. But, first, That place speaks of the *king*, not of *the king's son*; and of the burning of his bones, not of the offering of a living man for a burnt-offering. Secondly, This would not have made the besiegers to raise their siege, but to have followed it more warmly to revenge so barbarous an action. Thirdly, The following clause,

that should have reigned in his stead, agrees not so well to the Edomites, whose king was only Jehoshaphat's viceroy, and therefore his son had no right to succeed him; as it doth to the Moabites, whose king was revolted from Israel, and intended to keep that kingdom to himself and children. Or rather, secondly, his own son; whom he sacrificed, partly to obtain the favour of his god, according to the manner of the Phoenicians and other people in grievous and public calamities; whereof we have manifest testimonies, both in Scripture, as Psa_106:37 Eze_20:31, and in heathen authors, as Porphyrius, Plutarch, and others; and partly to oblige the Israelites to quit the siege out of compassion, or as despairing to conquer (at least without greater loss of men than it was worth) him who was resolved to defend himself and city to the utmost extremity.

Offered him for a burnt-offering upon the wall, that the besiegers might see it, and be moved by it.

Great indignation against Israel, or, *great trouble or repentance upon Israel*; i.e. the Israelitish king and people (who was the first cause of the war, and had brought the rest into confederacy with him) were greatly afflicted and grieved for this barbarous action, and resolved to prosecute the war no further, and so withdrew their forces, as also did their allies, and returned to their several homes; which they were the more willing to do, because the kingdom and country of Moab were so ruined, both as to their men, and cities or villages, and lands, that they were all secure of any great annoyance from him.

2 Kings 4:1 2 KINGS CHAPTER 4

Elisha multiplieth the widow's oil, 2Ki_4:1-7. He is lodged by a Shunammite woman, who is barren: he promiseth her a son; which is born, 2Ki_4:8-17; dieth, and is raised by Elisha, 2Ki_4:18-37. At Gilgal he healeth the deadly pottage, 2Ki_4:38-41; and feedeth one hundred men with twenty loaves and ears of corn, 2Ki_4:42-44.

The sons of the prophets, though they were wholly devoted to sacred employment, were not excluded from marriage, no more than the priests and Levites. **Thy servant did fear the Lord**; his poverty therefore was not procured by his idleness, or prodigality, or rather, wickedness; but by his piety, because he would not comply with the king's way of worship, and therefore lost all worldly advantages. **To be bond-men**; either to use them as his slaves, or to sell them to others, according to the law; of which see Exo_21:2 Lev_25:39 Isa_1:1 Mat_18:25.

2 Kings 4:2

What shall I do for thee? how shall I relieve thee, who am myself poor?

What hast thou in the house, which may contribute to the payment of thy debts, or, at least, to the satisfaction of thy creditors, who may perchance deal favourably with thee through my persuasion?

Save a pot of oil; which was useful for divers things about the service of God, and health, or delight, or ornament, and other uses of men. See Jud_9:9.

2 Kings 4:3

No text from Poole on this verse.

2 Kings 4:4

Shut the door upon thee; partly, that none may hinder thee from minding thy work of filling and removing the vessels, which will require attention and diligence; partly, that thou alone mayest enjoy the benefit of it; partly, lest any of thy creditors should break in upon thee, and seize upon thy borrowed vessels before they are filled; partly, that thy mind being freed from distraction,

may be wholly employed in prayer and praising of God; and partly, that it may be manifest that this is the work of God alone.

Pour out; out of the pot, in which God multiplied the oil from time to time.

2 Kings 4:5

No text from Poole on this verse.

2 Kings 4:6

Unto her son; to one of them, for she had two, 2Ki_4:1. The oil stayed, to teach us, that we should not waste any of God's good creatures, and that God would not work miracles unnecessarily.

2 Kings 4:7

First do justice to others, and then take care of thyself and children.

2 Kings 4:8

To Shunnam a city in Issachar, near Mount Carmel, Jos_19:17,18, whither the prophet frequently went.

Was a great woman; for estate, or birth and quality. See Gen_24:35 1Sa_25:2.

She constrained him, by her importunate desire.

To eat bread; to take his repast there.

2 Kings 4:9

An holy man of God; a prophet, as Jud_13:6, and that of eminent holiness, by our kindness to whom we shall procure a blessing to ourselves.

2 Kings 4:10

Let us make a little chamber on the wall, that he may be free from the noise of family business, and enjoy that privacy which, I perceive, he desireth for his prayers and meditations. He will not be troublesome or chargeable to us; he cares not for rich furniture or costly entertainment, and is content with bare necessaries.

2 Kings 4:11

No text from Poole on this verse.

2 Kings 4:12

i.e. Before the prophet, in the door of his chamber, as it is said, 2Ki_4:15. The relation seems to be a little perplexed, but may be thus conceived. It is in this verse recorded, in the general, that the prophet sent Gehazi to call her, and that she came to him upon that call; then follows a particular description of the whole business, with all the circumstances, first, of the message with which Gehazi was sent when he went to call her, and of her answer to that message, 2Ki_4:13, and of Gehazi's conjecture thereupon, 2Ki_4:14, and then of her coming to the prophet at his call; which is there repeated to make way for the following passages.

2 Kings 4:13

What is to be done for thee? wherewith shall I recompense all thy care and kindness to me and my servant?

To the king, or to the captain of the host; with whom he justly had great power for his eminent service, **2Ki 3.**

I dwell among mine own people; I live in love and peace among my kindred and friends; nor have I any cause to complain of them, or to seek relief from higher powers.

2 Kings 4:14

What then is to be done for her? hast thou observed any thing which she wants or desires? For the prophet kept himself much in his chamber, whilst Gehazi went more freely about the house, as his occasions led him.

2 Kings 4:15

Out of reverence, humility, and modesty, waiting till he came to her, or called her further in to him.

2 Kings 4:16

According to the time of life; of which phrase See Poole on "Gen_18:10".

Do not lie unto thine handmaid; do not delude me with vain hopes. She could not believe it for joy, and supposed the prophet might say thus either for her trial, or from his own private judgment and affection, and not by warrant from God.

2 Kings 4:17

No text from Poole on this verse.

2 Kings 4:18

No text from Poole on this verse.

2 Kings 4:19

His head was grievously pained; which possibly came from the heat of the harvest season, to which he was exposed in the field.

2 Kings 4:20

No text from Poole on this verse.

2 Kings 4:21

Shut the door upon him; partly in hopes that this might contribute something to the child's restitution to life, she having in all probability had an account of the like miracle done by Elijah, 1Ki_17:21; and partly that she might for the present conceal the death of the child; which if it had been known, would have filled her husband with grief, and hindered her journey, and opened the mouths of the enemies of God and his prophets to blaspheme; whereas she had a confidence put into her by God, that the prophet could and would restore her son.

2 Kings 4:22

No text from Poole on this verse.

2 Kings 4:23

New moon and sabbath were the chief and usual times in which they resorted to the prophets for instruction, for which he supposed she now went, not suspecting but that the child was well by this time.

It shall be well; my going will not be troublesome to him, nor prejudicial to thee or me. Heb. *peace* , i.e. peace be to thee, farewell; or, be contented, let me go.

2 Kings 4:24

No text from Poole on this verse.

2 Kings 4:25

No text from Poole on this verse.

2 Kings 4:26

So it was in some respects, because it was the will of a wise and good God, and therefore best for her. Or, it shall be well: though the child be dead, I doubt not by God's blessing upon thy

endeavours it shall live again, and do well. But she answers ambiguously, and briefly too, that, she might sooner come to the prophet, and more fully open her mind to him.

2 Kings 4:27

She caught him by the feet; she fell at his feet, and touched them, as a most humble and earnest suppliant. Compare 1Sa_25:24 Mat_28:9. Withal, she intimated, what she durst not presume to express in words, that she desired him to go along with her. Gehazi came near to thrust her away; judging this posture indecent for her, and offensive to his master.

Let her alone, for her soul is vexed within her; disturb her not, for this uncouth gesture is a sign of some extraordinary grief.

The Lord hath hid it from me, and hath not told me; whereby he signifies that what he knew or did was not by any virtue inherent and abiding in himself, but only from God, who revealed to him only what and when he pleased. Compare 2Sa_7:3.

2 Kings 4:28

This child was not given to me upon my immoderate desire, for which I might have justly been thus chastised, as Rachel was, Gen_30:1, compared with Gen_35:18; but was freely promised to me by thee in God's name, and from his special grace and favour; and therefore I trust both thou didst pray for it, and God design it as a blessing, and not as an affliction, as now it proves, unless thou dost obtain the child for me a second time, which I know thou canst do, and I humbly beg thee to do.

Do not deceive me, with vain hopes of a comfort that I should never have? And I had been much happier if I had never had it, than to lose it so quickly. Therefore thou art in some measure concerned to revive my dead hopes, and to continue to me the great blessing which thou hast procured.

2 Kings 4:29

Gird up thy loins; tie up thy long garments about thy loins for expedition. See 1Ki_18:46. Make no delays nor stops by the way, neither by words nor actions, but go with all possible speed. Compare Luk_10:4. He requires this haste, that the miracle might be done secretly and speedily, before the child's death was divulged, which might cause many inconveniences. **See Poole**

"2Ki_4:21". Lay my staff upon the face of the child; for God can work a miracle by the most unlikely and contemptible means, as he did by a rod, Exo_14:16, and a mantle, 2Ki_2:8.

2 Kings 4:30

I will not leave thee, until thou goest home with me. For she had no great confidence in Gehazi, nor was her faith so strong as to think that the prophet could work so great a miracle at this distance, and by his staff; which possibly was one reason why this did no good. Compare Mat_9:18 **13:58 17:20**.

2 Kings 4:31

Neither voice, nor hearing, i.e. neither speech nor sense, nor any sign of life, to wit, in the child; which disappointment might proceed from hence, that Elisha having changed his mind, and yielded to her importunity to go with her, did alter his course, and not join his fervent prayers with Gehazi's action, but reserved them till he came thither.

Not awaked, i.e. not revived; death being oft and fitly compared to a sleep, as Psa_76:5 Dan_12:2, because of the resurrection which will in due time follow it, and here followed speedily, which makes the expression most proper in this place.

2 Kings 4:32

No text from Poole on this verse.

2 Kings 4:33

Upon them twain; upon himself and the dead child, that he might pray to God without distraction, and might more freely use all those gestures and means which he thought fit.

2 Kings 4:34

He went up, and lay upon the child; and although some ceremonial uncleanness might seem to be contracted by the touch of this dead body, yet that was justly to give place to a moral duty, and to an action of so great piety and charity as this was, especially when done by a prophet, and by the instinct of God's Spirit, who can dispense with his own laws.

His mouth upon his mouth, & c; one part upon another successively; for the disproportion of the bodies would not permit it to be done together. Compare 1Ki_17:21 Act_20:10.

The flesh of the child waxed warm; not by any external heat, which could not be transmitted to the child's body by such slight touches of the prophet's body; but by a natural heat, proceeding from a principle of life, which was already infused into the child, and by degrees enlivened all the parts of his body.

2 Kings 4:35

Walked in the house to and fro: he changeth his postures for his own necessary refreshment, and walked to and fro, exercising his mind in prayer to God, and faith, for the accomplishment of this work.

Went up, and stretched himself upon him; repeating his former actions, to teach us not to be discouraged in our prayers, if we be not speedily answered, but to wait with patience, and continue, and be instant in prayer, till we obtain what we seek for.

The child opened his eyes; so the work begun in the former verse is here perfected. Although miracles were for the most part done in an instant, yet sometimes they were done by degrees, as here, and 1Ki_18:44,45 Mr 8:24,25.

2 Kings 4:36

Come in unto him, Heb. come to him, to wit, to the door of his chamber; where probably he met her with this joyful message.

2 Kings 4:37

She went in; into his chamber, and, after she had done him honour, to the bed where the child lay, whence she took him, and went her way.

2 Kings 4:38

Elisha came again to Gilgal; where he came with Elijah, 2Ki_2:1; where was a school of the prophets, whom he designed to comfort concerning the present dearth and their other discouragements, and to confirm in the profession and practice of religion, and to instruct in the duties of the present season.

Sitting before him; at his feet, as scholars to be taught by him. See 2Ki_2:3 Act_22:3.

Seethe pottage: he provides no delicious meats, but mere necessaries, to teach them the contempt of worldly delights.

2 Kings 4:39

A wild vine; a plant called coloquintida, whose gourds or leaves resemble the leaves of a vine, and are very bitter and pernicious to the eater.

2 Kings 4:40

There is death in the pot, i.e. some deadly thing; which they gathered from its excessive bitterness, by which possibly some of them might discern what it was.

2 Kings 4:41

He cast it into the pot, together with the pottage which they had taken out of it. There was no harm in the pot: the meal took away that hurtful quality, not by its natural power, which could do little in so short a time, but by the supernatural blessing of God upon it.

2 Kings 4:42

Bread of the first-fruits, which were the priest's due, Num_18:12; but these, and probably the rest of the priest's dues, were usually brought by the pious Israelites, according to their ability and opportunity, to the Lord's prophets; partly because they did a great part of the priest's office, and partly because they were not permitted to carry them to Jerusalem; and they might reasonably think that their circumstances, being extraordinary, would warrant their giving of them to extraordinary persons; and that those ceremonial institutions ought to give place to the greater laws of necessity and mercy to the Lord's prophets. And this passage seems to be noted here, not only on occasion of the following miracle; but also that by this one instance we might understand how so many schools of the prophets were supported.

Twenty loaves; small loaves, as appears, both because one man brought them all so far, and because otherwise there had been no miracle here. Give unto the people, to wit, the sons of the prophets, who were then present with him, 2Ki_4:38.

2 Kings 4:43

No text from Poole on this verse.

2 Kings 4:44

No text from Poole on this verse.

2 Kings 5:1 2 KINGS CHAPTER 5

Naaman, by his captive maid's report, goeth to Elisha to be cured of his leprosy, 2Ki_5:1-9. Elisha sends to him a command to wash in Jordan: he is angry, and disdaineth it: his servants' advice: he doth it, and is healed, 2Ki_5:10-14. He returneth with gifts to Elisha, who refuseth them: he departs, 2Ki_5:15-19. Gehazi, Elisha's servant, abusing his master's name unto Naaman, taketh gifts from him: is smitten with leprosy, 2Ki_5:20-27.

A great man with his master; in great power and favour with the king of Syria. *Honourable* ; highly esteemed, both for his quality and success. **By him the Lord had given deliverance unto Syria;** which expression he useth, partly to mind the Israelites that all the hurt they had from the Tyrians was from the Lord, who used them as his rod, and gave them the successes against Israel, which are recorded; and partly to check that proud conceit which then was working, and afterwards more fully discovered itself, in the Israelitish nation, as if the care, and providence, and goodness of God were wholly confined to themselves, and not imparted to any other people.

2 Kings 5:2

Gone out by companies; making inroads into the land of Israel to rob and plunder, after the manner of those times. See 1Sa_30:8 2Ki_13:21 **24:2.**

She waited on, Heb. was before, i.e. stood before her, or ministered to her. Compare Deu_1:38.

2 Kings 5:3

In Samaria; either, first, In the kingdom of Samaria. Or, secondly, In the city of Samaria; where he was when she was taken; or where he commonly resided, though he went to other places, as need required.

He would recover him of his leprosy; or, *take him away* (as this Hebrew verb is used, Gen_30:23 Zep_1:2) *from his leprosy* , i.e. take away his leprosy from him.

2 Kings 5:4

One of Naaman's servants hearing this, went in and told it to Naaman, and he to the king of Syria, which is implied. Or,

And he went in, & c., i.e. Naaman, mentioned 2Ki_5:1, hearing this from his wife, told it to the king of Syria, as the next words intimate.

2 Kings 5:5

The king of Israel; Jehoram the son of Ahab, 2Ki_3:1.

I will send a letter unto the king of Israel, desiring him to obtain this favour from the prophet.

Ten talents of silver, and six thousand pieces of gold; partly for the charges of his journey; and partly for presents to the prophet, or others, as he saw fit.

2 Kings 5:6

i.e. Procure his recovery by the means of Elisha, 2Ki_5:3,4, whom thou mayest command to use his utmost skill and power herein.

2 Kings 5:7

He rent his clothes; either in detestation of his blasphemy, in giving God's perfections to him; or rather, for grief arising from a suspicion and fear that the Syrian made this only a pretence for the war which he designed against him.

I God, to kill and to make alive? he expresseth it thus, because leprosy is a kind or degree of death, Num_12:12, and he thought it as impossible to cure it as to raise the dead.

See how he seeketh a quarrel against me, for not doing what he requires, which he knows impossible for me to do.

2 Kings 5:8

Jehoram had not advised with Elisha, either because the sudden surprisal made him forget it, or because he hated him, and scorned to beg any thing from him.

Wherefore hast thou rent thy clothes? there was no just occasion for thee to do so.

2 Kings 5:9

Waiting for Elisha's coming to him.

2 Kings 5:10

Elisha sent a messenger; partly, to try and exercise Naaman's faith and obedience; partly, for the honour of his religion and

ministry, that it might appear he sought not his own glory and profit in his miraculous performances, but only God's honour, and the good of men; and partly, for the discovery of the almighty power of God, that could by such slight means cure so desperate a disease.

Thy flesh shall come again; which was in great part consumed by the leprosy. See Num_12:12.

2 Kings 5:11

Naaman was wroth; supposing himself despised and mocked by the prophet. Herein he gives an example of the perverseness of mankind, who are apt to prefer their own fancies before God's appointments.

Over the place; over or upon the affected part where the leprosy is, without which it seemed to him ridiculous to expect a cure.

2 Kings 5:12

Is there not as great a virtue in them to this purpose? But he should have considered that the cure was not to be wrought by the water, but by the power of God, who might use what means and methods of cure he pleased.

2 Kings 5:13

My father; or, *our father* ; so they call him, both to show their reverence and affection to him, and to mitigate his exasperated mind.

2 Kings 5:14

Like unto the flesh of a little child, i.e. fresh and pure, free from the least mixture or mark of the disease.

2 Kings 5:15

He returned to the man of God, to give him thanks, and a recompence for his great kindness.

I know that there is no God in all the earth, but in Israel; by this wonderful work I am fully convinced the God of Israel is the only true God, and that other gods are but impotent idols.

A blessing; a thankful acknowledgment. See Gen_33:11.

2 Kings 5:16

Not that he thought it simply unlawful to receive gifts or presents, which he did receive from others, 2Ki_4:42, but because of the special circumstances of the present case; this being much for the honour of the true God and religion, that the Syrians should see the generous piety, and charity, and kindness of his ministers and servants, and how much they despised all that worldly wealth and glory which the priests or prophets of the Gentiles so greedily sought after; and that hereby Naaman might be much confirmed in that good religion which he had embraced, and others might be brought to a love and liking of it.

2 Kings 5:17

Two mules' burden of earth; wherewith I may make an altar of earth, as was usual, Exo_20:24. He desires the earth of this land, because he thought it more holy and acceptable to God, and proper for his service; or because he would by this token profess and declare his conjunction with the Israelites in the worship of God, and constantly put himself in mind of his great obligations to that God from whose land this was taken. And though he might freely have taken this earth without asking any leave, yet he rather desires it from the prophet's gift, as believing that he who had put so great a virtue into the waters of Israel, could put as much into the earth of Israel, and make it as useful and beneficial to him in a better way. And these thoughts, though extravagant and groundless, yet were excusable in a heathen and a novice, who was not yet thoroughly instructed in the true religion.

2 Kings 5:18

Rimmon; a Syrian idol, called here by the LXX. Remman, and Act_7:43 *Remphan* .

On my hand; or, *arm* , as that word sometimes signifies, both in Scripture and other authors; or, *shoulder* ; upon which the king leaned, either for state or for support. Compare 2Ki_7:2.

When I bow down myself in the house of Rimmon; not in honour to the idol, which I do here, and shall there, openly renounce; but only in compliance with the king's infirmity and conveniency, who cannot well bow if I stand upright. The Lord pardon thy servant in this thing: because there seemed to be an

appearance of evil in this action, though done with an honest mind, he desires the prophet's prayers that God would not charge it upon him as idolatry nor be displeased with him for that practice.

2 Kings 5:19

Go in peace: these words may contain an answer, either, first, To his last petition, 2Ki_5:18; and so the sense may be this, Be not too solicitous about this matter; go, and the peace or blessing of God go along with thee. So the prophet both prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or, secondly, To the former, 2Ki_5:17; Trouble not thyself about any of our earth, but go to thy own land, and I wish thee from God, and doubt not but God will give thee, peace, i.e. his favour and other blessings, which are oft contained in this word, if thou dost persist in this religion which thou hast now received. Or rather, this is only a farewell salutation, wherewith the prophet dismisseth him without any further answer to his requests, or instruction about his doubt; which he forbore by the motion of God's Spirit, which sometimes gives and sometimes denies instructions to persons or people, as he thinks fit. See Act_16:6,7. And the prophet by the Spirit's direction might forbear to give him particular answers, partly because these matters were not of such importance as to concern the essence or foundation of religion; and partly because he was yet but a novice, and not able to bear all truths, which was for a time the condition of the apostles, Joh_16:12, nor fit to be pressed to the practice of the hardest duties, which Christ himself thought not convenient for his disciples; Mat_9:14-17. And therefore he at present accepts of his profession of the true, and his renunciation of the false religion; and of this declaration, that what he did in the temple of Rimmon should not now be (as he had formerly intended and practised it) a religious action towards the idol, but only a civil respect to his master. And what was necessary for him to know further about the lawfulness or sinfulness of that action, the prophet might take another and a more convenient time to inform him.

2 Kings 5:20

Naaman this Syrian; a stranger, and one of that nation who are the implacable enemies of God's people; whom therefore my master should not have had so much regard to as to the Lord's prophets, who before deserved and more needed the money which he offered than Naaman himself did.

As the Lord liveth; he swears, that he might have some pretence for the action to which he had bound himself by his oath, not considering that to swear to do any wicked action is so far from excusing it, that it makes it much worse.

2 Kings 5:21

He lighted down from the chariot to meet him thereby testifying his great respect to the prophet his master.

2 Kings 5:22

This was a very unlikely story; but Naaman was not willing to question it, but glad of the opportunity of showing his gratitude to the prophet.

2 Kings 5:23

He urged him, who at first refused it upon a pretence of modesty and obedience to his master's command.

2 Kings 5:24

The tower; a safe and private place which he chose for that purpose, and where possibly he hid and kept other things which he had got by such-like frauds and artifices.

He let the men go before they came within sight of his master.

2 Kings 5:25

No text from Poole on this verse.

2 Kings 5:26

Went not mine heart with thee? did not my mind. being enlightened by God's Spirit, discern what thou saidst and didst?

Is it a time? was this a fit season for this action? I had but newly and obstinately refused his gifts, for great reasons; of which See Poole "2Ki_5:16"; and now thou hast given him cause to think that I was a cursed and wicked impostor, who vain-gloriously refused in public what I inwardly and greedily desired, and sought

only a fitter place and opportunity to take; and that all our religion is but an imposture; and that the God who owns such a vile wretch for his prophet, as thou hast represented me to him, is not so holy and righteous as we pretend.

Garments, and oliveyards, & c.; which Gehazi intended to purchase with this money; and therefore the prophet names them, to inform him that he exactly knew by Divine inspiration, not only Gehazi's outward actions, but even his most secret intentions.

2 Kings 5:27

And unto thy seed for ever, i.e. for some generations; or for a long time, as that word is oft used, and as may be thought by comparing this with Exo_20:5 **24:7.**

He went out from his presence; being confounded with the sense of his guilt, and shame, and misery, and banished from the company of others by God's law, **Le 13 Le 14.**

A leper as white as snow; which is the worst kind of leprosy, and noted by physicians to be incurable. See Exo_4:6 Num_12:10 2Ch_26:19,20. Nor was this punishment too severe for Gehazi's wickedness, which was great and various; horrid covetousness, which is idolatry; the profanation of God's name by a wicked oath; downright theft; deliberate and impudent lying, and that to a prophet, which was in a manner a lying to the Holy Ghost, like theirs, Act_5:3; a desperate contempt of God's omniscience, justice, and holiness; a horrible reproach fastened upon the prophet, and his religion; and a mischievous scandal given to Naaman and all other Syrians that might hear of it.

2 Kings 6:1 2 KINGS CHAPTER 6

Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim, 2Ki_6:1-7. He discloseth the king of Syria's counsel, 2Ki_6:8-12; who sendeth Syrians to apprehend him: he is preserved by angels: they are smitten with blindness; are brought into Samaria, and dismissed in peace, 2Ki_6:13-23. Samaria is besieged, and brought to such extreme want and famine, that women eat their own children, 2Ki_6:24-29. The king sendeth to slay Elisha, 2Ki_6:30-33.

The sons of the prophets; either at Beth-el, or Jericho or rather, at Gilgal; as may seem from its nearness to the river of Jordan, 2Ki_6:2. **With thee,** or, *before thy face* , i.e. under thy inspection and direction; where thou dost frequently dwell with us. Or, *to thy face* ; which may be joined with the following words; and so the sense may be this, It is apparent to thy view that this **place is too strait for us.** *Is too strait for us* ; the number of the prophets increasing by the gracious providence of God, and by the ministry and miracles of Elijah and Elisha.

2 Kings 6:2

Unto Jordan, i.e. to the woods near Jordan, which were near to them. **See Poole** "2Ki_6:1".

A beam, i.e. a piece of timber for the building. Hence it may be gathered, that although the sons of the prophets principally devoted themselves to religious exercises, such as prayer, and praising of God, and the studying of God's word, and instructing of others, and waiting for Divine revelations; yet they did sometimes employ themselves about manual arts; which now they might be forced to, through the iniquity of the times.

2 Kings 6:3

No text from Poole on this verse.

2 Kings 6:4

No text from Poole on this verse.

2 Kings 6:5

The ax head fell into the water; the iron fell from the wood.

Alas, master! for it was borrowed: he was the more concerned, partly because he was now forced to be idle and useless to them in the common work; and partly because it was his friend's loss, who now was likely to suffer for his kindness; and as justice obliged him to restore it, so his poverty disenabled him from it.

2 Kings 6:6

No text from Poole on this verse.

2 Kings 6:7

No text from Poole on this verse.

2 Kings 6:8

Thither I will send my forces, to surprise some place; or to lie in ambush where the king or his people were to pass, 2Ki_6:9.

2 Kings 6:9

No text from Poole on this verse.

2 Kings 6:10

Sent to the place, either spies, to try whether the prophet spake truth; or rather, soldiers, to secure the place and passage designed.

Saved himself; either his person when he was to pass that way; or his people, or places of importance.

Not once nor twice, but much more frequently.

2 Kings 6:11

No text from Poole on this verse.

2 Kings 6:12

No text from Poole on this verse.

2 Kings 6:13

That I may send and fetch him; for though I cannot conceal my designs from him, yet I may possibly take him by force; his power being, I doubt not, much inferior to his knowledge.

Dothan; a city near Shechem, Gen_37:17, and not far from Samaria.

2 Kings 6:14

No text from Poole on this verse.

2 Kings 6:15

The servant having been with him but a little time, even since Gehazi's dismissal, had not yet seen any experiments of his great power; or if he had, his faith might easily be shaken upon so great and sudden a danger.

Gone forth; either out of the gates of the city, where he might see them; or out of his house into the streets of the city, where he might learn this by the common fame and tumult of the people.

2 Kings 6:16

No text from Poole on this verse.

2 Kings 6:17

That he may see; that by some visible appearance he may see the invisible guard of angels which encompass and defend us.

Chariots of fire; which is useful, both for defence to those that are surrounded by it, and offence to the enemies who shall attempt to break through it.

Round about Elisha: either the mountains were round about the city, and therefore round about Elisha, who was within it; or he saw in a vision Elisha upon the mountain encompassed with fiery horses and chariots.

2 Kings 6:18

When they came down to him; either in the city, into which they easily got admission, when they declared that the only end of their coming was to take Elisha; or in the field without the city, whither he went to meet them.

He smote them with blindness; not with a total blindness, that they could see nothing, for then they would not have followed him; but with a partial blindness, that they could not distinctly discern the man they sought; which might be by some alteration made by God in their brain, or in the air. **See Poole "Gen_19:11"**.

2 Kings 6:19

This is not the way, neither is this the city, to wit, where you will find the man for whom you seek; which was very true, because he was now come out of the city; and if they had gone on in that way into the city, they had found that Elisha was gone thence. There is indeed some ambiguity in his speech, and an intention to deceive them, which hath ever been esteemed lawful in the state of war, as appears from the use of stratagems.

I will bring you to the man whom ye seek; and so he did, though not in such manner as they expected and desired.

He led them to Samaria; which seemed to them to be some small and ordinary city; their senses being still deluded by a Divine operation.

2 Kings 6:20

No text from Poole on this verse.

2 Kings 6:21

Elisha had doubtless sent notice of his intentions to

the king of Israel, that he might accordingly prepare himself.

My father: now he gives him this title of reverence and affection, because of a great and present benefit he received from him; though otherwise he hated him, and would not hearken to his counsel.

Shall I smite them? the repetition of the question shows his great desire to smite them, and that with utter destruction.

2 Kings 6:22

It is against the laws of humanity, and custom of war, to kill captives, though thou thyself hast taken them with thy own sword and bow, which may seem to give thee some colour of right to destroy them; but much more unworthy will it be in cold blood to kill these, whom not thy arms, but God's miraculous providence, hath put into thy hands.

Set bread and water before them, i.e. give them meat and drink, which may refresh and strengthen them for their charity, in doing good to their enemies, which was much to the honour of the true religion; and of no less prudence, that hereby the hearts of the Syrians might be both mollified towards the Israelites, and afraid to oppose that people who had such an invincible Protector.

2 Kings 6:23

He sent them away, refreshed, but disarmed, as is most probable.

The bands of Syria came no more; either,

1. In such a manner, to wit, in small bands, or companies, which might be entrapped, as these had been; but their next attempt was by all open and solemn war, and a conjunction of all their forces, which they still ridiculously conceited would be too hard for the king, and prophet, and God of Israel, notwithstanding their multiplied experiences to the contrary. Or,

2. For some considerable time, until the terror of these examples was got out of their minds.

2 Kings 6:24

He whom Ahab wickedly and foolishly spared, 1Ki_20:42, who now comes to requite Ahab's kindness, and to fulfil that Divine prediction.

Ben-hadad was a name very frequent among the kings of Syria, 1Ki_15:18 2Ki_13:3,24, if not common to them all. See Jer_49:27 Amo_1:4.

2 Kings 6:25

Pieces of silver, supposed to be shekels; and the common shekel being valued at fifteen pence of English money, this amounts to five pounds; a vast price, especially for that which had on it so little meat, and that unwholesome, and unclean by law, Lev_11:3; though necessity might seem to excuse their violation of that law.

A cab; a measure containing twenty-four eggs.

Dove's dung; which they used not for fire, (for he is speaking here only of the scarcity of food,) but for food; which, if it seem incredible, it must be considered, first, That famine hath constrained people to eat things as improper and unfit for nourishment as this, as dry leather, and man's dung, as is implied Isa_36:12, and affirmed by grave historians. Secondly, That some creatures do usually eat the dung of others. Thirdly, That doves' dung, though it be hotter than ordinary, might in other respects be fitter for nourishment than other, as being made of the best and purest grains, and having some moisture in it, &c. Fourthly, That this Hebrew word being of an obscure and doubtful signification, and no where else used, may be, and is by learned men, otherwise rendered and understood; either, first, of the corn which is found in the crops of doves; or, secondly, of the guts and other inwards of doves; or rather, thirdly, of a sort of *cicer* or *pease*, which in the Arabic language (which is near akin to the Hebrew, and from which many words are explained) is called *dove's dung*; for this was a food much in use amongst the poorer Israelites, and was by all esteemed a very coarse food, and therefore fit to be joined with an ass's head; and *a cab* was the usual measure of all sorts-of grains and fruits of that sort.

2 Kings 6:26

Passing by upon the wall, to give necessary order for the defence of the city against assaults, and to see if the several guards were watchful and diligent, and if his directions were executed, and to observe the motions of the enemy.

2 Kings 6:27

If the Lord do not help thee, or, *let not God help thee*, as some both ancient and late interpreters render the words. So they are words of impatience, and rage, and a formal curse, wishing that God would not help her, as he could not, as Josephus, amongst others, understand it; which agrees too well with the character of the man, an infidel, and an idolater, and a wicked man, and at this time in a great rage, as appears from 2Ki_6:31. Or they may be rendered thus, No; (as this Hebrew particle is sometimes used, as Job_20:17 Psa_24:5 Psa_41:2 **50:3** Pro_3:3,5 **31:4**) *let the Lord help thee*. So it may be taken, either, first, As a direction: No; do not cry to me, but to God, for help: God help thee, for I cannot. Or rather, secondly, As a profane scoff: No; come not to me, but go to him to whom Elisha directs you; pray to the Lord: you see how ready he is to help you, by his suffering you to come to this extremity; wait upon God for relief, as Elisha adviseth me; but I will wait no longer for him, 2Ki_6:33, and I will take a course with Elisha for thus abusing both me and my people with vain hopes. Or thus, *The Lord* (on whom forsooth thou and I are commanded to wait for help) *will not help thee*, as he could easily do, and would do, if he were so good as Elisha pretends; *whence then shall I help thee?*

Out of the barn-floor, or out of the winepress? Dost thou ask of me corn or wine, which I want for myself?

2 Kings 6:28

No text from Poole on this verse.

2 Kings 6:29

We boiled my son, and did eat him; a dreadful judgment, threatened to them in case of their apostacy, Deu_28:56,57, in which they were now deeply plunged. Compare Eze_5:10.

She hath hid her son; either that she might eat him alone; or rather, that she might save him from death; her bowels yearning towards him, and her hunger being in great measure satisfied.

2 Kings 6:30

If I do not this day take his head and life. This wretched and partial prince overlooks his own great and various sins, and, amongst others, his obstinate cleaving to the idolatry of the calves, and the whoredoms and witchcrafts of his mother Jezebel, 2Ki_9:22, and the wickedness of his people, which was the true and proper cause of this and all their calamities; and lays the blame of all upon Elisha; either supposing that he who had the spirit of Elijah resting upon him, had brought this famine by his prayers, as Elijah had formerly done, 1Ki_17:1; or because he had encouraged them to withstand the Syrians, by promising them help from God in due time; or because he would not, by his intercession to God and the working of a miracle, deliver them from these calamities, as he easily could have done. But he did not consider that the prophets could not work what miracles and when they pleased, but only as far as God saw fit, whose time was not yet come; otherwise it was Elisha's interest as well as theirs to be freed from this distress.

2 Kings 6:31

If I do not this day take his head and life. This wretched and partial prince overlooks his own great and various sins, and, amongst others, his obstinate cleaving to the idolatry of the calves, and the whoredoms and witchcrafts of his mother Jezebel, 2Ki_9:22, and the wickedness of his people, which was the true and proper cause of this and all their calamities; and lays the blame of all upon Elisha; either supposing that he who had the spirit of Elijah resting upon him, had brought this famine by his prayers, as Elijah had formerly done, 1Ki_17:1; or because he had encouraged them to withstand the Syrians, by promising them help from God in due time; or because he would not, by his intercession to God and the working of a miracle, deliver them from these calamities, as he easily could have done. But he did not consider that the prophets could not work what miracles and when they pleased, but only as far as God saw fit, whose time was not

yet come; otherwise it was Elisha's interest as well as theirs to be freed from this distress.

2 Kings 6:32

In his house; in the house where he lodged; for he had no house of his own, having forsaken all when he followed Elijah, 1Ki_19:20,21.

The elders; so they might be called, either, first, from their age; or rather, secondly, from their office, which was either ecclesiastical or civil: so they were either the sons of the prophets; or rather, some godly men who were then in some power and office, either in the court, or army, or city, as may seem probable from what he requires of them. And though Jehoram was a wicked king, and most of his officers probably like himself; yet there were some of them, whom Elisha's holy life, and powerful ministry, and glorious miracles, and the great and public benefits procured by him, had won to God, and to the true religion, at least to the profession of it, among which Jehu might be one: and these were here sitting with him, either to receive comfort and counsel from him in this distressed time, or rather to solicit him to use his power with God for their relief; which accordingly he doth, and in compliance with them, not out of any fear of the king, (from which he very well knew by frequent experience, and certain assurance, that God both could and would deliver him,) he gives the following answer, 2Ki_7:1.

A man from before him, or, *one* of them who stood *before his face*, one of his guard, or some other officer, to take away his head, as it follows.

He said to the elders; being admonished by God of his danger.

This son of a murderer; the genuine son of that wicked Ahab the murderer of the Lord's prophets, 1Ki_18:4 **21:9**; whose son he is not by birth only, but also by his manners and bloody disposition. Compare Joh_8:44. This expression may seem very harsh and unfit; nor is it to be drawn into imitation by others; but it must be considered that he was an extraordinary prophet, intrusted with a power in some sort superior to that of Jehoram, and had authority to control and rebuke him in the name of the King of kings.

To take away mine head; to kill me, before he hear what I have to say.

Hold him fast; not the king, but the messenger, who was last mentioned; that he may not break in upon me, and take away my life, before the king comes.

Is not the sound of his master's feet behind him? you shall not need to hold him long, for the king is just at his heels, coming, as is probable, either to recall his rash and furious sentence, or at least to debate the matter with the prophet, and to procure relief.

2 Kings 6:33

Unto him, to wit, to the door, where also we are to understand that he was held fast, that he could not come at the prophet till the king came, as the prophet had commanded them to do.

He said; either, first, The messenger, in the king's name and words. Or, secondly, The king himself, who, though not here named, may be presumed to be present, both by the prophet's prediction of his speedy coming, and by the presence of *the lord on whose hand the king leaned*, 2Ki_7:2. This evil; this dreadful famine, which is now so extreme that women are forced to eat their own children.

Is of the Lord; he hath inflicted it, and (for aught that I see) he will not remove it. Thus he lays all the blame upon God, not, as he ought, upon his own and his mother's wickedness, which provoked God, who doth not willingly afflict, to send this heavy judgment upon him.

What should I wait for the Lord any longer? thou biddest me wait upon God for help; but I perceive I may wait long enough before deliverance comes; I am weary with waiting, I can wait no longer.

2 Kings 7:1 2 KINGS CHAPTER 7

Elisha prophesieth incredible plenty in Samaria; and the death of a great lord, who would not believe the prophecy, 2Ki_7:1,2. Four lepers visit the camp of the Syrians, and bring tidings of their flight, being hasted away by God, 2Ki_7:3-11. The king sendeth spies, who confirm this report; and he spoileth their tents. Great

plenty. The lord on whose hand the king leaned is trodden upon by the people, and dieth, 2Ki_7:12-20.

Elisha said; either to the messenger, to be reported to the king; or rather, to the king, being then come to him, as it is expressed, 1Ki_7:18; and to his courtiers, who were come with him, 1Ki_7:2. **Thus saith the Lord:** the Lord, whom you have so highly offended, and at present despise and refuse to wait upon, of his own mere grace and bounty hath sent you the glad tidings of your deliverance. **A measure,** Heb. *seah* ; a measure containing 6 cabs, or 144 egg-shells, or about a peck and a pottle of our measure. **Be sold for a shekel:** compare this with 2Ki_6:25.

2 Kings 7:2

On whose hand the king leaned, when he walked. See 2Ki_5:18.

If the Lord would make windows, through which he could rain down corn, as once he did manna.

Shalt see it with thine eyes, but shalt not eat thereof; a just punishment for such peremptory unbelief, whereby he made not only the prophet, but even God himself, (in whose name it was evident Elisha said and did this and other things,) a liar.

2 Kings 7:3

At the entering in of the gate, to wit, of the city, out of which they were shut by virtue of God's law, Lev_13:46 **14:3** either the the dwelling place of the lepers was near the gate, or they were come very near to the gate, for fear of the Syrians.

2 Kings 7:4

No text from Poole on this verse.

2 Kings 7:5

in the twilight; in the evening twilight, as appears from 2Ki_7:9,12.

2 Kings 7:6

To hear a noise; either in the air; or rather, in their ears; otherwise the Samaritans had heard it.

The Hittites under which name (as elsewhere under the name of the Amorites) he seems to understand all or any of the people of Canaan. For though the greatest number of that people were

destroyed, yet very many of them were spared, and many of them upon Joshua's coming fled away, some to more remote parts, (which that famous and ancient inscription upon a pillar in Africa testifies,) and others to the lands bordering upon Canaan, where by reason of the scarcity of inhabitants there was in that age room enough for them; and there they seated themselves, and grew numerous and powerful and had (after their ancient and constant manner) kings over them. The kings also of Tyrus or Sidon may be here included.

The kings of the Egyptians; by which they may understand either the king of Egypt, the plural number being put for the singular, as it is elsewhere; of the princes and governors of the several *nomi* or provinces in Egypt, such being oft called *kings* in Scripture.

2 Kings 7:7

To save their lives; which they fancied to be in such present and extreme danger, that they durst not stay to take away any of their goods, but every man fled the next way before him.

2 Kings 7:8

No text from Poole on this verse.

2 Kings 7:9

We do not well; not well for our brethren, whom we should pity, and help; nor well for ourselves; for we may suffer for this neglect; either from the Syrians, who may lie lurking hereabouts; or from our king and people; or from God's immediate hand.

2 Kings 7:10

They told them, to wit, the porter and his companies.

2 Kings 7:11

The porters; either his fellow porters of the city; or rather, the porters or guards of the gate of the king's house.

2 Kings 7:12

No text from Poole on this verse.

2 Kings 7:13

So the sense is, We may well venture these horses, though we have no more, because both they and we are ready to perish through hunger; and therefore let us use them whilst we may for

our common good, or to make the discovery. But the repetition of the phrase seems to imply something more emphatical and significant than the saving of four or five horses, for which it is not probable they would be so much concerned in their circumstances. The words therefore may be reordered otherwise, *Behold, they are of a truth* (the Hebrew prefix *caph* being not here a note of similitude, as the other translations make it, and as it is commonly used; but an affirmation of the truth and certainty of the things, as it is taken Num_11:1 Deu_9:10 Hos_4:4 **5:10** Joh_1:14)

all the multitude of the horses of Israel that are left in it (to wit, in the city); *behold*, I say, *they are even all the multitude of the horses of the Israelites which* (i.e. which multitude) *are consumed*, i.e. reduced to this small number, all consumed except these five. And thus the vulgar Latin, and some others, understand it. And this was indeed a memorable passage, and worthy of a double

behold, to show what mischief the famine had done both upon men and beasts, and to what a low ebb the king of Israel was come, that all his troops of horses, to which he had trusted, were shrunk to so small a number.

2 Kings 7:14

Two chariot horses, or, *two chariots of horses*; or rather, *two chariot horses*, as divers render the words, i.e. horses which belonged to the king's chariots. For single horses seem much more proper for this service than chariots and horses. And whereas it was moved by the king's servant, that all the five horses should be sent, it seems it was thought by the king and others that two were sufficient for that purpose.

2 Kings 7:15

In their haste, or, *in their fear*, or consternation, wherewith God struck them.

2 Kings 7:16

No text from Poole on this verse.

2 Kings 7:17

To have the charge of the gate; partly to prevent tumults and disorders and mischiefs amongst the people; and partly to take

order about the shutting of the gates, if need were, and if the Syrians should happen to return upon them.

2 Kings 7:18

No text from Poole on this verse.

2 Kings 7:19

No text from Poole on this verse.

2 Kings 7:20

No text from Poole on this verse.

2 Kings 8:1 2 KINGS CHAPTER 8

The Shunammite having, by Elisha's advice, left the land because of the famine, returneth home; and hath her whole estate restored to her for Elisha's sake, 2Ki_8:1-6. He cometh to Damascus. Ben-hadad is sick, and sendeth Hazael to him with presents. Elisha foretelleth Ben-hadad's violent death, and Hazael's cruel reign, with tears. Hazael's answer: he killeth his master, and succeedeth him, 2Ki_8:7-15. Jehoram's wicked reign in Judah: Edom and Libnah revolt, 2Ki_8:16-23. He dieth, and Ahaziah his son succeedeth him: his wicked reign: he entertaineth friendship with Joram king of Israel, 2Ki_8:24-29.

Then: this particule of time may be understood either particularly and definitely of the time next following the former history, or more generally and indefinitely (as it is frequently used) of the time in which Elisha and this Shunammitish woman lived. Possibly this might happen before the history of Naaman, **2Ki 5**, or at least before the siege of Samaria, **2Ki 6**; but this is not certain.

Unto the woman; expressing his gratitude for her former kindnesses, by taking special care for her preservation.

Wheresoever thou canst sojourn; in any convenient place out of the land of Israel.

Hath called for a famine, i.e. hath appointed to bring a famine, or a great scarcity of provisions. This expression intimates that all afflictions are sent by God, and come at his call or command.

Seven years; a double time to the former famine under Elijah, Jam_5:17, which is but just and reasonable, because they were still obstinate and incorrigible under all the severe and succeeding judgments of God, and under the powerful ministry of Elisha, who confirmed his doctrine by glorious miracles. See Lev_26:21,**24,28**.

2 Kings 8:2

Either because that was near her lands and dwelling, which she thought she might have an eye to, when occasion required; or because there was more plenty than in Judah; or because she knew that her going to dwell in Judah would be very displeasing to the king of Israel, whose favour she was like to need hereafter. Nor was there now that danger of idolatry from the Philistines as there had been formerly, because their power and influence was now grown inconsiderable, and probably many of the Jews and Israelites lived among them. And this land, though bordering upon Israel, was free from this famine, that it might appear that this was a special hand and judgment of God upon the Israelites for their idolatry, and for their unprofitableness under all the means of grace which now they plentifully enjoyed by Elisha and many other prophets; which the Philistines not enjoying, their sin was much less, and therefore their present condition was better.

2 Kings 8:3

Which having been forsaken by her, were possessed by her kindred, or others, who had obtained them from the king, and now intended to keep the possession of them.

2 Kings 8:4

Quest. How could the king speak with Gehazi, who was a leper?

Answ. Either the king might speak with him at a convenient distance, it being usual for others to discourse with lepers, as 2Ki_7:8 Mat_8:2 Luk_17:12; or his leprosy might be of that sort which was not infectious; or, if his leprosy was such as made him yet to be unclean, the king's great curiosity might easily prevail with him to break a ceremonial law, who made no scruple of violating God's moral law.

2 Kings 8:5

The woman was by God's wonderful and gracious providence brought thither in the most advantageous season.

2 Kings 8:6

The king asked the woman concerning the truth of Gehazi's relation.

2 Kings 8:7

To Damascus; either to the city, or rather to the kingdom, of Damascus, by comparing 2Ki_8:9; as Samaria, which properly was the name of the city, is sometimes the name of the kingdom; of which **See Poole "1Ki_13:32"**. Hither he came by the special direction of the Spirit, and under God's protection, upon the errand here following.

2 Kings 8:8

Take a present in thine hand; by which he thought to purchase his favour, and the healing of his disease.

2 Kings 8:9

Forty camels' burden. Hazael carried the more noble present, hoping, as his master did, to get some interest in the prophet and advantage to himself by it. Whether the prophet received it or not, is not here mentioned; but it is most probable he did not, from his former practice, **2Ki 5** and because the reasons which then swayed him were still of the same force.

Son Ben-hadad: he who before persecuted him as an enemy, 2Ki_6:13,14, now in his extremity honours him like a father.

2 Kings 8:10

Here is no contradiction; for the first words contain an answer to Ben-hadad's question, 2Ki_8:8,

Shall I recover of this disease? To which the answer is, *Thou mayest or shalt recover*, i.e. notwithstanding thy disease, which is not mortal, and shall not take away thy life. The latter words contain the prophet's explication of or addition to that answer, which is, that he should die, not by the power of his disease, but by some other cause. But it is observable, that in the Hebrew text it is lo, the adverb, which signifies not; which though most affirm to be put for to, the pronoun, signifying to him; yet others take it

as it lies, and translate the words thus, *Say, Thou shalt not recover; for the Lord hath showed me that he shall surely die* . Or, according to the former reading, the first words may be taken interrogatively, *Say unto him, Shalt thou indeed recover ?* (as thou dost flatter thyself:) no; (which negation is implied in the very question, and gathered from the following words;) *for the Lord hath showed me that he shall surely die* .

2 Kings 8:11

He settled his countenance stedfastly; the prophet fixed his eyes upon Hazael.

Until he was ashamed; either till the prophet was ashamed to look any longer upon him; or till Hazael was ashamed, as apprehending that the prophet suspected or discerned something extraordinary and of an evil and shameful nature in him. The Hebrew words are ambiguous, and may indifferently be referred to either of them; but they seem more properly to belong to Hazael, because it follows, by way of distinction, the man of God wept.

2 Kings 8:12

So here was a double cause of his grief and tears, the evil of sin in Hazael, and the evil of suffering upon Israel.

2 Kings 8:13

Is thy servant a dog? either so vile and unworthy, as this expression is used, 2Sa_3:8 **9:8**; or so impudent, for which dogs are noted; or so fierce, and barbarous, and inhuman. Compare Psa_22:16,**20 59:6**.

Thou shalt be king over Syria; and then thou shalt have power in thy hand, thou wilt discover that bloody disposition, and that hatred against God's people, which now lies hid from others, and possibly from thyself; and therefore with the kingdom thou wilt inherit their cruel dispositions.

2 Kings 8:14

He represents the prophet's answer by halves, that by his master's security he might have the fitter opportunity to execute his reasonable design.

2 Kings 8:15

Spread it on his face; pretending, it may be, to cool his immoderate heat with it; but applying it so closely, that he choked him therewith; by which artifice his death seemed to be natural, there being no signs of a violent death upon his body. And this he the more boldly attempted, because the prophet's prediction made him confident of the success.

Hazael reigned in his stead; having the favour of the people, and of the men of war.

2 Kings 8:16

Jehoram was first made king or viceroy by his father divers years before this time, to wit, at his expedition to Ramoth-gilead, as was noted before; which dominion of his ended at his father's return. But now Jehoshaphat, being not far from his death, and having divers sons, and fearing some competition and dissension among them, makes Jehoram king the second time, as David did Solomon upon the like occasion, 1Ch_29:22, which is the thing here related. But of this **See Poole "2Ki_1:17"; See Poole "2Ki_3:1"**.

2 Kings 8:17

Part with his father, and part by himself alone.

2 Kings 8:18

He walked in the way of the kings of Israel, after his father's death. *The daughter of Ahab* ; Athaliah, 2Ki_8:26. This unequal marriage, though Jehoshaphat possibly designed it as a mean of uniting the two kingdoms under one head, and in the true religion, is here and elsewhere noted as the cause both of the great wickedness of his posterity, and of those sore calamities which befell them.

2 Kings 8:19

Always, Heb. *all days* , until the coming of the Messiah, as it is elsewhere limited and explained; for so long, and not longer, this succession might seem necessary for the making good of God's promise and covenant made with David. But when the Messiah was once come, there was no more need of any succession, and the sceptre might and did without any inconvenience depart from Judah, and from all the succeeding branches of David's family, because the Messiah was to hold the kingdom for ever in his own

person, though not in so gross a way as the carnal Jews imagined, but in a spiritual manner.

A light, i.e. a son and successor. Of this phrase, **See Poole** "1Ki_11:36".

2 Kings 8:20

From under the hand of Judah; under which they had been from David's time, 2Sa_8:14. Compare 1Ki_22:47.

2 Kings 8:21

i.e. The common soldiers of the Edomites, herein following the example of their captains.

2 Kings 8:22

Edom revolted; for though Joram had given them a defeat, yet it may seem to have been no great slaughter, but only a putting them to flight; and therefore they might easily rally again. And Joram could not pursue the victory, because he was recalled by the revolt of his own subjects, which had taken the occasion of his absence, and probably feared that others would follow their example, if they had the like occasion.

Libnah; a considerable city in Judah, belonging to the priests, Jos_15:42 **21:13**. Why Libnah revolted, see 2Ch_21:10,**11**. It is probable they returned to their obedience, because those words, unto this day, which are added to the former clause, are omitted here.

2 Kings 8:23

of which **See Poole** "1Ki_14:19".

2 Kings 8:24

No text from Poole on this verse.

2 Kings 8:25

In the twelfth year of Joram.

Object. It was in the eleventh year of Joram, 2Ki_9:29.

Ans. Either, first, He began to reign in the confines of Joram's eleventh and twelfth year, in the very end of his eleventh year, or towards the beginning of the twelfth, whence it is indifferently ascribed to the one or the other. Or, secondly, The one year of Ahaziah did concur with the latter half of Joram's eleventh year,

and the former half of his twelfth year: and if he could not be said to

begin to reign in both these years, yet he might unquestionably be said to reign in both of them; and the Hebrew word, both here and 2Ki_9:29, properly signifies *he reigned* , and not he *began to reign* , as it is translated. Or, thirdly, Ahaziah began to reign with his father, and during his life, according to the late examples both in Judah and Israel, there being also special occasion for it, by reason of Joram's cruel and long sickness, 2Ch_21:18, &c.; and this was in Joram's eleventh ear, and then his father died, and he began his single reign in Joram's twelfth year.

Ahaziah, called also *Jehoahaz* , 2Ch_21:17, and Azariah, 2Ch_22:6.

2 Kings 8:26

How this agrees with 2Ch_22:2, **See Poole "2Ch_22:2"** on that place.

The daughter of Omri, i.e. his granddaughter. See above 2Ki_8:18.

2 Kings 8:27

He was the proper son of Athaliah, daughter of Ahab, and the grandson-in-law of Ahab, because his father was Ahab's son-in-law, 2Ki_8:18.

2 Kings 8:28

No text from Poole on this verse.

2 Kings 8:29

The same place with Ramoth, or Ramoth-gilead.

2 Kings 9:1 2 KINGS CHAPTER 9

Elisha sendeth a young prophet with instructions to anoint Jehu king over Israel; whom he chargeth to destroy the house of Ahab, and fleeth, 2Ki_9:1-10. Jehu is made king by the soldiers; killeth Joram in the field of Naboth, 2Ki_9:11- 26; killeth also Ahaziah king of Judah, 2Ki_9:27-29; causeth Jezebel to be thrown out of a window; who is devoured by dogs, 2Ki_9:30-37.

Gird up thy loins; for haste, to take this opportunity when the kings of Israel and Judah were both absent, 2Ki_8:29, and Jehu, as it seems, was left in chief command. Partly that the work may not be hindered, and partly for the security of thy own person. See 2Ki_9:3.

2 Kings 9:2

Partly that the work may not be hindered, and partly for the security of thy own person. See 2Ki_9:3.

2 Kings 9:3

I have anointed thee king over Israel: this was not his whole message; but the rest of it is particularly declared 2Ki_9:7-10, and is to be understood here.

2 Kings 9:4

Which is here noted as an eminent act of obedience, whereby he run into a manifest hazard of his life.

2 Kings 9:5

No text from Poole on this verse.

2 Kings 9:6

Into the house, i.e. into an inner chamber in the house, 2Ki_9:2.

He poured the oil on his head; thereby in God's name letting him into the actual possession of the kingdom. For if Elijah did before this time anoint him, as some think, from 1Ki_19:16, that unction did only confer a remote right to the kingdom, as Samuel's unction did to David, 1Sa_16:13. Though others think Elijah did perform that command by Elisha, to whom he left it in charge, and Elisha waited God's time and command for the actual execution of it, which he received at this time.

2 Kings 9:7

Smite, i.e. kill and destroy, as that word is used, Gen_8:21, and elsewhere.

Thy master; thy former lord and king.

2 Kings 9:8

No text from Poole on this verse.

2 Kings 9:9

No text from Poole on this verse.

2 Kings 9:10

In the portion of Jezreel; in that part of land in or near the city, which belonged to Naboth.

2 Kings 9:11

To the servants of his lord; to the rest of the commanders and officers there present.

Is all well? is not this unlucky messenger come with some ill tidings?

Wherefore came this mad fellow? they perceived him to be a prophet by his habit, and gestures, and manner of speech. And these profane soldiers esteemed the Lord's prophets madmen; partly, because of their neglect of themselves, and contempt of all worldly wealth and honour, which the wise men of this world so greedily seek, and of their strange and uncouth manner of living; partly, because of their holy exercises to which they devoted themselves, which they esteemed nothing but a religious frenzy; and partly, because of those unusual and seemingly ridiculous gestures and actions which the prophets sometimes used in raptures of spirit, or in the fervours of devotion. Compare Jer_29:26 Joh_10:20 Act_26:24.

Ye know the man, and his communication; you rightly guess that he was a madman, and so it appears by his discourse with me, which was, after the manner of that sort of man, vain and impertinent, to tell me of my sins, or of my duty, or such things as are not worth my speaking, or your hearing.

2 Kings 9:12

It is false: there is something extraordinary and of great importance in his message, as we plainly perceive by his calling thee into an inner chamber, by his great expedition, and by his gesture and carriage.

Tell us now: his concealment of the thing made them more greedy to know it.

2 Kings 9:13

Then they hasted; being well-pleased with the thing; partly, from the advantage which hereby they expected; partly, from that desire

of change which is in most men's natures; and principally, by God's providence inclining their hearts to Jehu.

Took every man his garment, and put it under him; a ceremony used in the eastern parts towards superiors, in token of great reverence to his person, that they would not have his feet to touch the ground, and that they put themselves and their concerns under his feet, and into his disposal. **See Poole "Mat_21:7".**

On the top of the stairs; in some high and eminent place, whence he might be seen and owned by all the soldiers, who were called together upon this great occasion.

2 Kings 9:14

Joram had kept Ramoth-gilead; which interpreters conclude to have been taken by Joram before this time, though the taking of it be not mentioned. This they gather, first, from the mention of the inner chamber, 2Ki_9:2, and of the top of the stairs here; secondly, from 2Ki_9:15, *Let none go forth out of the city* . But these arguments seem not to be cogent. Not the former, because there might be some suburbs or outbuildings belonging to the city, or not far from it, which the Israelite might have in their possession. Nor the latter, as we shall there see. And if it was taken, why should all Israel be there to keep it, for which a strong garrison was sufficient? The words therefore may be otherwise rendered, exactly according to the Hebrew,

Joram had kept, or *did keep* , (to wit, by his army left there,) or *put guards* , or *laid siege at* , or *to* , (for so the particle *beth* is oft used,)

Ramoth-gilead. And therefore he had all Israel, i.e. all the military force of Israel, with him, that he might both maintain the siege, and withal oppose Hazael, who sought to relieve it.

2 Kings 9:15

When he fought with Hazael; when he came with an army, either to retake the city taken by Joram, or to raise the siege. *Out of the city* ; or, *from the city* ; either from within the city, or from before it, from the siege or army.

To go to tell it in Jezreel; that we may surprise him, and so more easily subdue him.

2 Kings 9:16

Went to Jezreel, accompanied with the horsemen of his army.

2 Kings 9:17

Inquire who it is comes, and if he come upon peaceable terms. For he feared, lest either the Syrians had prevailed there, or some sedition or rebellion was raised against him; which the example of Libnah, and his own guilty conscience, made him fear.

2 Kings 9:18

What hast thou to do with peace? what right hast thou, or thy master that sent thee, to peace?

2 Kings 9:19

No text from Poole on this verse.

2 Kings 9:20

As his temper is hasty and fierce, so is his march.

2 Kings 9:21

Against Jehu, or, *to meet Jehu*, to know his intentions, and by his presence to repress any seditious inclinations which might be in Jehu or his followers.

In the portion of Naboth the Jezreelite; in that field which formerly belonged to Naboth, part whereof was enclosed by Ahab, and made a garden.

2 Kings 9:22

Is it peace? dost thou come to me with a peaceable mind, or in a way of hostility? For now, when it was too late, he began to suspect some treachery; which God hid from him before, to prepare him for destruction.

What peace? what cause hast thou to expect peace, when thou hast so long abetted, and dost still abet, and allow thy mother in her abominable practices?

The whoredoms of thy mother Jezebel, and her witchcrafts; which are to be understood, either, literally; spiritual whoredom, which is idolatry, being oft punished with corporal; see 2Ki_9:30; and

witchcraft there was oft practised by idolaters. Or rather, mystically and spiritually of her idolatry, which is oft called

whoredom , because it is a departing from God to whom we are all tied by many obligations; and *witchcraft* , either because it doth so powerfully bewitch and deceive men's minds, or because it is a manifest entering into covenant with the devil. For idolatry being her chief sin, and the cause of all the rest, it seems improbable that Jehu would omit that in the indictment which he drew against her. He mentions not Joram's, but his mother's sins; partly, because they were more notorious and infamous; partly, because they were the principal cause why God inflicted, and he was come to execute, these judgments; partly, because by his connivance he had made them his own; and partly, because he could find no gross and odious matter wherewith to charge him, except about the worship of the calves; which he forbore to mention, both lest it should lose his interest amongst his officers and soldiers, who were devoted to that worship; and because he himself intended to keep it up.

2 Kings 9:23

Joram turned his hands; either that therewith he might turn the reins of the chariot, or that by this motion he might direct his charioteer to turn it from Jehu.

2 Kings 9:24

Between his arms; between his shoulders, when he was turned or turning back, the chariot being probably open behind, as many times they were.

2 Kings 9:25

When I and thou rode together after Ahab his father; which might be when Ahab went in his chariot, attended with his nobles or chief officers, (of which these were two,) to take a formal and solemn possession of Naboth's land; for then the prophet Elijah met him, and denounced this judgment against him, 1Ki_21:17, &c.

This burden, i.e. this grievous prophecy; for such are oft and truly called burdens, as Isa_13:1 15:1 Jer_23:33,34 Na 1:1.

2 Kings 9:26

The blood of his sons; who, as it seems, were killed with their father by Jezebel's advice, to make the possession of the vineyard more sure to Ahab, though it be not mentioned in its proper place,

1Ki_21:13; for it is not unusual to bring in such fragments of history in succeeding writings which were neglected in the history of those matters. Thus we read of the *earthquake in the days of Uzziah* , Amo_1:1, which was not recorded in his history, in the Books of the Kings or Chronicles. Although he might well be charged with taking away the lives of his sons, because he took away the necessary supports of their lives. *I will requite thee in this plat* ; of which **See Poole "1Ki_21:19"**.

Cast him into the plat of ground; where he shall lie unburied, and be a prey to the dogs or fowls, according to the prediction, 1Ki_21:24.

2 Kings 9:27

By the way of the garden-house; by some secret way, hoping to escape whilst they were busy about Joram.

Smite him also, as you have done Joram; for he also is of the house of Ahab, 2Ki_8:18.

They did so; they smote or wounded him, but not mortally; either supposing that the wound was mortal; or being more remiss in executing Jehu's sentence against him, because they were not so much concerned in his as in Joram's design; or because they had some kindness for him, either for his own or for Jehoshaphat's sake.

He fled to Megiddo, and died there.

Quest. How doth this agree with 2Ch_22:9, *He sought Ahaziah: and they caught him , for he was hid in Samaria, and brought him to Jehu: and when they had slain him , &c.*

Answ. Either, first, Samaria is there to be understood, not of the city, but of the kingdom or territory so called, 1Ki_13:32, and elsewhere, in which Megiddo was; and so that may be noted to show that he could not flee into his own kingdom, where he might have been safe; but was forced to take up in another part of the kingdom of Israel, in the territory of Samaria, and there to hide himself. Or, secondly, If Samaria be the city, then the history is briefly and imperfectly described here, and the defects supplied there; (the Book of Chronicles being in great part written for that end, to supply things omitted in the Book of Kings;) and out of

both the history may be thus completed: He fled first to Megiddo, and thence to Samaria, where he was caught, and thence brought to Jehu, and by his sentence was put to death at Megiddo, either because Jehu was there at that time upon some occasion, or for some other reason, which at this distance of time we cannot understand.

2 Kings 9:28

Which they did by Jehu's permission for Jehoshaphat's sake, 2Ch_22:9.

2 Kings 9:29

Of this **See Poole** "2Ki_8:25".

2 Kings 9:30

Either hoping that by her majestic dress and carriage she might strike Jehu or his followers with such an awe, that they should not offer any injury to her person; or rather, because perceiving her case to be desperate, and that she could not live, was resolved to die with honour and gallantry.

2 Kings 9:31

At the gate of the king's palace.

Had Zimri peace, who slew his master? remember that thy brother traitor Zimri had but a very short enjoyment of the benefit of his treason, and was speedily and severely punished for it by my grandfather, Omri, 1Ki_16:9,16, and do thou expect the same from some of my posterity.

2 Kings 9:32

For such used to attend upon queens in their chambers.

2 Kings 9:33

They threw her down; being mercenary creatures, they quickly comply with Jehu's command, sacrificing her life to save their own.

2 Kings 9:34

This he suddenly commanded: either because he had forgot the charge given him above, 2Ki_9:10, or because having done his own business, he was careless about God's work, and the fulfilling of his threatening.

For she is a king's daughter: see 1Ki_16:31. He doth not say, because she was a king's wife, lest he should seem to show any respect to that wicked and cursed house of Ahab, which God had devoted to ignominy and utter destruction.

2 Kings 9:35

No text from Poole on this verse.

2 Kings 9:36

This is the word of the Lord: this strange providence brings that to his mind which he had forgotten, or did not regard.

2 Kings 9:37

These words are not extant in the place where this prophecy is first mentioned, 1Ki_21:23, but are here added, either by Jehu, by way of explication and amplification; or rather, because Elijah spoke them, though they be not there recorded, as being for the substance of them contained in the former words; it being usual to insert some passages in following writings which had been omitted in the former.

2 Kings 10:1 2 KINGS CHAPTER 10

Jehu by his letters causeth seventy of Ahab's sons to be slain: the fact is excused by Elijah's prophecy, 2Ki_10:1-11. Also forty-two of king Ahaziah's brethren, 2Ki_10:12-14. By subtlety he slayeth all the priests and prophets of Ahab; breaketh down his images and temple, 2Ki_10:18-28. He followeth the sin of Jeroboam, 2Ki_10:29-31. Hazeal oppresseth Israel: Jehoahaz succeedeth Jehu, 2Ki_10:32-36.

Ahab had seventy sons; either, first, properly sons by several wives; or rather, secondly, grandsons are comprehended, who are oft called *sons*, and grandfathers *fathers*, in Scripture. **In Samaria;** either because they were bred up there, that being the chief city of the kingdom; or because upon the tidings of Joram's slaughter they fled thither, or were by their friends conveyed from several parts thither, as to the strongest place; in which it may seem by Jehu's message they intended to defend themselves and Ahab's children, and to set up one as king in Joram's stead; or rather, because they were left there by Joram when he went to Ramoth-gilead, that if the Syrians had prevailed against him, they

might have safety in that very strong and great city, and he by their means succour from it.

Unto the rulers of Jezreel, Heb. *the princes of Jezreel* , i.e. the great persons and officers of the court, which then was and had been for some time at Jezreel, who either had fled thither with Ahab's sons, upon the news of Jehu's actions and successes; or rather, had been sent by Joram with his sons to Samaria, to take care of them there.

To the elders; either by age, or rather by office; the rulers or senators of Samaria.

To them that brought up Ahab's children; that had a more particular care of the several children under the inspection of the princes or rulers here mentioned.

2 Kings 10:2

No text from Poole on this verse.

2 Kings 10:3

Thus he speaks, either because he had some notice of their intentions thus to do; or to make trial of them, whether they would do so, or would be true to him and his designs; or to signify to them his intentions of fighting against them, if they did so, that by the terror hereof he might bring them to a compliance with him.

2 Kings 10:4

All their power and interest, either in Jezreel, or in the army before or in Ramoth-gilead, could not hinder him from executing his design from killing the two kings, and from invading one of their kingdoms. It is true, he surprised the kings, which a little weakens their argument; but fear and self love made them easily yield to it.

2 Kings 10:5

He that was over the house; the chief governor of the king's palace or castle there.

He that was over the city; the chief magistrate or military governor.

We will do all that thou shalt bid us; they make no delays or conditions, but submit all to his mercy.

2 Kings 10:6

Then he wrote a letter: thus Jezebel is requited for her letter directed in like manner to the elders of Naboth's city, whereby his life was wickedly taken away, 1Ki_21:8. And it is probable that some of these elders were concerned in that very business, which makes the judgment of God more remarkable.

Take ye the heads of the men; which word seems to imply that some of them were grown up, who doubtless trod in their parents' steps; and those that were younger were justly cut off for their parents' sin; of which See Poole "Exo_20:5"; See Poole "Deu_5:9".

2 Kings 10:7

Slew seventy persons: Jehu justly required this, because the sovereign and most righteous Lord of all men's lives commanded it; but the Samaritans wickedly obeyed it, because they destroyed persons in a great measure innocent, merely out of slavish fear, and without any knowledge of or regard to God's command.

2 Kings 10:8

At the entering in of the gate; the place of judicature, to signify that this was an act of justice, and of God's righteous judgment; and the place of greatest concourse, where people went out of the city, and came into it, and whither they resorted for judgment and other occasions; that all men might behold this dreadful spectacle of Divine vengeance upon Ahab's family, and thereby might justify Jehu's cause and proceedings.

2 Kings 10:9

To all the people; either, first, To the promiscuous multitude met there to gaze upon this sad and strange spectacle. So the sense is, Be not ye troubled nor affrighted with these unusual and dismal occurrences: if any thing be amiss in these actions, I do here publicly and solemnly acquit you as righteous and innocent; do not you therefore fear any vengeance from God or men for it: if there be any guilt, it is in me, and in those who cut off these heads. Or, secondly, To those who cut off and brought the heads; for the same persons did both, and were here present, as Jehu commanded them, 2Ki_10:6: to them he speaks in the audience of all the people; or by *all the people* may be meant all those who

brought the heads, and were there waiting for Jehu, according to his order. So the speech is in part ironical, to this purpose,

You are righteous in your own eyes, and you look upon me as a traitor, and rebel, and murderer, because I have risen against and slain my master, which I acknowledge I have done. But if I am guilty, you are not innocent, and therefore cannot accuse me; for I have killed one, but you a great number. This explication seems probable; only the Hebrew word *ham* being generally used of the common people, may seem not so fitly to agree to these rulers and great men, who had brought the heads; and that expression, to all the people, implies that Jehu did not direct his speech to some particular persons, but to the whole body of the people then present, whom he clears from all blame, and to whom he appeals as witnesses between him and these persons.

2 Kings 10:10

But the truth is, neither I nor they are to be blamed; nor you that assisted and encouraged me herein; for this is not man's work, but God's, and done by his command. He mentions

Elijah rather than Elisha; partly because Elijah was now dead, and therefore his name and memory was more sacred than Elisha's, who was yet alive; this being the common humour and folly of mankind, to value and honour those that are dead, whom they contemned whilst they lived; and partly because Elijah's prophecy was known, and public, and famous; when Elisha's was delivered in a corner, and that not from his own mouth, but by one of the sons of the prophets.

2 Kings 10:11

All his great men; whom he had advanced and made great in wealth, for honour, and quality; who had been partners with him in his sins, and who were likely to be avenged of his death.

His priests; his domestic priests, which had waited upon Ahab and Jezebel in their idolatrous services, and were fed at the king's table. Compare 1Ki_18:19. Or, *his chief officers* of state, as that word is sometimes used; of which see 2Sa_8:18, compared with 1Ch_18:17.

Object. These were included in

his great men mentioned before.

Answ. Yet may they well be mentioned apart, as a distinct and the most eminent sort of them.

He left him none remaining, to wit, in that place and kingdom; for he did leave some of the royal seed of Judah, 2Ki_1:1,2.

2 Kings 10:12

Where they used to shear sheep, and then to feast, after their manner, 1Sa_25:36 2Sa_13:23. Or this may be the name of a place, *Beth-hekel of the shepherds* ; or, *Beth-heked-rohim* .

2 Kings 10:13

The brethren; not strictly so, for they were killed before this, 2Ch_21:17; but his *brethren 's sons* , as they are called, 2Ch_22:8, or others of his near kinsmen, such being oft called brethren in Scripture; as Gen_13:8.

2 Kings 10:14

They took them alive, and slew them; partly in compliance with God's command, 2Ki_9:8, for these were of the house of Ahab by the mother's side, 2Ki_8:18; and partly that they might neither claim the kingdom of Israel in right of their grandmother; as they might well have done, if God had not given it to Jehu; nor revenge the deaths of their near relations.

At the pit of the shearing-house, where he intended to bury them.

2 Kings 10:15

Jehonadab the son of Rechab; a Kenite, 1Ch_2:55, and a man of singular prudence and piety; as appears from this history, and from Jer_35:6.

Coming to meet him, to congratulate with him for the destruction of that wicked family, and to encourage and advise him to proceed in fulfilling the will of God revealed to him.

He saluted him; Jehu saluted Jehonadab.

Is thine heart right, as my heart is with thy heart? dost thou heartily approve of and affect me, and my present proceedings, as my heart doth as sincerely cleave to thee as thine own heart doth?

Give me thine hand, as a sign of friendship and consent. See Gal_2:9. These may be the words, either,

1. Of Jehu; and so here is an ellipsis, *If it be* , for *And Jehu said, If it be* . Compare 1Ki_20:34. Or,

2. Of Jehonadab, who having said, *It is* , adds, *If it be* , i.e. if thine heart be with mine, as thou sayest it is, *give me thine hand* . But this the ellipsis is larger than the former. And it seems not so decent and proper for Jehonadab, a stranger and subject, to speak thus to the king, as for the king to say so to him.

2 Kings 10:16

My zeal for the Lord, i.e. for the vindication of his honour and quarrel, and for the execution of his commands. Do not believe my words, but mine actions, which thine eyes shall behold.

They, i.e. Jehu's servants, opened the door of his chariot, and lifted up Jehonadab into it.

2 Kings 10:17

All that remained unto Ahab; either all his household; or rather, all his kindred and relations, though more remote from him.

2 Kings 10:18

Jehu gathered all the people together; by their representatives, their elders or rulers, as was usual; to whom he imparts his mind; and they being generally corrupt, and timeservers, and such as had no sense of religion in them, durst not oppose his resolution, but seemed to comply with it.

Jehu shall serve him much: as if he had said, My quarrel is only with Ahab's family, and not with Baal; which my actions shall manifest; which words being manifestly false, and spoken with a design to deceive, cannot be excused from sin, though they were uttered with a pious intention; this being an unmovable principle, that we must not do the least evil of sin, that the greatest good may come, Rom_3:8. And if Jehonadab did concur with Jehu herein, it was a human infirmity.

2 Kings 10:19

All his servants; either,

1. All his ministers; of whom there may seem to have been several sorts, whereof two are here distinctly mentioned, his prophets and priests; and the rest of the inferior sort may be comprehended under this general title of servants, because they were to attend upon the others in their sacred ministrations. And these being once destroyed, Jehu rightly concluded that the rest would fall of course. And this sense may seem to be favoured by 2Ki_10:22, wherein vestments were brought forth

for all these worshippers of Baal; which were not commonly used by the people in the worship either of God or of Baal, but only by the priests or ministers. Or,

2. All his worshippers, as the same word is translated in the close of this verse.

Quest. How could all these be contained in one house of Baal?

Answ. Well enough, for the number of Baal's worshippers had been vastly diminished by the ministry of Elijah and Elisha, and the rest of the prophets, and by Joram's neglect and disuse of that worship. For the generality of the Israelites had too much knowledge to have any real and religious respect to such senseless idols; only they practised it in compliance with the humour of their king and queen, and for worldly or wicked ends; and therefore when the king deserted it, they generally forsook it, some few silly and besotted persons excepted, who are here gathered together. Besides, this house or temple of Baal might be very large and capacious, and probably was so, because it was the chief of that sort, as being in the king's city, and nigh his palace, and for the use of the king and queen, and the while court, and for great and high solemnities. Moreover, as the name of the house or temple of God at Jerusalem oft signifies not only the principal building, but all the other buildings and courts belonging to it, in which all the worshippers stood when they worshipped; so it might be here; and so there was space sufficient for all the worshippers of Baal which can reasonably be thought to have been at this time in all Israel.

I have a great sacrifice to do to Baal; I will offer to him a noble and acceptable sacrifice; not of sheep, or oxen, &c., as they

understood it, but of his own beloved priests, and prophets, and servants, as he meant it.

In subtlety; with another design, that he might both certainly discover and utterly destroy them all, without any further trouble, or danger of sedition or tumult in his kingdom.

2 Kings 10:20

Proclaim, Heb. *sanctify* . Prepare yourselves and all things necessary for this solemn day, and sacrifice, and feast, which I intend to keep.

2 Kings 10:21

There was not a man left that came not; either,

1. Because they thought Jehu was serious and sincere in his professions; it being natural and usual for men too easily to believe what they wish to be true. And for the priests which Jehu destroyed before, 2Ki_10:11, they might think that was done only because of their nearness and relation to Ahab and his family. Or,

2. For fear of their lives; for certain death was threatened to all that did not come, 2Ki_10:19, which considering Jehu's fierce and bloody temper, they knew would be executed; whereas, if they did come, there was more than a possibility of the sparing of their lives; for Jehu was known to be indifferent and unconcerned in matters of religion, one that had served Baal when his prince Ahab lived and did so and forsook it when the next prince Joram did; and therefore it was doubtful whether Jehu had not in good earnest returned to his first love, to that religion which he had formerly embraced, and only deserted in complacency to others. Or,

3. By God's just providence, deceiving their minds and inclining their hearts to come to their own destruction.

Into the house, i.e. the temple.

2 Kings 10:22

Vestments; sacred garments; such as were used by the priests and others of the Lord's ministry in God's worship; and from thence the devil borrowed this custom in his worship.

2 Kings 10:23

The Baalites possibly did not know Jehonadab, and therefore suspected nothing; or if any of the more crafty sort suspected anything, it was now too late to amend their error.

Look that there be here with you none of the servants of the Lord; because their presence will offend Baal, and deride or pollute his worship; whence profane persons have been oft excluded from solemn acts of worship, both by Jews and heathens. So this did not raise their suspicion.

2 Kings 10:24

When they went in; when some in the name of the rest went to the altar to offer sacrifice.

Jehu appointed fourscore men; far greater numbers being doubtless in readiness to assist then, in case of any opposition.

2 Kings 10:25

As soon as he, i.e. the chief priest of Baal: see 2Ch_23:17.

Made an end of offering the burnt-offerings; so far he suffered them to proceed; either because till then they were not all come into the house; or because having been taken in the very act of gross idolatry, their destruction was more just and reasonable.

To the guard, and to the captains, i.e. to the fourscore men and their officers.

Cast them out, i.e. cast their carcasses out of the city. But that was not proper work for the guard; nor could they so soon have done it; nor would they stay to do it, when they were going in haste to other work; nor indeed was it necessary to be done, because they intended to pull down the house, and bury them in its ruins, and turn it into a draught house, as it follows. This word therefore is and may be joined with the next, and both rendered, *they went hastily and eagerly* ; properly, *they flung themselves out* , (*hiphil* for *hithpahel* , which is not unusual in the Hebrew language,) *and went* . The like expression is used Est_6:12, *hasted* , Heb. *pushed* himself on, or *flung* himself, i.e. went with great haste; and in the Greek text, Mar_14:72.

To the city of the house of Baal; either,

1. To some city near to Samaria, where another eminent temple of Baal was erected. But this seems not to agree with the context, there being but one house or temple of Baal mentioned, both in the foregoing and following verses. Or rather,

2. To some buildings belonging to this house of Baal, which may be here called the city, either for some particular reason now unknown, or because they were very numerous and capacious. For as there were divers chambers and rooms built without the temple, belonging to it, for the use of the priests and Levites, &c.; so it may properly be conceived that this famous temple of Baal had many such buildings, in some of which the priests of Baal, or of the groves, (whereof there were great numbers belonging to the king's court, 1Ki_18:19) peradventure might dwell; and others of them might be for divers uses belonging to the house and service of Baal. And into these buildings the guard might go, and that hastily, to surprise and kill those inferior ministers of Baal, who were there employed in preparing things for the sacrifices which were to be offered, or in other services belonging to that house, or that solemnity.

2 Kings 10:26

Heb. *it*, i.e. the collection of the images, or each of them.

2 Kings 10:27

The image of Baal; the chief image, which they worshipped more than the rest.

Brake down the house of Baal; and the like they did with the rest of the houses of Baal in Israel; as may be gathered both from the nature and reason of the thing, and from 2Ki_10:28.

2 Kings 10:28

No text from Poole on this verse.

2 Kings 10:29

Jehu departed not from after them: herein he discovers his hypocrisy, that he follows God as far as his interest would permit; namely, in destroying the house of Ahab, and the worship of Baal, but no further; for he still resolves to keep up the worship of the calves; partly lest he should disoblige and irritate his own nobles and subjects, who had been long inured, and were heartily affected to it; and partly lest he should open a door for his people to return

to their obedience to the house of David. And his sin and folly is the more inexcusable, both because he durst not trust that God with the keeping of his kingdom, of whose power, and faithfulness, and kindness to him he had such ample experience in his giving him the kingdom; and because he had so great and uncontrollable a power in the matters of religion; having first pretended, and seemed to set up, the worship of Baal with all his might, and then destroying it with no less vehemency, none daring to mutter against him in either case; and because the house of David, and kingdom of Judah, his competitor, now was, and was likely to be, in a feeble and declining condition, and much more likely to fall into his hands, than that his kingdom should come into theirs.

2 Kings 10:30

The Lord said unto Jehu; by some prophet, as above, 2Ki_9:7.

Executing that which is right in mine eyes, i.e. in part, and so far as is here expressed, these actions were good and right, though his heart was not so.

Thy children of the fourth generation shall sit on the throne of Israel; and so they did; namely, Jehoahaz, below, 2Ki_10:35; Joash, 2Ki_13:10 Jeroboam, 2Ki_14:24; and Zachariah, 2Ki_5:8.

2 Kings 10:31

With all his heart: His obedience wanted three necessary properties, care or heedfulness, universality, and sincerity.

He departed not from the sins of Jeroboam; his resolved continuance in one single course is justly alleged as an argument of his false-heartedness in all his other actions.

2 Kings 10:32

In those days; in the time of Jehu's life and reign, as may be gathered by comparing 2Ki_10:31.

To cut Israel short; either to diminish the number of the people, by cutting them off; or to straiten their borders.

In all the coasts of Israel, i.e. in their borders, or the uttermost part of their land beyond Jordan, as it is explained, 2Ki_10:33. And at this time possibly he executed those cruelties mentioned 2Ki_8:12.

2 Kings 10:33

From Jordan eastward, to wit, from the land of Canaan.

2 Kings 10:34

No text from Poole on this verse.

2 Kings 10:35

No text from Poole on this verse.

2 Kings 10:36

No text from Poole on this verse.

2 Kings 11:1 2 KINGS CHAPTER 11

Athaliah destroyeth all the royal family: only Joash escapeth; is hid six years in the house of God, 2Ki_11:1-3. Jehoiada, giving order to the captains, in the seventh year anointeth him king, 2Ki_11:4-12. Athaliah is slain, 2Ki_11:13-16. The covenant is renewed between God, the king, and the people; and Baal's worship is destroyed: the king is set on his throne, 2Ki_11:17-21.

i.e. All of the royal family left after those slaughters, 2Ch_21:2,4 22:1 2Ki_10:13,14, except one, as the next verse limits and explains it. This she did, partly, out of rage at the extirpation of her family, resolving that David's family should not outlive liars; partly, from ambition and desire of rule, for which many persons have destroyed their nearest relations; partly, from the zeal which she had for idolatry, and the worship of Baal, which she intended to establish, to which she knew the house of David were implacable enemies; and partly, in her own defence, that she might secure herself from Jehu's fury, who was commanded by God, and resolved in himself, utterly to destroy all the branches of Ahab's family, whereof she was one, 2Ki_8:18,26; for had she not done this, she suspected that either the king or people of Judah would have delivered her up to Jehu upon his demand. Possibly those whom she slew were Joram's children by another wife; of which **See Poole** "2Ki_1:2". And this was the fruit of Jehoshaphat's marrying his son to a daughter of that idolatrous and wicked house of Ahab, even the extirpation of all his posterity but one. And this dreadful judgment God permitted, and inflicted upon him and his, to show how much he abhors all such sinful and unequal affinities.

2 Kings 11:2

Jehosheba, called *Jehoshabeath* , 2Ch_22:11.

The daughter of king Joram, to wit, by another wife, and not by this Athaliah; for it is not likely Jehoiada, who married her, 2Ch_22:11, would have married one of that wicked and cursed house, except he were married very young, and therein overruled by his parents.

Joash the son of Ahaziah: either,

1. His adopted and legal son, who was to succeed him, though he was of another house, and of Nathan's family, as many think; such persons being sometimes called the sons of their predecessors, as we shall see hereafter. Or rather,

2. His proper and natural son; for not only he, but the rest who were slain, are here called the king's (i.e. Joram's) sons. *From among the king's sons which were slain* ; either,

1. From amidst of the carcasses, where this infant was laid, and supposed by her to be killed, though it was not quite dead, either through the compassion or connivance of the instruments of this execution, or by some other artifice which his nurse used. Or,

2. Out of that apartment of the palace which was allotted for the king's children.

They hid him; Jehosheba and her husband Jehoiada.

In the bed-chamber; which was in the house of the Lord, as is affirmed in the next verse. So that it was one of those chambers adjoining or near to the temple, which were for the uses of the priests and Levites, and for them only; which made it more proper for this purpose.

2 Kings 11:3

Either Athaliah thought they were all dead; or if she suspected that Joash was preserved, she thought an infant could do her no great harm; and that she could so well assure the kingdom to herself within a few years, that she need not fear any such weak competitor: or she was willing to smother up the business, lest if she had made a strict and diligent search for it, the people should

thereby learn that there was yet a son of David's family left, and so be unquiet under her government, and desirous of a change.

Athaliah did reign over the land; which she had an opportunity, to do, because she was not only the late king's wife, but also was probably made queen-regent upon Joram's going to Ramoth-gilead.

2 Kings 11:4

If this action of Jehoiada's seem strange and irregular, this was no ordinary case, but there were divers peculiar things in it, as, that Athaliah was a mere usurper, having no pretence of right to the crown, and one of that wicked house which God had particularly, and by name, devoted to destruction: that Jehoiada's wife was nearer allied, and had more right to the crown, than Athaliah: that the crown of Judah was by Divine appointment appropriated to the sons of David; and therefore the right of the crown was inherently in him whom Jehoiada set up, which right her usurpation could not exclude: that Jehoiada was not a mere private person, but the husband of the king's aunt; and probably the high priest, to whom it belonged in great part to see the laws of God executed: that Jehoiada did not act alone in the business, but had the consent and concurrence of the chief rulers, both civil and ecclesiastical: and besides all this, that it is conceived that he had a special motion of God's Spirit, or the direction and encouragement of the prophets of that time. So that this action cannot be drawn into a precedent for succeeding times, and for other kingdoms.

The rulers over hundreds; of whom see Exo_18:25. Of these there were five which are named, 2Ch_23:1. And these were either,

1. Civil or military officers. But then such small officers could not have stood him in much stead. And why did he not rather engage captains of thousands, or greater persons, whom doubtless he might easily have brought into this confederacy? Or rather,

2. Priests or Levites of eminency, as their work showeth, 2Ki_11:5-7 2Ch_23:1,2, and their distinction from the

captains and guard. *The captains, or princes, or nobles, or commanders* ; such as he knew were weary of her idolatrous and tyrannical government, and faithful to their king.

The guard; possibly those who had been the former king's guard, who had been displaced by Athaliah, as persons whose fidelity she suspected.

Into the house of the Lord, i.e. into the courts of that house, which oft come under the name of the *house* , or *temple* of the Lord; for into the house none but the priests or Levites might enter.

Made a covenant with them, to restore the king to his kingdom, and religion to its purity.

Took an oath of them, for their secrecy and fidelity in the present design.

2 Kings 11:5

A third part of you; either,

1. **A third part of you,** (i.e. of the whole number, including those **that come in** and those

that go out on the sabbath,) even

they that enter in on the sabbath;

and so the two other third parts were to consist of those that went out on the sabbath, as some gather from 2Ki_11:6,7. Or rather,

2. *A third part only of those that enter in on the sabbath* , who seem to be plainly divided into three thirds here, and 2Ki_11:6, as those that went forth on the sabbath are expressly distributed into two parts, 2Ki_11:7. *That enter in on the sabbath* , i.e. that come into the temple on the sabbath day. For the understanding of this matter, you must know that the Levites were, in and from David's time, distributed into twenty-four courses, which were to do the work of the temple successively, and by turns; each course consisting of about a thousand men for his week; of which see **1Ch 23 1Ch 24**.

The watch of the king's house; either,

1. Of that bed-chamber where the king now was. But it is unlikely, and without example, either that one bed-chamber, or the temple, or any part of it, should be called the king's house. And besides, the king's person is secured by other persons, 2Ki_11:7. Or rather,
2. Of that part which leadeth to the king's palace, which Athaliah now possessed, and whence they might expect opposition.

2 Kings 11:6

At the gate of Sur; the chief gate of the temple, called *the high gate* , 2Ki_15:35, and *the foundation gate* , 2Ch_23:5, and the eastgate, Jer_19:2, and *the middle gate* , Jer_39:3, and *the gate of the entrance* , Eze_40:15.

Behind the guard; either,

1. The king's guard; or,
2. The guard of the temple; for such a guard there was, and a captain of the guard, called the captain of the temple, Act_4:1 **5:24**. This gate was in the south side; and, as some think, is that which is called *sippim* , or *the threshold gate* , 2Ch_23:4.

So shall ye keep the watch of the house, that it be not broken down, i.e. so you shall guard all the gates or entrances into the house or temple of God, that neither Athaliah nor any of her soldiers may break into the temple, and defile it, or destroy it; as she will doubtless endeavour to do. Or, *and ye shall keep the watch of the house Massach* , as the LXX. and other interpreters render it; who think this was the name of a house not far from the temple; in which, or against which, they were to keep a guard.

2 Kings 11:7

You that go forth on the sabbath, i.e. who having finished their course and week, should have gone home, but were detained, 2Ch_23:8.

They shall keep the watch of the house of the Lord about the king; whilst the rest guard the doors and entrances into the temple, these shall have a special care of the king's person, part on his right, and part on his left hand.

2 Kings 11:8

When you have set your watches and guards, all the rest of you shall draw near to the king to preserve his royal person from all assaults and dangers.

The ranges, or *fences* , i.e. the walls wherewith the courts of the temple were environed: see 2Ki_11:15. Or, your *ranks* , or *order* . If any of Athaliah's guards shall attempt to break in upon you, or within your bounds.

Be ye with the king as he goeth out and as he cometh in; whether the king shall go out of the temple, to offend or subdue his enemies, or retire hither to defend himself, do you always accompany him.

2 Kings 11:9

No text from Poole on this verse.

2 Kings 11:10

Spears and shields; offensive and defensive weapons, which he gave to the captains, both for themselves, and for all their soldiers; for they all came into the temple unarmed, to prevent suspicion. These are called

David's, either because they were such as he had taken from his enemies which he had dedicated to God, and laid up in the temple as monuments of God's goodness to him; see 1Sa_21:9 2Sa_8:7,11 1Ki_7:51; or because David had made a sacred armory in the temple, whence arms might be taken upon extraordinary occasions, for the defence of the temple or city of God.

2 Kings 11:11

From the right corner of the temple to the left corner of the temple; from the south-east to the north-east side. *By the altar* ; the altar of burnt-offerings, which was by the great and eastern gate of the temple.

And the temple, i.e. by and towards the other parts of the temple, which they defended on all sides.

2 Kings 11:12

The testimony, i.e. the book of the law, which he put into the king's hand, to mind him of his duty at his entrance upon his

kingdom, which was to read and write out that holy book, Deu_17:18, and to govern himself and his kingdom by it; the law of God being frequently and most properly called a *testimony*, as Psa_78:5 **132:12** Isa_8:16,**20**; see also Deu_6:17,**20** 2Ki_23:3, because it is a witness of God's will, and man's duty.

Anointed him; as they used to do in doubtful cases, when there was any competition or question about the crown, as now there was.

2 Kings 11:13

The noise of the people, who came thither upon the hearing of the noise and tidings of what was done.

She came to the people, to inquire into the cause of this great noise; being hitherto kept in deep ignorance; partly because it wits managed with so much secrecy, and in the temple; and partly because the people universally hated her, and wished her downfall.

Into the temple of the Lord, i.e. into the courts; whither by Jehoiada's direction she was permitted to enter, though contrary to his general order, 2Ki_11:8, that so he might draw her into his net.

2 Kings 11:14

By a pillar; possibly by one of the two famous pillars of the temple; of which see 1Ki_7:21; nigh unto which the throne was erected. If it be said, that none but priests might come thither; I answer, ordinarily they might not; but the king being a sacred person, especially upon such extraordinary occasions, might be there. Or, *upon a scaffold*; possibly that brazen scaffold which Solomon erected, 2Ch_6:13, and left there for such purposes. See 2Ki_23:3.

2 Kings 11:15

The officers of the host; of these companies of Levites, who are elsewhere called the Lord's *host*, and now were the king's host.

Without the ranges; of which see above, 2Ki_11:8. If she will not go out of them of her own accord, force her out of them.

Him that followeth her; if any of the people, come hither upon this occasion, shall stand up for her help.

In the house of the Lord, i.e. in the court of the temple, lest it be polluted with her blood.

2 Kings 11:16

They laid hands on her, or, they gave her space or room, to wit, to go out of the court of the temple, and did not keep her within it, as they could have done. Or, *they appointed bands for her* ; they ordered two bands of the Levites to follow her, and kill her.

By the way by the which the horses came into the king's house; by the great and public road in which horses and chariots went to the palace.

There was she slain; in an ignominious place and manner, as her mother Jezebel had been.

2 Kings 11:17

Between the Lord and the king and the people; a sacred covenant, whereby he solemnly engaged both the king and people, as it here follows,

that they should be the Lord's people, i.e. that they should renounce and root out all idolatry, and set up and maintain God's true worship. Compare 2Ki_23:10.

Between the king also and the people: this was a civil covenant, whereby the king engaged himself to rule them justly, and in the fear of God; and the people obliged themselves to defend and obey him. Compare 2Sa_5:3.

2 Kings 11:18

Before the altar; to which possibly he fled for refuge; or rather, he was brought thither as a fit sacrifice to his God.

Officers over the house of the Lord; of which see more particularly, 2Ch_23:18,19.

2 Kings 11:19

By the way of the gate of the guard, i.e. by the gate of the royal palace, where the king's guard stood.

2 Kings 11:20

No text from Poole on this verse.

2 Kings 11:21

No text from Poole on this verse.

2 Kings 12:1 2 KINGS Chapter 12

Jehoash reigneth well all the days of Jehoiada: he giveth order for the repair of the temple, 2Ki_12:1-16. He diverteth Hazael from Jerusalem by a present of the hallowed treasures: he is slain by his servants: Amaziah succeedeth him, 2Ki_12:17-21.

No text from Poole on this verse.

2 Kings 12:2

To wit, for the matter of it, though not with an honest and sincere mind, but only by the influence of his good tutor and restorer, as the words here following plainly imply.

2 Kings 12:3

The people were so fondly and strangely addicted to

the high places, that the foregoing kings, though men of riper years, and great power and courage, and finally settled in their thrones, could not take them away; and therefore it is not strange if Jehoiada could not now remove them, when the king was very young and tender, and not well settled in his kingdom, and when the people were more corrupt and disorderly through Athaliah's maladministration.

Sacrificed and burnt incense in the high places to God.

2 Kings 12:4

Remembering that he owed his preservation and restoration to the temple, and that he was made by God the guardian of his temple and worship, and that he had covenanted to be so, Jehoash now takes care to repair it.

All the money of the dedicated things: this may be, either, first, The general designation of the money, the particulars whereof here follow. Or rather, secondly, A special branch of it, the money which had been either formerly or lately vowed or dedicated to the use and service of God and of his house, either by the former kings; of which see below, 2Ki_12:18, and compare 1Ki_7:51 **15:15** 2Ki_12:18 2Ch_15:8; or by this king or his people.

That is brought, or rather, *that shall be brought* ; for though the people might vow to bring it thither in convenient time, yet it is not likely they would bring much money thither in the tyrannical and idolatrous reign of Athaliah; or if they did, that Athaliah would not seize it for her own use.

The money of every one that passeth the account, i.e. the half shekel, which was paid for every one that was numbered from twenty years old and upward; of which the very same phrase is used Exo_30:13 compare 2Ch_24:5,6,9.

The money that every man is set at, Heb. *the money of souls* , or persons, according to *his taxing* , i.e. the money which every man that had vowed his person to God paid according to the rate which the priest put upon him; of which see Lev_27:2, &c.

All the money that cometh into any man's heart; all that shall be freely offered. See Exo_25:2 **35:5**.

2 Kings 12:5

Let the priests take it to them; let them go abroad through all the parts of the land, as they have acquaintance and interest, and gather up the money, and bring it to Jerusalem.

Wheresoever any breach shall be found; either through decay, or by ill accidents, or by the malice of Athaliah or her relations; of which see 2Ch_24:7.

2 Kings 12:6

Either because the people were generally corrupt and backward to the worship of God, especially where it cost them any thing; or because the persons employed in making the collections were negligent, or unfaithful, perverting the money received to their own uses, as may seem probable from the contrary character of other persons, of whom it is noted that they dealt faithfully, below, 2Ki_12:15; or because the people did not like this way of collection, and had no good opinion of the collectors' faithfulness.

2 Kings 12:7

i.e. The money which you have already received.

2 Kings 12:8

Nor to take the charge of that work which the king had committed unto them, but freely to resign it to whom the king should appoint.

2 Kings 12:9

Jehoiada the priest, by the king's consent, 2Ch_24:8.

Beside the altar, in the priests' court.

Object. It was placed without at the gate of the house of the Lord, 2Ch_24:8.

Answ. Either, first, It was first placed by the altar, and afterwards thence removed to the gate of the court, for the people's greater satisfaction, that they might come thither, and put in their money with their own hands. Or, secondly, That place 2 Chron speaks of the gate of the temple strictly so called, nigh unto which the altar of burnt-offerings was. Or, thirdly, It was placed near the entrance into the priests' court, which was over against the altar, and not far from it; so as the people standing in their own court might either put their money into it, or see when the priests put it in.

The priests that kept the door; the door of the priests' court, which, together with the temple and all its utensils, was committed to the charge of the priests and Levites, Num_18:4 1Ch_9:26, &c.

2 Kings 12:10

The king's scribe, who kept an exact account hereof in writing. See 2Ki_19:2 **22:3**.

2 Kings 12:11

Them that did the work, that had the oversight of the house of the Lord; who were chosen out of the people, not without a reflection upon the priests for their neglect or unfaithfulness.

2 Kings 12:12

And for all other things which were necessary for the reparation of the house.

2 Kings 12:13

There were not made, to wit, until all the breaches of the house were repaired; but when that was done, they laid it out for these things, as is noted, 2Ch_24:14.

2 Kings 12:14

No text from Poole on this verse.

2 Kings 12:15

For they perceived by many experiments that they were faithful.

2 Kings 12:16

i.e. It was not employed towards the reparation of the house, because, as it follows, it was the priests'; it was given to them for their private use and maintenance.

Quest. If this reason was weighty, how could the money of them that passed the account, or the money that every man was set at, be thus employed, as they were, 2Ki_12:4, for these also may seem to have been the priests'?

Answ. They were not appropriated to the priests, *but for the service of the tabernacle of the congregation*, as is said of the former, Exo_30:16; or, *for the Lord*, Lev_27:2,**9,14,23**.

2 Kings 12:17

Then, i.e. in this king's days, when Jehoiada was dead, and Joash revolted from God; of which see 2Ch_24:17 &c. *Gath*; once a city of the Philistines, but taken by David, 1Ch_18:1, and now a part of the kingdom of Judah.

Set his face, i.e. directed his march, and led his forces. Or, undertook in good earnest. So the same phrase is used 2Ch_20:3 Jer_21:10 Eze_35:2.

2 Kings 12:18

Took all the hallowed things: that necessity of saving his kingdom and people by this means, which otherwise might seem to excuse the fact, was brought upon himself by his apostacy from God. **See Poole "1Ki_15:18"**.

2 Kings 12:19

No text from Poole on this verse.

2 Kings 12:20

Made a conspiracy; of which see 2Ch_24:25.

In the house of Millo; either in that strong and famous place in Jerusalem called *Millo*; of which see 2Sa_5:9 1Ki_9:15,**24 11:27**; into which he possibly retired for his security, being afraid even of his own subjects and servants; or in some other place called by the same name, for some resemblance it had with it.

Which goeth down to Silla, i.e. which standeth upon the descent to Silla, or upon that descending causeway which leadeth from Millo to the king's house. Some refer this to Joash, and render the place thus, *they slew him at or near the house of Millo* , *descending* , or *as he was going down to Silla* , to escape their hands.

2 Kings 12:21

Jozachar, called also *Zabad* , 2Ch_24:26. *Silomer* , called *Shimrith* , 2Ch_24:26; except Shomer be the father's name, and Shimrith the mother's.

With his fathers, i.e. in the same city, but not in the same royal sepulchre, 2Ch_24:25.

2 Kings 13:1 2 KINGS CHAPTER 13

Jehoahaz king of Israel followeth the sin of Jeroboam; is oppressed by Hazael; and relieved by prayer, 2Ki_13:1-9. Joash his son succeedeth him in the kingdom, and in his idolatry, 2Ki_13:10-13. Elisha prophesieth to Joash three victories over the Syrians, and dieth: Joash's lamentation, 2Ki_13:14-19. A year after the Moabites invading the land, a dead man being cast into Elisha's sepulchre, is restored to life, 2Ki_13:20,**21**. Hazael dieth, and Joash recovereth the cities which had been taken from his father, 2Ki_13:22-25.

Began to reign, Heb. *reigned* ; which is put for *began to reign* , 2Ki_3:1 **8:16,25 12:1**.

2 Kings 13:2

No text from Poole on this verse.

2 Kings 13:3

Or rather, *all his days* , as it is explained, 2Ki_13:22.

2 Kings 13:4

The Lord hearkened unto him; not for his sake, for God regards not the prayers of the wicked and impenitent, Psa_66:18 Pro_1:28 **15:8**; but for other reasons, expressed below, 2Ki_13:23.

He saw, i.e. he observed it with care and compassion.

The oppression of Israel; his chosen and once beloved people. He now helps them, because of his former and ancient kindness to them.

The king of Syria oppressed them, to wit, very grievously, as it is expressed, 2Ki_13:7. So that he helped them not for their own sakes, but because of the rage of their enemies, and their blasphemies, which doubtless accompanied it. See Deu_32:27 Psa_12:4.

2 Kings 13:5

A saviour; either Elisha, below, 2Ki_13:14; or rather, Jehoash, the son of this Jehoahaz, below, 2Ki_13:25, and Jeroboam his son, 2Ki_14:25.

In their tents, as beforetime; in peace and security, not only in their strong cities, but even in their tents in the fields.

2 Kings 13:6

Which Ahab had planted for the worship of Baal, 1Ki_16:32, and which should have been destroyed, Deu_7:5.

2 Kings 13:7

Neither did he, i.e. the king of Syria, 2Ki_13:4, with which this verse is to be joined; 2Ki_13:5,6 being put within a parenthesis, as it is in our translation. But this verse may be translated otherwise, *Although he* (either the king of Syria, 2Ki_13:4, or the Lord, 2Ki_13:5, to whom judgments are oft ascribed, even when wicked men are the instruments of executing it) *had not left*, &c. And so it may be joined with the next foregoing verse, as a great aggravation of their impenitency, and obstinate continuance in their idolatry, notwithstanding such terrible judgments, which in all reason should have driven them from it. *Leave of the people*, i.e. of his army, or men of war, as the following words evince.

Had made them like the dust by threshing, i.e. had broken and ground them to dust, or powder, as the corn is many times broken by threshing.

2 Kings 13:8

His might; for though his success was not good, he showed much personal valour and courage; which is noted to intimate that the Israelites were not conquered, because of the baseness and

cowardice of their king, but merely from the righteous and dreadful judgment of God, who was now resolved to reckon with them for their filthy apostacy.

2 Kings 13:9

No text from Poole on this verse.

2 Kings 13:10

By which, compared with 2Ki_13:1, it may be gathered that Jehoahaz had two or three years before his death made his son Jehoash king with him; which is very probable, because he was perpetually in the state of war, and consequently in danger of an untimely death, and because he was a man of valour, as is implied here, 2Ki_13:12, and declared **2Ch 25**.

2 Kings 13:11

No text from Poole on this verse.

2 Kings 13:12

No text from Poole on this verse.

2 Kings 13:13

No text from Poole on this verse.

2 Kings 13:14

Wept over his face; not for any true love and respect to him, for then he would have followed his counsel, in forsaking the calves, and returning to the Lord; but for his own and the kingdom's inestimable loss in him.

The chariot of Israel, and the horsemen thereof: see 2Ki_2:12.

2 Kings 13:15

No text from Poole on this verse.

2 Kings 13:16

No text from Poole on this verse.

2 Kings 13:17

Eastward; either towards Syria, which lay north-eastward from the land of Israel; or towards the Israelites' land beyond Jordan, which lay eastward from Canaan, and which was now possessed by the Syrians. Either way this arrow is shot against the Syrians, as a token what God intended to do against them.

In Aphek; not in the city, but in the territory of it, where it seems there was a great battle to be fought between the Israelites and Syrians. Of Aphek, see 1Sa_4:1 **29:1** 1Ki_20:30, though it is possible there might be several cities of that name. Or, *as in Aphek*, i.e. thou shalt smite them as they were smitten in the city and territory of Aphek, i.e. utterly destroy them; see 1Ki_20:26,**29,30**; the particle *as* being oft understood, as hath been formerly and frequently proved.

Till thou have consumed them, i.e. the Syrians; not all that people, but their armies, or at least that which was to be at Aphek, where a dreadful battle was to be fought. Or if this be meant of all the Syrian armies, this is to be understood conditionally, if he did not hinder it by his unbelief or neglect, signified in the following verses.

2 Kings 13:18

Smite upon the ground: the former sign portended victory, and this was to declare the number of the victories.

2 Kings 13:19

Quest. Wherein was Jehoash's fault, or why was the prophet angry with him?

Ans. The prophet himself did not yet know how many victories Jehoash should obtain against the Syrians, but God had signified to him that he should learn that by the number of the king's strokes. And he was angry with him, not simply because he smote only thrice, but because by his unbelief and idolatry he provoked God so to overrule his heart and hand that he should smite but thrice, which was a token that God would assist him no further; although his smiting but thrice might proceed either from his unbelief or negligence. For by the former sign, and the prophet's comment upon it, he might clearly perceive that this also was intended as a sign of his success against the Syrians, and therefore he ought to have done it frequently and vehemently.

2 Kings 13:20

They buried him, in or near Samaria.

At the coming in of the year; in the spring, when the fruits of the earth grew ripe.

2 Kings 13:21

As they were burying, or, were about to bury, as that particle is oft used in the Hebrew tongue.

They spied a band of men coming towards them, but at some distance.

They cast the man into the sepulchre of Elisha; not daring to carry the dead corpse further to the place appointed for his burial, they made use of the next burying-place, where Elisha was buried, and there they removed some stone, or opened some door, and hastily flung down their dead corpse there.

The man, i.e. the man's dead body, or the coffin in which he was put.

Touched the bones of Elisha; which might easily be, the coffin and linen in which Elisha's body was put, and the flesh of his body, being now consumed; for this was some considerable time after his death.

He revived, and stood up on his feet; which miracle God wrought there, partly, to do honour to that great prophet, and that by this seal he might confirm his doctrine, and thereby confute the false doctrine and worship of the Israelites; partly, to strengthen the faith of Joash, and of the Israelites, in his promise of their success against the Syrians; and partly, in the midst of all their calamities, to comfort such Israelites as were Elisha's followers with the hopes of that eternal life whereof this was a manifest pledge, and to awaken the rest of that people to a due care and preparation for it.

2 Kings 13:22

No text from Poole on this verse.

2 Kings 13:23

From his presence, i.e. from the land of Canaan, to which the presence and public and solemn worship of God was confined.

2 Kings 13:24

No text from Poole on this verse.

2 Kings 13:25

According to the prediction above, 2Ki_13:19.

2 Kings 14:1 2 KINGS CHAPTER 14

Amaziah's good reign: his justice on the murderers of his father: his victory over Edom: warreth against Jehoash king of Israel; is overcome by him, and slain by his own people: Azariah succeedeth him, 2Ki_14:1-22. Jehoash dieth; and Jeroboam his son is king over Israel; his acts and death: Zachariah his son succeedeth him, 2Ki_14:23-29.

In the second year of Joash, i.e. after he began to reign alone; for he reigned two or three years with his father; of which **See Poole** "2Ki_13:10".

2 Kings 14:2

Reigned twenty and nine years, to wit, fourteen years with Joash king of Israel, who reigned only sixteen years, 2Ki_13:10; and fifteen years after the death of Joash, or with Jeroboam the son of Joash, as is affirmed here, 2Ki_14:17 2Ch_25:25.

2 Kings 14:3

Right in the sight of the Lord; that which was in some sort agreeable to God's will.

Not like David his father; not sincerely, 2Ch_25:2.

He did according to all things as Joash his father did, i.e. for a time served God aright, but afterwards fell to idolatry, 2Ch_25:14, as Joash had done, 2Ki_12:3.

2 Kings 14:4

Howbeit; though he did right, &c., for this particule is to be joined with those words, the rest being to be closed with a parenthesis.

2 Kings 14:5

Whereby it is implied that his father's murderers had powerful friends and abettors, and that their fact was in some sort approved by the generality of the people, to whom Joash had made himself hateful by his apostacy to idolatry, and by his ingratitude to the house of Jehoiada.

2 Kings 14:6

The children of the murderer he slew not; wherein he showed some faith and courage, that he would obey this command of God,

though it was very hazardous to himself, such persons being likely to seek revenge for their father's death.

2 Kings 14:7

Of Edom, i.e. of the Edomites, or the children of Seir, as they are called, 2Ch_25:11; either because they dwelt in Seir; see Gen_36:8; or because these people were confederates. And he invaded these people because they were subjects to his kingdom, from which they had revolted in Joram's days, 2Ki_8:20.

The valley of salt; which was the land of Edom; of which see 2Sa_8:13 Psa_60:1.

Selah, or,

the rock; the chief city of that part of Arabia, called by other authors *Petra*, which signifies *a rock*, because it was built upon a rock, 2Ch_25:12.

Joktheel, which signifies *the obedience of God*, i.e. given him by God as a reward of his obedience to God's message by the prophet, 2Ch_25:8,9.

2 Kings 14:8

Let us fight personally, and with our armies. This challenge he sent, partly upon the late and great injuries done by the Israelites to his people, 2Ch_25:10,13, and partly from self-confidence, and a desire of advancing his glory and empire by his arms.

2 Kings 14:9

By the

thistle, a low and contemptible, yet troublesome shrub, he understands Amaziah; and by the cedar, himself, whom he intimates to be far stronger than he, and out of his reach,

Give thy daughter to my son to wife; let us make a match, i.e. let us fight; only he expresseth this bloody work in a civil manner, as Amaziah had done, 2Ki_14:8, and as Abner did, 2Sa_2:14. Or, let thy kingdom and mine be united under one king, as formerly they were; and let us decide it by a pitched battle, whether thou or I shall be that king. Or, as some expound it, by affirming that it was great arrogance and presumption for him to desire a friendly

league or affinity with him, he leaves him to guess how intolerable it was that he should undertake to wage war against him.

Trod down the thistle; and with no less ease shall my soldiers tread down thee and thy forces.

2 Kings 14:10

Glory of this; content thyself with that glory and success, and let not thine ambition betray thee to ruin.

2 Kings 14:11

Amaziah would not hear, because God blinded and hardened him to his destruction, for his abominable and ridiculous idolatry, 2Ch_25:20.

Jehoash went up, to wit, into the kingdom of Judah, carrying the war into his enemy's country.

Which belongeth to Judah; which is added to distinguish it from that Beth-shemesh in Issachar, and another in Naphtali, Jos_19:22,**38**.

2 Kings 14:12

Being unsatisfied in the ground and manner of the quarrel, and discouraged by their king's idolatry, and smitten by God with a spirit of fear.

2 Kings 14:13

Came to Jerusalem; commanding entrance in Amaziah's name, and with his consent, which he durst not deny.

The gate of Ephraim; which led to Ephraim.

Four hundred cubits; which was done, partly in scorn and contempt, and partly that he might re-enter and retake it, if they should attempt to renew the war.

2 Kings 14:14

Hostages; to assure their peaceable carriage towards him.

Returned to Samaria: he did not keep Jerusalem, nor seek to gain the possession and dominion of that kingdom; partly because he thought he could not keep it, considering the difficulty he found in keeping his own from such potent and near enemies as the Syrians were, and the great affection which all Judah bare to

David's house; and partly because God so inclined his heart, that he might make good his promise to David and his family.

2 Kings 14:15

No text from Poole on this verse.

2 Kings 14:16

No text from Poole on this verse.

2 Kings 14:17

No text from Poole on this verse.

2 Kings 14:18

No text from Poole on this verse.

2 Kings 14:19

They, i.e. the people, or the princes and chief men among them, possibly those whose sons he had delivered up as hostages to Jehoash, with the connivance, if not approbation, of the people; as appears, because the design was carried on openly, and steadily, and irresistibly, as the following words show.

Lachish; a strong city in Judah, towards the Philistines; of which see Jos_10:31 **15:39** 2Ki_19:8.

They sent after him; either secret murderers; or rather, bands of soldiers; for this rebellion was carried on by strong hand and open force. Compare 2Ki_12:20 **15:10,15**.

2 Kings 14:20

On horses, or, *with horses* , to wit, in a chariot.

2 Kings 14:21

Which they did, either in opposition to the conspirators, or to show their affection to the house of David, and that their quarrel was only personal against Amaziah, whom they looked upon as the author of all their late calamities. This Azariah is called *Uziah* , 2Ki_15:30 2Ch_26:1, both names signifying the same thing for substance; that *God's help* , and this *God's strength* .

2 Kings 14:22

He built Elath, i.e. repaired and fortified it; for it was built before, Deu_2:8.

Restored it to Judah; from whom it had revolted with the rest of Edom, in which land this place was upon the Red Sea.

The king, i.e. his father Amaziah; who did not perfect his conquest of Edom, but left some work for his son.

2 Kings 14:23

No text from Poole on this verse.

2 Kings 14:24

No text from Poole on this verse.

2 Kings 14:25

The entering of Hamath was the northern border of the kingdom of Israel, Num_13:21 **34:8**.

Unto the sea of the plain, i.e. unto the Dead Sea, which once was a goodly plain, Gen_13:10, which was their southern border.

Jonah, or *Jonas* , one of the small prophets; though this prophecy of his be not recorded there; and therefore it is remembered here.

2 Kings 14:26

It was very bitter; whereby he was moved to pity and help them, though they were an unworthy people.

There was not any shut up, nor any left: **See Poole "Deu_32:36"; See Poole "1Ki_14:10"; See Poole "1Ki_21:21".**

2 Kings 14:27

The Lord said not, i.e. not yet; he had not yet declared this, as afterwards he did by the succeeding prophets, though not in those words. See Hos_1:5,**6,9**.

2 Kings 14:28

Damascus and Hamath were cities of Syria, but were taken from the Syrians by David and Solomon, 2Sa_8:6 2Ch_8:3, and probably by them incorporated with and added to the possessions of their own tribe, to which from that time they belonged; but afterwards they were retaken by the Syrians, and were now recovered by this Jeroboam.

2 Kings 14:29

No text from Poole on this verse.

2 Kings 15:1 2 KINGS CHAPTER 15

Azariah, his good reign, but is punished with leprosy, and dieth, 2Ki_15:1-7. Zachariah reigneth ill; is slain by Shallum; who reigneth a month, and is slain by Menahem, 2Ki_15:8-15. He is strengthened by Pul king of Assyria: his son succeedeth him, 2Ki_15:16-22. He is slain by Pekah, 2Ki_15:23-26. A part of the Israelites is carried away captive to Assyria by Tiglath-pileser, 2Ki_15:27-29. Hoshea slayeth Pekah, and succeedeth him. Jotham's good reign over Judah: Ahaz succeedeth him, 2Ki_15:30-38.

Quest. How can this be true, seeing Amaziah, the father of this Azariah, lived only till the fifteenth year of Jeroboam's reign, 2Ki_14:2,23?

Ans. This might be either, first, Because Jeroboam was made king by and reigned with his father eleven or twelve years, and afterwards reigned alone; and so there is a twofold beginning of his kingdom; by the former this was his twenty-seventh year, and by the latter his fifteenth year. Or, secondly, Because there was an interreign for eleven or twelve years in the kingdom of Judah; either through the prevalency of that faction which cut off Amaziah the father, and kept the son out of his kingdom; or because Azariah was very young when his father was slain, and the people were not agreed to restore him to his right till his sixteenth year, 2Ki_14:21 2Ch_26:1. And yet these eleven or twelve years of interreign, in which he was excluded from the exercise of his regal office, some think to be included in those fifty-two years which are here ascribed to Azariah's reign, 2Ki_15:2, which may well be doubted. **Azariah**, called also *Uzziah* here, 2Ki_15:13,30. **Began Azariah to reign;** solely and fully to exercise his regal power.

2 Kings 15:2

Besides the sixteen years of his minority last mentioned.

2 Kings 15:3

i.e. In the same manner, unsincerely, and but for a time.

2 Kings 15:4

Save that; understand this as *howbeit*, 2Ki_14:4.

2 Kings 15:5

He was a leper; the cause whereof see 2Ch_26:16.

Dwelt in a several house; separated from conversation with others by virtue of that law, Lev_13:46, which being the law of the King of kings, bound kings no less than subjects.

Over the house, judging the people of the land, i.e. he governed the king's court and whole kingdom, in his name, and as his vicegerent.

2 Kings 15:6

No text from Poole on this verse.

2 Kings 15:7

No text from Poole on this verse.

2 Kings 15:8

The thirty and eighth year of Azariah; of which See Poole "2Ki_15:2".

2 Kings 15:9

No text from Poole on this verse.

2 Kings 15:10

Shallum the son of Jabesh; one of his chief captains.

Before the people openly and impudently; which he presumed to do, either because he remembered that the promise of the kingdom made to Jehu was confined to the fourth generation, 2Ki_10:30, which he observed to be now expired; or because he perceived that the people were generally disaffected to their king, and favourable to his attempt.

2 Kings 15:11

No text from Poole on this verse.

2 Kings 15:12

No text from Poole on this verse.

2 Kings 15:13

No text from Poole on this verse.

2 Kings 15:14

No text from Poole on this verse.

2 Kings 15:15

No text from Poole on this verse.

2 Kings 15:16

Tiphseh; either that *Tiphseh* mentioned 1Ki_4:24, or another city of that name.

The coasts thereof from Tirzah, i.e. all the people dwelling between Tirzah and Tiphseh.

Because they opened not to him; because they refused to open the gates of their city to him, and to submit to him as conqueror.

The women he ripped up; that by this example of severity he might affright all the rest of the people into obedience.

2 Kings 15:17

No text from Poole on this verse.

2 Kings 15:18

No text from Poole on this verse.

2 Kings 15:19

Pul the king of Assyria; called by heathen authors Pulbelochus, who by the help of Arbaces the Mede vanquished Sardanapalus the last monarch of Assyria, and translated the kingdom to Chaldea, and was the first king of Babylon and Assyria; Arbaces being made king of the Medes and Persians.

Against the land, to wit, of Israel, as the context shows.

Menahem gave, i.e. agreed or promised to give, as the next verse explains it.

That his hand might be with him, to confirm the kingdom in his hand; that he might assist him against all that did or should oppose him. By which it appears that his cruelty to Tiphseh was so far from establishing him, as he expected, that it weakened and endangered him so far, that he was forced to call in a foreign prince to his aid.

2 Kings 15:20

Of each man, i.e. of each of those wealthy Israelites. But as each of these were not equally wealthy, so it is not probable that he taxed them equally. Others therefore render it *to or for each man* ,

i.e. for every Assyrian soldier; which interpretation is favoured by the placing of the words in the Hebrew text, which differs from that in our translation.

2 Kings 15:21

No text from Poole on this verse.

2 Kings 15:22

No text from Poole on this verse.

2 Kings 15:23

No text from Poole on this verse.

2 Kings 15:24

No text from Poole on this verse.

2 Kings 15:25

Argob and Arieih might be either Pekah's partners in this treason, or the king's courtiers or officers, who were now slain with him.

Fifty men of the Gileadites; who assisted him in the execution of his treason.

2 Kings 15:26

No text from Poole on this verse.

2 Kings 15:27

No text from Poole on this verse.

2 Kings 15:28

No text from Poole on this verse.

2 Kings 15:29

Tiglath-pileser, or, *Tilgath-pilneser* , 2Ch_28:20, called in heathen authors *Phulasar*, or *Phul-assur* , the son of that Pul or Phul above, 2Ki_15:19.

Abel-beth-maachah; of which see 1Ki_15:20. *Janoah* ; a city of Ephraim, Jos_16:6. *Kedesh and Hazor* ; two cities of Naphtali, Jos_12:22 **19:36**.

Gilead; all the land beyond Jordan, which was nigher to the Assyrian than the rest.

Galilee, to wit, the Upper Galilee, as may be gathered from the following words, *all* (or, even *all*)

the land of Naphtali; which seem to be added by way of explication or restriction, to show what Galilee he meant, even the Upper, in which Naphtali's lot fell. See Poole "Isa_9:1".

2 Kings 15:30

Smote him, and slew him; which he did more easily effect, because the people were enraged against Pekah, as the man who by his murder of king Pekahiah the son of Menahem, whom the Assyrian monarch set up and favoured, and by his unnecessary war with Ahaz, had brought the Assyrian upon them, and caused the loss of one half of that kingdom.

In the twentieth year of Jotham the son of Uzziah.

Quest. How could this be, when Jotham reigned only sixteen years, below, 2Ki_15:33?

Ans. The meaning is, that he began his reign in the twentieth year after the beginning of Jotham's reign; or, which is the same thing, in the fourth year of Ahaz, son of Jotham, as appears from 2Ki_16:2. But the sacred writer, having not yet made mention of Ahaz, thought it more proper to number Hoshea's years by Jotham, of whom he had spoken, than by Ahaz. Besides, as Jotham did reign divers years in his father's life, so might Ahaz in Jotham's life, and Jotham might for divers reasons (which it is needless here to inquire) resign up the administration of the kingdom wholly into Ahaz's hands some years before his death, and therefore might be said to reign but sixteen years, though he lived longer.

2 Kings 15:31

No text from Poole on this verse.

2 Kings 15:32

No text from Poole on this verse.

2 Kings 15:33

When he began to reign, to wit, properly and alone; for he had reigned before this, as his father's deputy and viceroy.

2 Kings 15:34

No text from Poole on this verse.

2 Kings 15:35

Not of the temple, properly so called; but of one of the courts of the temple, probably that which led to the king's palace, 2Ch_23:20; called also *the new gate*, Jer_26:10 **36:10**.

2 Kings 15:36

No text from Poole on this verse.

2 Kings 15:37

In those days i.e. towards the end of Jotham's reign.

The Lord began to send, i.e. disposed their hearts to unite their forces together, and to make preparation for a war against Judah; which yet they did not execute till Ahaz's reign.

2 Kings 15:38

No text from Poole on this verse.

2 Kings 16:1 2 KINGS CHAPTER 16

Ahaz's idolatry, 2Ki_16:1-4. Rezin king of Syria, and Pekah king of Israel, war against him: he hireth Tiglath-pileser against them, 2Ki_16:5-9. Ahaz goeth to Damascus to meet the king of Assyria; seeth an altar; the pattern whereof he sends to Urijah, who maketh one like it at Jerusalem: Ahaz sacrificeth on it, 2Ki_16:10-16. He spoileth the temple: Hezekiah succeedeth him, 2Ki_16:17-20.

In the seventeenth year of Pekah; of which **See Poole** "2Ki_15:30".

2 Kings 16:2

Twenty years old was Ahaz when he began to reign: of the difficulty hence arising, **See Poole** "2Ki_18:2", to which it more properly belongs.

2 Kings 16:3

Made his son to pass through the fire; either,

1. By way of lustration, to pass hastily through it, so as to be scorched, and, as it were, baptized with it. Or,
2. By way of oblation, so as to be utterly consumed, and offered for a burnt offering, which was the practice of heathens, and of some Israelites, in imitation of them; of which see 2Ki_21:6 Psa_105:35 Jer_7:31; which seems best to agree with 2Ch_28:3,

where it is said he burnt his children, i.e., some of them; first one, as is here noted; and afterwards others of them, as is there observed. Of these practices, see more on Lev_18:21 Deu_18:10.

2 Kings 16:4

After the manner of the heathens: **See Poole "Deu_12:2"; See Poole "Jer_2:20"; See Poole "Hos_4:13"**.

2 Kings 16:5

Because God of his own mere grace undertook their protection, as he promised to do, and disappointed the hopes and design of their enemies; of which see on **Isa 7**.

2 Kings 16:6

Recovered Elath, i.e. took it from the Jews, who had not long since taken it, 2Ki_14:22. It lay in the land of Edom, upon the Red Sea, very conveniently for navigation; of which **See Poole "1Ki_9:26"**.

2 Kings 16:7

I am thy servant and thy son; I yield myself to thee, as thy vassal, to serve and obey thee, and pay thee tribute, upon condition thou dost assist me against my enemies.

Out of the hand of the king of Syria, and out of the hand of the king of Israel; for though they were now gone from Jerusalem, yet he justly concluded they would return again, and from time to time molest and vex him.

2 Kings 16:8

No text from Poole on this verse.

2 Kings 16:9

Against Damascus, the metropolis of the Syrians, and the head of that kingdom, Isa_7:8; as was prophesied, Amo_1:5.

Kir; not Kir of Moab, Isa_15:1, but a part of Media, which then was subject to the king of Assyria.

2 Kings 16:10

To meet Tiglath-pileser king of Assyria; to congratulate his victory, and acknowledge his favour and help, and to beg the continuance of it.

Saw an altar of an excellent structure, upon which the Syrians used to offer to their idols: see 2Ch_28:23.

2 Kings 16:11

So he complied with the king's command against his own conscience, and against the express command of that great God, to which the king and he both were subject. He made haste, and delayed not to do it, to please the king, and advance himself.

2 Kings 16:12

To wit, a sacrifice, and that not unto God, but unto the Syrian idols, as appears from 2Ch_28:23,24, to whom that altar was appropriated. Whether he offered by himself, or by a priest, is not certain.

2 Kings 16:13

For the heathens, and Ahaz, in imitation of them, offered the same sorts of offerings to their false gods which the Israelites did to the true, the devil being noted to be God's ape in his worship.

2 Kings 16:14

The brazen altar of burnt-offerings, made by Solomon, and placed there by God's appointment. Which was before the Lord, i.e. from before the Lord's house: **See Poole "Lev_1:3"**. *From between the altar and the house of the Lord ; or rather, from between his altar , &c., or, that altar , &c.* His new altar was at first set below the brazen altar, and at a further distance from the temple. This he took for a disparagement to his altar; and therefore most impiously and audaciously takes that away, and puts his in its place.

On the north side of the altar; or, *of that altar ; or, of his altar ;* as before. So he put God's altar out of its place and use.

2 Kings 16:15

Upon the great altar, i.e. this new altar; which was greater than Solomon's, either in quantity, or in his estimation. Whatsoever is offered to the true God, either in my name, (for possibly he did not yet utterly forsake God, but worshipped idols with him,) or on the behalf of the people, shall be offered upon this new altar; which he seems to prescribe not only to gratify his own humour, but also in design to discourage, and by degrees to extinguish, the worship of the true God; for he concluded that the worshippers of

God would never be willing to offer their sacrifices upon his altar. *The brazen altar shall be for me to inquire by* ; that shall be reserved for my proper use, to inquire by, i.e. at which I may seek God, or his favour, or *inquire of* his will, to wit, by sacrifices joined with prayer, when I shall see fit. He saith only *to seek* , or *to inquire* ; not seek the Lord, or **to inquire of the Lord**, as the phrase is more largely expressed elsewhere; but he would not vouchsafe to mention the name of the Lord, whom he had so grossly forsaken and despised.

2 Kings 16:16

Having once began to debauch his conscience, he could not now make an honourable retreat; and therefore proceeds to execute all the king's commands.

2 Kings 16:17

Which he did, either to express his contempt of them, or to render them inconvenient for the uses to which they had been designed; or to dispose of them, or of the brass of them, in some other place and way, as best suited with his fancy; or for the king of Assyria as it follows in the next verse.

2 Kings 16:18

The covert for the sabbath; the form and use whereof is now unknown. It is generally understood of some building or covert; either that where the priests, after their weekly course was ended, abode until the next course came and relieved them, which was done upon the sabbath day; see 2Ki_11:5,7; or that in which the guard or watchmen of the temple kept their station; or that under which the king used to sit to hear God's word, and see the sacrifices; which is called *the covert of the sabbath* , because the chief times in which the king used it for those ends was the weekly sabbath, and other solemn days of feasting, or fasting, (which all come under the name of *sabbaths* in the Old Testament,) upon which the king used more certainly and solemnly to present himself before the Lord than at other times.

The king's entry without; by which the king used to go from his palace to the temple: **See Poole "1Ki_10:5,12"**.

For the king of Assyria, i.e. that he might ingratiate himself with the king of Assyria, by his public contempt and rejection of that

religion which had been the only partition-wall between the kings of Judah and other kings; and which possibly the present king of Assyria did vehemently dislike and hate, and therefore required these things from Ahaz.

2 Kings 16:19

No text from Poole on this verse.

2 Kings 16:20

No text from Poole on this verse.

2 Kings 17:1 2 KINGS CHAPTER 17

Hoshea king of Israel, his wicked reign: being subdued by Shalmaneser king of Assyria, he conspireth against him with So king of Egypt: he is besieged; taken prisoner; and with all the people carried captive to Assyria for their sins, 2Ki_17:1-23. The strange nations transplanted into Samaria are plagued with lions: an Israelitish priest is sent to them; whence followeth a mixture of religious, 2Ki_17:24-41.

Quest. How can this be true, seeing it is said that he *reigned* , or *began to reign* , in Israel in the twentieth year of Jotham, 2Ki_15:30, which was the fourth year of Ahaz, as was there noted? **Ans.** He usurped the kingdom in Ahaz's fourth year; but either was not owned as king by the generality of the people, or was not accepted and established in his kingdom by the Assyrian, till Ahaz's twelfth year; or in his eight first years he was only a tributary prince, and the king of Assyria's viceroy; and after that time he set up for himself, which drew the Assyrian upon him. **Nine years**, to wit, after his confirmation and peaceable possession of his kingdom; for in all he reigned seventeen or eighteen years, to wit, twelve with Ahaz, who reigned sixteen years, and six with Hezekiah, 2Ki_18:10.

2 Kings 17:2

For he neither worshipped Baal, as many of his predecessors did; nor compelled the people to worship the calves; one of them, that of Dan, being destroyed, or carried away before, as the Hebrew writers affirm; nor, as some add, hindered those by force who were minded to go to Jerusalem to worship; and yet, the measure

of the Israelites' sins being now full, vengeance comes upon them without remedy: compare 2Ki_23:26.

2 Kings 17:3

Shalmaneser; the son or successor of Tiglath-pileser. The ancient Hebrew writers make him the same with Sennacherib, who eight years after this time invaded the kingdom of Judah; see 2Ki_18:10,13; it being very frequent in the eastern parts for one man to be called by several names, especially by the people of several countries. Josephus affirms that he met with his name in the Annals of the Tyrians, which were extant in his days. He came against him, either because he denied the tribute which he had promised to pay, or that he might make him tributary.

Gave him presents; swore fealty to him, and engaged to pay him a tribute.

2 Kings 17:4

So king of Egypt; by heathen writers called *Sua* or *Sabachus* ; that by his assistance he might shake off the yoke of the king of Assyria; who now was, and for many years had been, the king of Egypt's rival: see 2Ki_18:21 Jer_36:5. Shut him up, and bound him in prison, to wit, after he had come up against him, and taken him, with Samaria; the particular relation whereof here follows.

2 Kings 17:5

No text from Poole on this verse.

2 Kings 17:6

This is added to distinguish this place from the former, which was either in Assyria, or in the mountainous and less inhabited parts of Media. Hither he carried them, partly to replenish his own country; and partly because these places were at so great a distance from Canaan, that this would cut off all hopes and thoughts of returning to their own country.

2 Kings 17:7

No text from Poole on this verse.

2 Kings 17:8

In the statutes of the heathen, i.e. according to the laws and customs of the heathen, in the worship of their Baals, and other of their sins. Which they had made, i.e. which the kings of Israel had

ordained concerning the worship of the calves, and against their going up to Jerusalem to worship.

2 Kings 17:9

Things that were not right against the Lord: this belongs, either,

1. To their gross idolatries, and other abominable practices, which they were ashamed to own before others: compare Eze_8:12. Or,
2. To the worship of calves; and so the words are otherwise rendered, and that agreeably to the Hebrew text, they *cloaked, or disguised*, or *covered things that were not right against, or before, or towards the Lord*, i.e. they covered their idolatrous worship of the calves with fair pretences of necessity, the two kingdoms being now divided, and at enmity; and of their honest intention of serving the true God, and retaining the substance of the Jewish religion, from which they alleged that they differed only in circumstances of worship.

From the tower of the watchmen to the fenced city; in all parts and places, both in cities and in the country; yea, in the most uninhabited and neglected parts, where few or none dwell beside the watchmen, who are left there in towers, to preserve the cattle and fruits of the earth, or to give notice of the approach of enemies.

2 Kings 17:10

No text from Poole on this verse.

2 Kings 17:11

As did the heathen; not only to the Lord, which was practised and tolerated sometimes in the kingdom of Judah; but also to the idols or Baals of the heathen.

Whom the Lord carried away before them for the same sins; by whose example they should have taken warning.

To provoke the Lord to anger, i.e. in despite and contempt of God, and his authority and command, as the next verse shows.

2 Kings 17:12

No text from Poole on this verse.

2 Kings 17:13

Testified against Israel; disowned, and gave testimony against their false worship, which they would fasten upon him, and against all their impieties.

By all the prophets, and by all the seers; to whom he declared his mind by extraordinary revelations and visions, and by whom he published it to you, bearing witness from heaven to their doctrine by eminent and glorious miracles.

According to all the law which I commanded your fathers; whereby he accuseth them of partiality, that they observed only those laws of God which they might safely keep, and lived in the constant breach of others, which their kings forbade them to observe.

2 Kings 17:14

Hardened their necks, i.e. refused to submit their neck to the yoke of God's precepts; a metaphor from stubborn oxen, that make their necks hard, or stiff, and will not bow to the yoke: See Poole "Deu_31:27".

2 Kings 17:15

They followed vanity, i.e. idols; oft so called, because of their nothingness, impotency, and unprofitableness; and to show the folly and madness of idolaters.

Became vain by the long worship of idols, they were made like them, vain, sottish, and senseless creatures.

2 Kings 17:16

They left all the commandments of the Lord; they grew worse and worse; from a partial disobedience to some of God's laws, they fell by degrees to a total apostacy from all of them.

The host of heaven; the stars, as Saturn, Jupiter, Mars, Venus, &c. See Deu_4:19.

2 Kings 17:17

Sold themselves to do evil; of which phrase See Poole "1Ki_21:20".

2 Kings 17:18

Out of his sight, i.e. out of Canaan, the only place of God's solemn worship and gracious presence; or, out of his church.

The tribe of Judah only; and the greatest part of the tribe of Benjamin, and those of the tribes of Simeon and Levi, who adhered to them, and were incorporated with them; and therefore very fitly denominated from them: **See Poole "1Ki_11:13"**.

2 Kings 17:19

Judah's idolatry and wickedness is here remembered, as an aggravation of the sin of the Israelites, which was not only evil in itself but scandalous and mischievous to their neighbour, who by their examples were instructed in their wicked arts, and provoked to an imitation of them: see Hos_4:15, and compare Mat_18:7.

2 Kings 17:20

All the seed of Israel, i.e. all the kingdom or tribes of Israel; first one part of them, 2Ki_15:29, and now the rest. But this extends not to every individual person of these tribes; for many of them removed into the kingdom of Judah, and were associated with them, as appears from 2Ch_11:16, and many other places.

2 Kings 17:21

They made Jeroboam king; which action is here ascribed to the people, because they would not tarry till God, by his providence, had invested Jeroboam with the kingdom which he had promised him; but rashly, and unthankfully, and rebelliously rose up against the house of David, to which they had such great obligations, and set him upon the throne without God's leave or advice.

Jeroboam drave Israel from following the Lord; he not only dissuaded, but kept them by force from God's worship at Jerusalem, the only place appointed for it.

A great sin; so the worship of the calves is called, to meet with that idle conceit of the Israelites, who esteemed it a small sin, especially when they were forced to it by severe penalties; which yet he shows did not excuse it from being a sin, and a great sin too.

2 Kings 17:22

But willingly and resolutely followed the wicked example and commands of their kings, though contrary to God's express commands.

2 Kings 17:23

The Lord removed Israel out of his sight: they continued to the last obstinate and incorrigible under all the instructions and corrections which God sent to them; and therefore were most justly given up by God into this dreadful captivity; which all this foregoing discourse was designed to prove.

2 Kings 17:24

The king of Assyria; either Shalmaneser, or rather his son and successor, Esar-haddon, Ezr_4:2, because this was a work of some time; and as his father had projected, and possibly begun this, so he executed or finished it; whence it is ascribed to him, rather than to his father. Babylon then was subject to the Assyrian monarch; but a few years after revolted from him, and set up another king; as appears both from sacred and profane histories.

Cuthah, Ava, Hamath, and Sepharvaim; several places then in his dominion.

2 Kings 17:25

They feared not the Lord; they did not acknowledge nor worship God in any sort.

Therefore; for this gross neglect and contempt of God, which was contrary to the principles and practices of the heathens, who used to worship the gods of the nations where they lived, and gave that honour to their false gods which here they denied to the true. Hereby also God asserted his own right and sovereignty over that land, and made them to understand that neither the Israelites were cast out nor they brought into that land by their valour or strength, but by God's providence, who as he had cast the Israelites out for their neglect of God's service, so both could and would in his due time turn them out also, if they were guilty of the same sins.

2 Kings 17:26

They spake, i.e. they wrote, or sent messengers to him for relief.

Know not the manner of the God of the land; they supposed the true God to be like one of their topical deities, who had their particular countries and provinces allotted to them.

2 Kings 17:27

One of the priests, i.e. one of the chief of the priests, with others, to be under his inspection and direction, as may be gathered from the following words; where it is said of the same person, or persons,

let them go, & c., and then,

let him teach, & c. Nor is it probable that one priest could suffice for the instruction of the inhabitants of so many and distant parts.

2 Kings 17:28

i.e. The manner of God's worship, as it was practised in Israel; as may be gathered both from the quality of this person, who was all Israelitish priest; and from the place of his residence, Beth-el, a place infamous for the worship of the calves, and from the manner of their making priests by this man's direction, 2Ki_17:32.

2 Kings 17:29

Made gods of their own or, *worshipped* , (as that verb is sometimes used; of which see Exo_32:35) i.e. those whom they worshipped in the places from whence they came, whose names here follow.

The Samaritans, i.e. the former people, or inhabitants, not of the city, but of the kingdom of Samaria.

2 Kings 17:30

No text from Poole on this verse.

2 Kings 17:31

No text from Poole on this verse.

2 Kings 17:32

Of the lowest of them priests of the high places: See Poole "1Ki_12:31".

Which sacrificed for them, to wit, unto the true God; for as to the worship of their own gods, they needed no instruction, and would not permit a person of another religion to minister therein.

2 Kings 17:33

They feared the Lord; they worshipped God externally in that way which the Israelites used.

Served their own gods, after the manner of the nations whom they carried away from thence: these words belong, either,

1. To both the foregoing branches, and to the Israelites; and then the sense is, they trod in the steps of their predecessors, the Israelites, (who, in regard of their several tribes, are both here and elsewhere called nations,) who did, many of them, worship both God in their calves, and Baal too. Or,

2. To the last branch only; but then the words must be otherwise rendered, *they served their own gods, after the manner of the nations from which they brought, or carried them, or from whence they* (these new inhabitants) were brought, i.e. each of them served the god of the country or place whence he was brought, as is related above, 2Ki_17:30,31. But these nations could not so properly be said to be *carried away*, or to be *carried away captive*, (as this Hebrew word signifies,) as the Israelites; and therefore the former interpretation seems more proper.

2 Kings 17:34

Unto this day they do; either,

1. The Samaritans, whose religion he hath hitherto been describing, and to the description whereof he returns, 2Ki_17:41. So the following verses are a digression, wherein he designs only to take an occasion to compare them with the Israelites, and to aggravate the sins of the Israelites above theirs, which he doth, 2Ki_17:35, &c., and then returns to the former description, 2Ki_17:41. Or rather,

2. The Israelites, who are the principal subjects of this whole discourse; and of whom he unquestionably speaks, 2Ki_17:35, and thence to 2Ki_17:41, of whom also the last words of 2Ki_17:33 are to be understood; and from thence he takes an occasion to return to his main business, to relate and aggravate the sins of Israel, and thereby to justify his severe proceedings against them to all the world. So the sense of the place is this, As the Israelites before their captivity gave these nations an ill example, in serving the Lord and Baal together; so, or *after their former*

manner, they do unto this day , in the land of their captivity. *They fear not the Lord* ; though they pretended to fear and serve both the Lord and idols, yet in truth they did not, and do not fear or worship the Lord, but their own calves, or other vain inventions; and God will not accept that mongrel and false worship, which they pretend to give to the true God. Or this may intimate that the Israelites were worse than their successors, because these feared the Lord and idols too; but they did quite cast off the fear and worship of God in their captivity, and wholly degenerate into heathenish idolatry. *Their statutes* , i.e. God's law delivered to their fathers, and to them, as their inheritance, Psa_119:111. This is alleged as an evidence that they did not fear the Lord, whatsoever they pretended because they lived in the constant breach of his statutes. *The children of Jacob* , i.e. themselves; the noun put for the pronoun; which is usual among the Hebrews. *Israel* ; a name signifying his special interest in God, and power with him, which was given to him, not only for himself, but for his posterity also, whom God frequently honours with that name. And by this great favour he aggravates their sin.

2 Kings 17:35

A covenant, containing many precious promises, upon the condition here following: see Gen_17:7 Exo_19:5 **24:7**.

2 Kings 17:36

No text from Poole on this verse.

2 Kings 17:37

No text from Poole on this verse.

2 Kings 17:38

No text from Poole on this verse.

2 Kings 17:39

The Lord your God, i.e. God alone, as the whole context shows.

He shall deliver you out of the hand of all your enemies; and therefore you have no pretence of need to go to other gods for relief.

2 Kings 17:40

No text from Poole on this verse.

2 Kings 17:41

So, i.e. in like manner, and after their example. These nations, who came in their stead.

2 Kings 18:1 2 KINGS CHAPTER 18

Hezekiah king over Judah, his good reign: he is not afraid of the king of Assyria, and overcometh the Philistines, 2Ki_18:1-8. Samaria is carried away captive by Shabnaser king of Assyria for their sins, 2Ki_18:9-12. Sennacherib invadeth Judah; and Hezekiah payeth him tribute, 2Ki_18:13-16. Rabshakeh sent by Sennacherib, revileth Hezekiah; blasphemeth God; and stirreth up the people to mutiny; which is told the king, 2Ki_18:17-37.

In the third year; in the third of those nine years mentioned 2Ki_17:1, of which see there. See 2Ki_18:10.

2 Kings 18:2

Twenty and five years old was he when he began to reign. How is this credible? For then Ahaz, who lived but six and thirty years, 2Ki_16:2, must beget Hezekiah at the eleventh year of his age.

Answ. 1. There are some like instances mentioned by credible authors; which these very men will not deny, who are so ready to quarrel with the Holy Scriptures for such matters.

2. This being the confessed custom of sacred and other writers, in the numbering of years, sometimes to omit, and sometimes to add, those which are imperfect or unfinished; and so Ahaz might be near one and twenty years old when he began to reign, and near seventeen years older when he died. And on the other side, Hezekiah, when he began to reign, might be only four and twenty years old complete, and but entered into his five and twentieth year. And thus Ahaz might be between thirteen and fourteen years old when he got Hezekiah; which is not at all strange, especially in that nation, to which God had promised a singular degree of fruitfulness, and in that house of David, to which God had made so many and such great promises.

3. It is not certain that Ahaz lived only thirty six years; for those sixteen years which he reigned, 2Ki_17:2, may be computed, not from the first beginning of his reign, when he reigned with his

father, (of which See Poole "2Ki_15:30",) which was at the twentieth year of his age, but from the beginning of his reign alone.

4. Some affirm that Hezekiah was not the natural, but only the legal son and successor of Ahaz; for the name of son is given in Scripture to such persons; as 1Ch_3:16, compared with 2Ki_24:17 Mat_1:12, compared with Jer_22:30; and to adopted sons, Act_7:21 Heb_11:24; and to sons-in-law, 1Sa_24:16 **26:17** Luk_3:23. Any of these solutions are far more credible to any man of common prudence, than that these sacred books, whose Divine original hath been so fully evidenced both by God and men, are but the fictions and contrivances of a base impostor. And if none of these solutions were sufficient, it is absurd to conclude that a true resolution cannot be found because it is not yet found; because it is manifest, that many difficulties, both in Scripture and in the arts, which were formerly judged insoluble, have been cleared in later times; and therefore we may justly expect the resolution of other difficulties, which may be thought not yet fully explained. *Abi* , or *Abijah* , 2Ch_29:1.

2 Kings 18:3

No text from Poole on this verse.

2 Kings 18:4

He removed the high places, i.e. the most of them, or such as the people most frequented; for all were not taken away, 2Ki_23:13,14. And this he attempted to do, notwithstanding the people's great and constant affection to them; partly because he had more zeal and courage than his predecessors; and partly because thee dreadful judgments of God upon the kingdom of Israel for their superstition and idolatry had made the people of Judah more pliable to the commands of God, and of their good king.

The brazen serpent that Moses had made, by God's command, to be an ordinance or mean for the conveyance of God's blessing to the people; which therefore had been hitherto kept as a memorial of God's mercy; but being now commonly abused to superstition, was destroyed.

The children of Israel did burn incense to it; not doubtless as to a god, but only as to an instrument and token of God's mercy, by and through which their adoration was directed to God, and given to that only for God's sake.

He called it Nehushtan, i.e. he said, This serpent, howsoever formerly honoured, and used by God as a sign of his grace, yet now it is nothing but a piece of brass, which can do you neither good nor hurt; and therefore is no fit object for your worship.

2 Kings 18:5

He trusted in the Lord God of Israel, without calling in foreign and heathenish succours to stablish or help him; which his father Ahaz did, 2Ki_16:7 **Isa 7**; and before him Asa, 1Ki_15:18,**19**, with reflection upon whom this seems to be noted.

Nor any that were before him to wit, of the kings of Judah only; for David and Solomon were kings of all Israel.

Object. The like is said of Josiah, 2Ki_23:25.

Answ. Each of them excelled the other in several qualities or actions: Hezekiah in this, that he fell upon this work with great expedition, even in the beginning of his reign, which Josiah did not, 2Ki_22:1,**3**; and with no less resolution, undertaking to do that which none of his predecessors durst do, even to remove the high places, wherein Josiah did only follow his example, **2Ki 23**.

2 Kings 18:6

Departed not from following him, in the general course of his life and especially in the matters of God's worship.

2 Kings 18:7

He shook off that yoke of subjection and tribute to which his father had wickedly submitted, 2Ki_16:7, and reassumed that full and independent sovereignty which God had settled in the house of David, which Ahaz could not alienate further than for his own time. And Hezekiah's case differs much from that of Zedekiah, who is blamed for rebellion against the king of Babylon, both because he had engaged himself to him by a solemn oath and covenant, which we do not read of Ahaz; and because he broke the covenant which he himself had made; and because God had actually given the dominion of his own land and people to the

king of Babylon, and commanded both Zedekiah and his people to submit to him. And whereas Hezekiah is here said to *rebel*, that word implies only a defection from that subjection which had been professed and performed to another: which sometimes may be justly done, and sometimes may not; and therefore that word doth not necessarily prove this action to be a sin. And these words, **he rebelled**, & c., are explained by the next following words,

and he served him not. And that it was not a sin in him seems most probable because God did own and assist him therein; and did not at all reprove him for it in that message which he sent to him by Isaiah about this matter, 2Ki_19:20, &c., nor afterwards, though he did particularly reprove him for that which might seem a less fault, for his vain-glory and ostentation, 2Ch_32:25,26. For what he saith, *I have offended*, See Poole "2Ki_18:14".

2 Kings 18:8

He smote the Philistines, and recovered from them what his father had lost, 2Ch_28:18, and more.

From the tower of the watchmen to the fenced city; of which phrase See Poole "2Ki_17:9".

2 Kings 18:9

The seventh year of Hoshea; the seventh of those nine years expressed 2Ki_17:1.

2 Kings 18:10

At the end of three years, to wit, of the siege, i.e. in the third year, as this phrase is used, Deu_14:28 Jos_9:16,17 Jer 34:14, compared with Exo_21:2.

2 Kings 18:11

Of which See Poole "2Ki_17:6".

2 Kings 18:12

All that Moses the servant of the Lord commanded: they began with one sin, the worship of the calves; but from thence they were led by degrees into the violation of all the other commands; although indeed that one sin made them in some sort guilty of the breach of the whole law, Jam_2:10.

2 Kings 18:13

Sennacherib, the son or successor of Shalmaneser.

Come up against all the fenced cities of Judah, and took them, i.e. against many of them; universal particles being frequently so used, both in Scripture and other authors; for that all were not taken appears from 2Ki_19:8. And his success God gave him, partly, to lift him up to his own greater and more shameful destruction; partly, to humble and chastise his own people for their manifold sins, and afterwards to raise them up with more comfort and glory; and partly, to gain an eminent opportunity to advance his own honour and service by that miraculous deliverance which he designed for his people.

2 Kings 18:14

I have offended, to wit, against thee, i.e. I have given thee occasion of warring against me, whereof I now repent. Or his ill success might make him think that he had sinned against God in this action, and might make him willing to submit to him, though God graciously prevented it. Of a talent of gold see on Exo_25:39.

2 Kings 18:15

No text from Poole on this verse.

2 Kings 18:16

Which Hezekiah king of Judah had overlaid; so repairing the injury which his father had done to them, and putting them into the same condition in which Solomon left them, 1Ki_6:32.

2 Kings 18:17

The king of Assyria sent; having received the money, upon which he agreed to depart from Hezekiah and his land, 2Ki_18:16. He breaks his faith with Hezekiah, thereby justifying Hezekiah's rebellion, and preparing the way for his own approaching destruction.

2 Kings 18:18

When they had called the king i.e. sent a message to him to come or send to treat with them.

Eliakim the son of Hilkihah; of whom see Isa_22:20, &c.

Over the household, Heb. *over the house* ; either of God; or rather, of the king here mentioned; as appears from **Isa 22**.

Shebna the scribe; so called to distinguish him from an other *Shebna* who was over the house, Isa_22:15.

2 Kings 18:19

No text from Poole on this verse.

2 Kings 18:20

Thou sayest; either to thy people, to encourage them; or rather, within thyself.

But they are but vain words, or, *surely* , or, *only words of the lips* , i.e. vain, unprofitable, idle talk, without any effect; or they come not from thy heart; thou speakest this against thy own knowledge.

Counsel and strength for the war; *counsel to contrive, strength or courage* to execute; which two things are of greatest necessity and use for war. But the words are and may be rendered otherwise; either this, *thou speakest surely words of the lips* , i.e. thou encouragest thyself and thy people with talk and words; *but counsel and strength are for war* , are necessary for thy defence; neither of which thou hast within thyself, but must seek them from others; and where wilt thou find them?

on whom (as it follows)

dost thou trust? Or thus, *Thou sayest* , I have *the word of my lips* , (either,

1. Words wherewith to pray to God for help; or,
2. Eloquence to encourage my soldiers and people,) *counsel and strength for war* ; i.e. I am furnished with all things necessary for my defence. *On whom dost thou trust ?* seeing it is apparent thou hast not strength of thy own, from whom dost thou expect succours?

2 Kings 18:21

This bruised reed; he calls Egypt a reed, with allusion to the reeds wherewith the banks of Nilus were full; and bruised, to note their weakness and insufficiency to support him. Compare Eze_29:6,7.

It will go into his hand, and pierce it, by some of the fragments into which it will be broken.

Unto all that trust on him; doing them no good, but much hurt.

2 Kings 18:22

Whose high places and whose altars Hezekiah hath taken away; thereby robbing him of that worship and service which he had in those places. Thus boldly he speaks of these things which he understood not, judging of the great God by their false and petty gods; and judging of God's worship according to the vain fancies of the heathens, who measured piety by the multitude of altars.

2 Kings 18:23

Give pledges to my lord, i.e. give him hostages to secure him from thy future rebellion, and he will depart from thee. Or rather, *contend with my lord in battle* ; seeing thou hast counsel and strength for war, do not lie lurking in thy strong hold, but come out into the open field, and let us try for mastery; and whereas thou mayest pretend thou wantest horses to fight with me, if thou wilt accept of my challenge, I will furnish thee with two thousand horses, if thou hast riders for them; as it here follows.

2 Kings 18:24

How wilt thou force him to turn his back to thee, and flee away from thee?

2 Kings 18:25

Without the Lord; without his consent and commission.

The Lord said unto me, to wit, by secret inspiration, or by his providence. But indeed he neither owned God's word, nor regarded his providence; but he forged this, to strike a terror into Hezekiah and the people.

2 Kings 18:26

Upon which these officers stood; not being willing to put themselves into the power of such a barbarous and perfidious enemy, by going out of the city.

2 Kings 18:27

To tell them to what extremities and miseries he will force them.

2 Kings 18:28

In the Jews' language, that he might affright the people into a compliance with him, which he perceived Eliakim and his brethren endeavour to prevent.

2 Kings 18:29

No text from Poole on this verse.

2 Kings 18:30

No text from Poole on this verse.

2 Kings 18:31

Make an agreement with me by a present, to redeem yourselves from all the calamities of a close siege, and that death which certainly will follow on them. Or, *procure*, or *purchase a blessing* from me, i.e. a blessed peace; whereby you may be delivered out of your distressed and cursed condition, and receive from me the blessings of protection and provision, which your king cannot give you.

Then eat ye every man of his own vine; upon these terms I will give you no disturbance, but quietly suffer each of you to enjoy his own possessions.

2 Kings 18:32

Like your own land, i.e. a fruitful and pleasant land. Because he could not conceal from them his intentions of transplanting them into another land, which he had already discovered in his dealing with the Israelites, and other nations, he assures them they shall be no losers by it; and shall only change their place, but not their condition and comforts; which they should enjoy in that land, no less than in their own.

2 Kings 18:33

No text from Poole on this verse.

2 Kings 18:34

Hamath and Arpad; of which see Jer_49:23.

Sepharvaim; of which see 2Ki_17:21.

Hena and Ivah; the names, either,

1. Of idol gods. But why should only these two be named, and not the gods of the other places here mentioned? Or rather,

2. Of cities or countries, as is manifest from 2Ki_19:13, where those words are repeated among other places, whose kings are there mentioned, and where they are rendered, *of Hena and Ivah*, as they should be here also, the words in the Hebrew being the very same.

Have they delivered Samaria? i.e.

1. Either the gods here mentioned, which, together with other idols, were worshipped in Samaria. Or,

2. Their gods; which is easily understood from the foregoing words.

2 Kings 18:35

No text from Poole on this verse.

2 Kings 18:36

The people, i.e. either these three men, this word being sometimes used of a very few men, as 1Sa_9:24. Or rather, the people that were with then upon the wall, 2Ki_18:26, to whom he spake, and from whom he expected an answer.

Answer him not; which was wisely ordered, partly lest by their words they should either betray their fears, or provoke their enemies to greater injuries or blasphemies, or give them some advantage or direction for their further proceedings; and partly that by this instance of obedience and calmness he might see the resolution of the people to cleave unto their king, and the vanity of his attempts to seduce them to a defection from him.

2 Kings 18:37

No text from Poole on this verse.

2 Kings 19:1 2 KINGS CHAPTER 19

Hezekiah acquainteth Isaiah the prophet with the blasphemies of Rab-shakeh: he promiseth deliverance from the Lord, 2Ki_19:1-7. Sennacherib is forced to march against the Moors; sendeth blasphemous letters to Hezekiah, 2Ki_19:8-13. His prayer, 2Ki_19:14-19. Isaiah prophesieth the destruction of Sennacherib, and good of Zion, 2Ki_19:20-34. The same night an angel slayeth

the Assyrians: Sennacherib is murdered at Nineveh by his own sons, 2Ki_19:35-37.

No text from Poole on this verse.

2 Kings 19:2

No text from Poole on this verse.

2 Kings 19:3

A day of trouble and of rebuke; either,

1. From God, wherein God rebukes and chastens us sorely. Or rather,

2. From the Assyrian, who reviles and reproacheth us; for his business here is to complain, not of God, but of the Assyrian. We are like a poor travailing woman in great extremity, and having no strength left to help herself, and to bring forth her infant into the world. We have attempted to deliver ourselves from the Assyrian yoke; and had carried on that work to some maturity, and, as we thought, brought it to the birth; but now we have no might to finish, unless thou assist us. We have begun a happy reformation, and are hindered by this insolent Assyrian from bringing it to perfection. See 2Ch_32:1.

2 Kings 19:4

It may be; he speaks doubtfully, because he knew not whether God would not deliver them all up into the Assyrian's hand, as he and his people deserved. But sometimes this is not a word of doubt, but of good hope; as Num_22:33 Jos_14:12.

The Lord thy God, to whom thou art dear and precious. He saith not *our God*, because he seemed to have forsaken and rejected them; and they by their designs had forfeited all their interest in him.

Will hear, i.e. will show by his actions that he hath heard them with just indignation.

Will reprove the words, or rather, will *reprove him* (an ellipsis of the pronoun, which is frequent in the Hebrew tongue) *for the words*, as the Syria, and Arabic, and Chaldee render it.

Lift up thy prayer for the remnant: this he mentions as an argument to stir up Isaiah to pray, and to move God's compassion

towards them; that they were but a small remnant, either of God's people, of whom ten tribes were now lost; or of the kingdom of Judah, which had been greatly wasted and depopulated in the days of Ahaz, and now lately by this Assyrian, 2Ki_19:13.

2 Kings 19:5

No text from Poole on this verse.

2 Kings 19:6

No text from Poole on this verse.

2 Kings 19:7

I will send a blast upon him, Heb. *a wind* , a storm or tempest, by which name God's judgments are oft called, i.e. a violent, and sudden, and terrible stroke; namely, that miraculous destruction of his army, of which 2Ki_19:35. Although the place may be rendered thus, *I will put a spirit within him, so that he shall hear a rumour, and return* , &c. For by *spirit* is many times understood an imagination, or inclination, or affliction; in which sense we read of *the spirit of fear* , 2Ti_1:7; of *the spirit of jealousy* , Num_5:14; of *the spirit of slumber* , Rom_11:8. Or, *a spirit against* (for so the Hebrew preposition *beth* is oft used, as hath been noted before) *him* ; of whom this word is elsewhere used, as Jud_9:23 1Sa_16:14,23 1Ki_22:23; as it is also given to man's soul, Job_12:10 Ecc_12:7, which is a spiritual substance, as the angels are. And this interpretation seems most agreeable to the design of this verse, which is in brief to represent all the judgments of God which were to befall him, and which are related in the following history; and therefore all the other particulars being contained in the following branches of this verse; the tidings of Tirhakah, 2Ki_19:9, in these words,

he shall hear a rumour; his returning to his own land, and being slain there, 2Ki_19:36,37, in the next words; it seems most probable that the chiefest of all the judgments, to wit, the destruction of 185,000 soldiers in one night, 2Ki_19:35, is not omitted here, but expressed in the first branch of the verse; and the spirit here is the same thing which is there called an angel; this latter word being there used to limit and explain the former, which otherwise was of a doubtful signification.

2 Kings 19:8

Rab-shakeh returned to the king, to give him an account of the treaty, and to advise with him what was further to be done; leaving behind him the army under the other commanders, mentioned 2Ki_18:17, as is most probable from the other threatening message here following; which would have been very unsuitable, if his siege had been raised.

He was departed from Lachish; not being able to take it.

2 Kings 19:9

King of Ethiopia, Heb. *of Cush*, i.e. either,

1. Of Arabia, as that word is most commonly meant; of which see the notes, and especially my Latin Synopsis, upon Num_12:1. Or rather,

2. Of Ethiopia beyond Egypt. Nor was there any need that he should force his passage through Egypt, which is objected against this opinion by a very learned man; because the Egyptians (against whom this Sennacherib warred, as heathen historians, Herodotus and Berosus, relate) and the Ethiopians were confederates in this expedition, as Josephus expressly affirms; who lived above 1600 years nearer the time when this was done than we, and therefore was more likely to understand it.

2 Kings 19:10

No text from Poole on this verse.

2 Kings 19:11

No, certainly, never expect it: such questions oft imply a denial, as Gen_18:17.

2 Kings 19:12

Several places about or beyond Euphrates. See Gen_11:31 Eze_27:23.

2 Kings 19:13

where is the king of Hamath? either,

1. Their god, whom he here calls their king, because they looked upon him as their protector and governor, which kings are or should be to their people. Or rather,

2. Their king properly so called. And as before he compared their gods with the God of Jerusalem, so now he compares their kings with king Hezekiah; and by both intends to persuade them, that neither their God nor their king was able to save them out of his hand.

Of Sepharvaim, of Itena, and Ivah; of which See Poole "2Ki_18:31".

2 Kings 19:14

Into the house of the Lord, i.e. into the court of the temple; for further he might not enter.

Before the Lord, i.e. before the ark or temple; which he did, not to acquaint God, but to strengthen his own faith, and quicken himself to prayer.

2 Kings 19:15

No text from Poole on this verse.

2 Kings 19:16

Which hath sent him, i.e. the messenger who brought this railing letter, 2Ki_19:14; or Rab-shakeh, who was easily understood out of the former chapter, although he would not do him the honour to name him; or, *sent it*, to wit, this letter.

2 Kings 19:17

No text from Poole on this verse.

2 Kings 19:18

No text from Poole on this verse.

2 Kings 19:19

No text from Poole on this verse.

2 Kings 19:20

i.e. Accepted it, and will answer it; a common synecdoche.

2 Kings 19:21

The virgin; so he calls Zion, or Jerusalem; partly, because she was pure in good measure from that gross idolatry wherewith other people were defiled, which is called spiritual whoredom; partly, to signify that God would defend her from that rape which Sennacherib intended to commit upon her, with no less care and

zeal than parents do their virgin daughters from those who seek to force and deflower them; and partly, to intimate, that as she had not yet been forced and taken by her barbarous enemies, so she should still retain her virginity, in spite of his attempts against her.

The daughter of Zion, i.e. the people of Zion, i.e. as it follows, of Jerusalem; so called synecdochically from the mountain and city of Zion, which was an eminent part of it. Cities and countries are oft called mothers, as 2 Samuel 20:19; and their inhabitants daughters, as Numbers 21:25 Joshua 17:16 Judges 1:27 Psalms 45:13 Psalms 137:8.

Hath shaken her head at thee; laughed at all thy proud and impotent threatenings. This is a gesture of contempt and derision; of which see Psalms 22:7 **44:14** Jeremiah 18:16 Matthew 27:39.

2 Kings 19:22

Exalted thy voice; by Rab-shakeh, who *cried with a loud voice*, 2 Kings 18:28.

Lifted up thine eyes on high; a gesture of pride and scornfulness, Proverbs 21:4.

Against the Holy One of Israel: not against man, but against the holy God, who will not suffer thy impious blasphemies to go unpunished; and against the *Holy One of Israel*, who hath a special relation and kindness to Israel, having as it were set himself apart for them, and set them apart for himself, as being at this time the God of the Jews only, and not the God of the Gentiles; whom, as yet, he suffered to walk in their own evil ways, [Acts 14:16](#). And therefore he will plead their cause against thee.

2 Kings 19:23

By thy messengers; so thou hast advanced thy very servants above me.

I am come up to the height of the mountains; I have brought up my very chariots to those mountains which were thought inaccessible by my army.

Lebanon; a high hill, famous for cedars and fir trees, here following.

Will cut down the tall cedars thereof, and the choice fir trees thereof: this may be understood, either,

1. Mystically, I will destroy the princes and nobles of Judah, (which are sometimes compared to cedars, &c..) or their strongest cities. Or rather,
2. Literally, I will cut down the trees that hinder my march and plain and prepare the way for all my numerous army and chariots. And by this one instance he intimates that nothing should stand in his way; no, not the highest and strongest places.

The lodgings of his borders, i.e. those towns and cities (which he calls *lodgings* in way of contempt) which are in his utmost borders, and most remote from me. I am come into the land of Canaan at one border, Lebanon, and I resolve to march on to the other *extreme border*, and so to destroy the whole country, from one border to another; the borders of a land being oft put for the whole land within its borders; as [Exodus 8:2](#) [Psalms 74:17](#) [147:14](#) [Isaiah 44:12](#). Or, as it is in the Hebrew, *into the lodging of his border*; for which, in the parallel place, Isaiah 37:21, it is *into the height of his border*. And so this may be understood of Jerusalem; which it is not probable that in all his brags he would omit; and against which his chief design now lay; which he here calleth a *lodging* for its contemptible smallness, if compared with his great and vast city of Nineveh: or, as it is in Isa 37, *the height*, for its two famous mountains, Zion and Moriah; or for the mountains which were *round about Jerusalem*, Psalms 125:2; and he adds, *of his border*, because this city was in the border of Judah; as being part of it in the tribe of Benjamin, and near the kingdom of the ten tribes, which was now in the Assyrian's hands.

The forest of his Carmel, i.e. the forest of Mount Carmel, which may seem to be another inaccessible place, like Lebanon. Or, *into his forest*, and *his fruitful field*; for Carmel, though properly it was

a pleasant and fruitful mountain in the tribe of Issachar, of which see Joshua 12:22; yet it is oft used to signify *any fruitful place*, as is manifest from Isaiah 10:18 Isaiah 16:10 Jeremiah 2:7. And thus all the parts of the land are here enumerated; the mountains, the cities, the woods, and the fruitful fields. Or, *his fruitful forest*, to wit, Jerusalem; which is thought by many interpreters to be called a *forest*, Jeremiah 21:14 Ezekiel 20:46, a name which agrees well enough to cities, where buildings are very numerous, and close, and high, like trees in a forest. And if Jerusalem might be called a *forest*, it might well be called Hezekiah's *Carmel*, or *fruitful place*, because his chief strength, and treasure, and fruit was now in it; and this last word may seem to be added here, to intimate that this was not like other forests, unfruitful and barren. And so both this and the foregoing words are understood of the same place, even of Jerusalem; the last branch being joined to the former by way of apposition; *into the lodging of his border, the forest of his Carmel*, or *his fruitful forest*; there being no more words in the Hebrew text.

2 Kings 19:24

Strange waters; such as were never discovered nor used by others. And therefore all thy endeavours to deprive me of water for my army, 2 Chronicles 32:3, are idle and fruitless.

With the sole of my feet have I dried up all the rivers of besieged places; and as I can furnish my army with water digged out of the earth, by their labour, and my art; so I can deprive my enemies of their water, and can *dry up their rivers, and that with the sole of my feet*, i.e. with the march of my vast and numerous army, who will easily do this, either by marching through them, and each carrying part away with them; or by drinking every one a little of them; or by their pains making many new channels, and driving the waters of the river into them, as Cyrus dried up Euphrates, *and thereby took Babylon*.

2 Kings 19:25

Hast thou not long since learned that which some of thy philosophers could and did teach thee, that there is a supreme and powerful God, by whose decree and providence all these wars and

calamities were sent and ordered, whose mere instrument thou art, so that thou hast no cause for these vain boastings? This work is mine, more than thine. Or, as it is in the margin of our Bibles, *Hast thou not heard* that (a particle oft understood) *I have made* (i.e. constituted, or purchased, or adorned, for all these ways is this Hebrew verb used) it (either Jerusalem, which he now threatened; or rather, the Jewish nation, which he endeavoured to root out; the relative pronoun being put without the antecedent, which is to be gathered out of the context; of which I have formerly given instances) *long ago, and formed it*

of ancient times? i.e. didst thou not hear what I did for this people many ages since, that I carried them out of Egypt in spite of Pharaoh and all his host; and through the Red Sea, where I overthrew the Egyptians; and through the vast howling *wilderness*; and then brought them into this *land* by a strong hand, by which I destroyed all their enemies, and planted them in their stead? By which thou mayest understand how dear this people are to me, and how easily I could destroy thee before them, if I saw it fit; and that the places which thou hast taken, and the conquest which thou hast made here, are not to be imputed to thy valour or numbers, but unto my providence, who for wise and just reasons have given them up into thy hands, as it here follows. This may seem to be the truest sense, because that barbarous prince and people were much more likely to hear the tidings of what God did for the Israelites in Egypt, and at the Red Sea, and in Canaan, the fame of which was spread in all those parts, than to hear of or be instructed in the doctrine of God's particular providence in the government of several nations, and all their counsels and actions of state and war. For though *the Assyrian* was indeed *the rod in God's hand*, &c., Isaiah 10:5, yet he did not so understand it, nor was God in all his thoughts; but he minded only the enlargement of his own empire by the destruction of other kingdoms, as it there follows, 2 Kings 19:7,13-15.

Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps: this translation seems better to agree both with the foregoing branch of this verse, and with the following verse, than the other interrogative translation in

the margin; and the plain sense seems to be this: Great things I have done for this people, which thou canst not be ignorant of; but now I have changed my course towards them, resolved to punish them severely for their sins; and therefore *now I have brought it to pass*, i.e. I have so disposed of things by my providence, that thou shouldst be a great and victorious prince, and that thou shouldst employ thy forces against them to do my work upon them, *that thou shouldst be* (to wit, a person raised up and fitted and strengthened for this very purpose) *to lay waste fenced cities* (and to turn them) *into ruinous heaps*, i.e. that thou shouldst be so successful as thou hast hitherto been, first against the kingdom of Israel, and now against Judah.

2 Kings 19:26

Therefore; because I had armed thee with my commission and strength, and taken away their spirit and courage, and withdrew my help from them to give it to thee.

Their inhabitants; the people of Israel, and Judah, and other places which thou hast conquered.

As the grass of the field; which is weak and quickly fading, and unable to resist any hand or instrument which offers violence to it.

As corn blasted before it be grown up, i.e. all their designs and hopes were disappointed before they could come to any perfection or success.

2 Kings 19:27

Though thou dost not know me, yet I thoroughly know thee, and all thy designs and actions, all thy secret and subtle contrivances in the place of

thy abode, in thy own kingdom and court, and the execution of thy designs abroad, what thou intendest in *thy going out*, and with what successes or former thoughts thou comest in, or returnest to thy own land. For the phrase, compare Deuteronomy 31:2 Psalms 139:2,3.

And thy rage against me, i.e. against my servant Hezekiah, and

my people, against whom he was engaged, because they would not deliver up Jerusalem to him, which he demanded. Things are frequently said to be done against God, which are only done against his people, because of that near union and relation which is between them. See Zechariah 2:8 Acts 9:4,5. But the words may well be rendered, *and thy rage is with me, or before me*, as the Syriac hath it; or, is manifest to me, as the Chaldee renders it. And so this branch of the verse answers to the former, *I know*, &c., and it is *before me*.

2 Kings 19:28

Thy tumult, i.e. thy tumultuous noise, thy clamours and blasphemies which Rab-shakeh in thy name beached forth against me with *a loud voice*, 2 Kings 18:28.

My hook in thy nose, and my bridle in thy lips; a metaphor from wild and furious beasts, that must be thus managed.

I will turn thee back by the way by which thou camest; I will cause thee to return to thy home with shame and loss.

2 Kings 19:29

A sign unto thee, to wit, of the certain accomplishment of the promises here made to thee; that Zion should triumph over this insulting enemy, 2 Kings 19:21; that God would not only preserve the city from his present fury, 2 Kings 19:34, but also that God would bless his people with a durable prosperity, and a happy increase, 2 Kings 19:30,31. And thus it is not only a sign of a short deliverance, which would be past before this sign was fulfilled, (though there are instances of such signs as followed the thing done; as Exodus 3:12 Isaiah 7:14) but of a future mercy, which was to continue long after that sign. And this sign was the more necessary, because otherwise Hezekiah and his people had cause to fear that the Assyrians would be greatly enraged for their shameful repulse, and the destruction of their army, and would quickly recruit their army, and return against them with far greater force and violence. But some affirm that Sennacherib, when he heard of Tirhakah's march against him, of which 2 Kings 19:9, went with his army to meet him, and overthrew him, and the

Egyptian who was joined with him, as was noted before; and prosecuted his victory by following them into Egypt and Ethiopia; in the conquest of which he spent two years, in which space the people did eat such things as grew of themselves; and in the third year returned to Jerusalem, intending to besiege it. It is true, it is said, and so the sign went before the thing, (which may be objected against the truth of this relation,) 2 Kings 19:9, that *when he heard of Tirhakah, he sent messengers to Hezekiah*, pretending as if he would forthwith come against him; but it is not said that he did so, nor is it set down what he did with Tirhakah, because the design of the sacred writer was only to write the history of the Jewish nation; not of others, but only with respect to them.

In the third year: this was an excellent sign, for it was miraculous; especially considering the waste and havoc which the Assyrians had made in the land; and that the Jews had been forced to retire into their strong hold, and consequently to neglect their tilling, and sowing, and reaping; and yet this year they should have sufficient provision from those fruits of the earth which the Assyrian left; and the second year, which probably was the year of release, in which they might neither sow, nor reap from such fruits as the earth brought forth of its own accord; and so in the third year.

Sow ye, and reap, and plant vineyards, and eat the fruits thereof; you shall not sow, and another reap, as lately you did; but you shall enjoy the fruit of your own labours.

2 Kings 19:30

i. e. shall increase and multiply greatly; a metaphor from plants. Compare Job 29:19.

2 Kings 19:31

A remnant; that handful of Jews who now were gathered together, and shut up in Jerusalem, shall go out to their several habitations, and by my singular blessing increase exceedingly.

They that escape out of Mount Zion; the same thing expressed in other words, which is usual in the Hebrew language.

The zeal of the Lord of hosts shall do this: although when you reflect upon yourselves, and consider either your present fewness and weakness, or your great unworthiness, this may seem too great a blessing for you to expect or believe; yet God will do it from the zeal which he hath, both for his own name, to vindicate it from the blasphemous reproaches of the Assyrians, and for the good of his undeserving people.

2 Kings 19:32

Which was true, though he sent Rab-shakeh and others with a great host against Jerusalem, 2 Kings 18:17; either because that host went away with Rab-shakeh to Libnah, above, 2 Kings 19:8; or rather, because that army did not form a close siege against it, but only marched towards it, and disposed themselves so as to block it up at some distance; possibly waiting till the king of Assyria had taken Libnah and Lachish, (which they presumed he would speedily do,) and should come up with the rest of his forces, when they intended to fall more vigorously to their work.

2 Kings 19:33

Whereas he expected to devour the kingdom of Judah at one morsel, and then to proceed further, and to conquer Egypt or other neighbouring countries; and as it is said of him, and concerning this very time and design, Isaiah 10:7, to cut off nations not a few, he shall meet with so sad a disappointment and rebuke here, that he shall make haste to return with shame to his own country.

2 Kings 19:34

For my promise and covenant's sake, made with David concerning the stability and eternity of his kingdom. See 1 Kings 11:12,13.

2 Kings 19:35

That night; either,

1. In the night following this message of the prophet to Hezekiah;
or,
2. In that famous night when God destroyed the Assyrians, it was done in this manner. For such expressions are oft used of an

indefinite and uncertain time, as that day is frequently taken, as Isaiah 4:1 Isaiah 26:1 Isaiah 27:1, &c. **Smote in the camp**, with pestilence, or some other sudden and mortal stroke. *The camp of the Assyrians*; either before Libnah, or in some other place near Jerusalem, where they were encamped.

2 Kings 19:36
God spared

Sennacherib, not in mercy, but in wrath, reserving him to a more dreadful and shameful death by the hands of his own children.

2 Kings 19:37

The land of Armenia was a place most fit for their purpose, because it was near to that part of Assyria, and was very mountainous and inaccessible by armies, and the people more stout and warlike, and constant enemies to the Assyrians.

Esarhaddon; who sent great supplies to his new colony in Samaria, Ezra 4:2, fearing, it seems, lest Hezekiah should improve the last great advantage to disturb his new conquests there.

2 Kings 20:1 2 KINGS CHAPTER 20

Hezekiah receiving a message of death, by prayer hath his life lengthened; for a sign the sun goeth backward, 2 Kings 20:1-11. The king of Babylon's ambassadors come to Hezekiah with letters and a present; he showeth them all his treasures, 2 Kings 20:12-15; whereupon Isaiah foretelleth him the Babylonish captivity: he dieth; and Manasseh is king, 2 Kings 20:16-21.

In those days, i.e. in that year of the Assyrian invasion, as is manifest from hence, that that was in Hezekiah's fourteenth year, 2 Kings 18:13, and God now added fifteen years more to him, 2 Kings 20:6; and yet Hezekiah reigned only twenty-nine years in all, 2 Kings 18:2. And this happened either, first, After the destruction of Sennacherib's army. Or, secondly, Before it, as may be thought from 2 Kings 20:6, where he speaks of his deliverance from the king of Assyria as a future thing. It is true, that when Hezekiah received that insolent message from the Assyrian, he

was in health, and went into the temple to pray, 2 Kings 19:14; but there might be time more than enough for this sickness and recovery between that threatening and this destruction of the Assyrian. **Set thine house in order;** take care to make thy will, and to settle the affair of thy family and kingdom; which he the rather presseth upon him, because the state of his kingdom required it; for it is plain that Hezekiah had not as yet any son, Manasseh his heir and successor not being born till three years after this time, by comparing this 2 Kings 20:6, with 2 Kings 21:1. **For thou shalt die, and not live;** according to the course of nature, and of thy disease, which is mortal in its kind, and will be so in effect, if God doth not miraculously prevent it. Such threatenings, though absolutely expressed, have oftentimes secret conditions, which God reserves in his own breast: see Jonah 3:4.

2 Kings 20:2

He turned his face to the wall; either because the temple lay that way; or rather, that by turning his face from the company he might intimate his desire of privacy, and so might with more freedom and fervency pour out his soul to God.

2 Kings 20:3

In truth, i.e. sincerely, with an honest mind, as the following words explain it. I have in some measure (human frailty excepted) kept the condition which thou didst require, 1 Kings 8:25, and therefore do humbly beg of thee that the promise made to David and to his posterity upon that condition may not fail in my person, for as yet thou hast not given me a son. **See Poole "2 Kings 20:1"**. I am not conscious to myself of any gross exorbitances in the course of my life, for which thou usest to shorten men's days, and cut off my life in thy displeasure, which by this sharp message thou threatenest to do.

Hezekiah wept sore; partly for that horror of death which is and was common to men, especially in the times of the Old Testament, when the grace of God in Christ was not so fully manifested as now it is; and principally for the distracted and miserable condition in which the church and state were then likely to be left, through the uncertainty of the succession to the crown, and the

great proneness of the people to backslide to their false worship and evil practices; which he easily perceived, and which he knew would bring far worse calamities upon them if he were removed, as afterwards it came to pass.

2 Kings 20:4

Into the middle court, to wit, of the king's palace; of which See **Poole** "1 Kings 7:8". Or, *into the middle city*, as it is in the Hebrew. For some observe that there were three cities, or three parts of this city; one called *the city of David in Zion*; another called *Jebus*, or *Salem*; and a third, which was betwixt these two parts, and united them all into one city, called *Jerusalem*. This is noted to show God's great readiness to hear the sincere and fervent prayers of his children.

2 Kings 20:5

The God of David thy father; I am mindful of my promise made to David and his house, and will make it good in thy person.

On the third day; which shows that the cure was miraculous.

Thou shalt go up unto the house of the Lord, to give me solemn praise for this mercy; which proves the perfection of the cure.

2 Kings 20:6

Fifteen years beyond what thou dost expect, and beyond what thou wouldst do if I should leave thee to the force of thy disease.

Out of the hand of the king of Assyria; this is added, either, first, Because he might otherwise fear the Assyrian's return to this city, from which he was so shamefully repulsed. Or, secondly, Because this sickness happened before that great slaughter, 2 Kings 19:35; of which See **Poole** "2 Kings 20:1".

For mine own sake; to vindicate my glory against that insolent blasphemer.

2 Kings 20:7

Take a lump of figs: though the deliverance was certainly promised, yet means must be used, and those suitable; for this

hath naturally a power of ripening and softening boils or sores, though that power was altogether insufficient to produce so sudden and so complete a cure. The boil seems to have been a plague-sore.

2 Kings 20:8

Hezekiah said; or rather, *had said*; for it is evident this was said before his recovery, though his recovery be mentioned before it; such transpositions being frequent in Scripture.

What shall be the sign? he asketh a sign, not because he distrusted it, but for the strengthening of his faith, which otherwise might be shaken by the greatness of his danger, and by the contradiction between this and his former message. Compare Judges 6:17,37,39 Isa 7:11.

2 Kings 20:9

No text from Poole on this verse.

2 Kings 20:10

To go down ten degrees, to wit, in an instant; for that course or motion of the sun is natural for the kind of it, though miraculous for the swiftness of it; but the other would be both ways miraculous.

2 Kings 20:11

Isaiah cried unto the Lord; being moved by God's Spirit first to offer him this sign, and then to pray for it.

Ten degrees backward.

Quest. 1. What were these degrees?

Ans. Lines in the dial; but whether each of these lines or degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very considerable in this case.

Quest. 2. What was it that went down? **Ans.** Either, first, The shadow alone went back without the sun; for God could so dispose of the light of the sun, by interposing clouds, or other

things, so that the shadow should fall only upon those lines, and in that manner as God directed it. And whereas the sun is said to have gone down, that may be spoken according to appearance, as other passages of Scripture are understood; as when the moon is called one of *the great lights*, Ge 1, though it be less than some of the stars; and when *the sun* is said *to go down*, Jeremiah 15:9, and to be *turned into darkness*, Joel 2:31. Or, secondly, The sun itself went back, and the shadow with it. This may seem most probable, first, By comparing this with Joshua 10:13, where the sun itself stood still. Secondly, Because it is said the *sun* itself *returned*, Isaiah 38:8; for which he here mentions

the shadow only, because the miracle was not so easily discovered in the sun as in the shadow of a dial. And though the sun may be elsewhere taken improperly, yet where the improper signification is unnecessary, the proper is and ought to be preferred before it. Thirdly, Because this miracle was noted by the Babylonians, who, having understood that it was done for Hezekiah's sake, sent to inquire into the truth and manner of it, 2 Chronicles 32:31.

Object. If this had been done, the heathen historians and astronomers would have taken notice of it, which we do not find that they did.

Answ. So it is most probable they did, although those books be not now extant; which is not strange; this being confessed and bewailed, that so very few of the first and ancient writers are now left; Herodotus himself, the first, and father of the ancient historians, being long after this time. And yet it is observed, that there are some intimations of these things left, though mixed with fables, as many true histories were; as what the poets fabled of Jupiter's making the night twice as long as it should have been, that he might enjoy Alcmena longer. Whether the sun or shadow went backward suddenly, or leisurely, and in the same time in which it had gone down, is a question of no great moment, the miracle being evident either way.

In the dial of Ahaz; which Ahaz had made in the king's palace.

This dial he mentions, because the truth of the miracle might be best and soonest discovered there; this dial possibly being visible out of the king's chamber, or at least being near do it, and the degrees being most distinct and conspicuous in this dial; but the same thing was discerned by all other dials.

2 Kings 20:12

Berodach-baladan, called *Merodach-baladan*, Isaiah 39:1, whose name Josephus found in that famous Chaldean historian, Berosus. He seems to have been the king of Assyria's viceroy in Babylon; and upon that terrible slaughter of one hundred and eighty-five thousand in the Assyrian host, and the death of Sennacherib, and the differences among his sons, to have usurped an absolute sovereignty over Babylon; and either himself or his son destroyed the Assyrian monarchy, and translated the empire to Babylon.

Sent letters and a present unto Hezekiah; partly for the reasons mentioned 2 Chronicles 32:31; and partly to assure himself of the friendship and assistance of Hezekiah against the Assyrians, their common, and as yet powerful, enemy.

2 Kings 20:13

Hearkened unto them, i.e. granted their desires of a league and amity with them.

The silver and the gold, & c.; for though his country had lately been harassed by the Assyrians, yet he had reserved all his treasures and precious things which he and his fathers had gathered in Jerusalem. Besides, he had considerable spoils out of the Assyrian camp. Also he had many presents sent to him, 2 Chronicles 32:23, which doubtless were things of considerable worth.

Nothing in his house, nor in all his dominion, that Hezekiah showed them not; which he did through vain ostentation and pride of heart, 2 Chronicles 32:25,26; being lifted up by the great honour which God had done him, in working such glorious miracles for his sake, and by the great respects and presents rendered to him from divers princes and people, and now by this

great Babylonian monarch. So hard a matter is it even for a good man to be high and humble.

2 Kings 20:14

They are come from a far country; a vain-glorious expression, intimating the great honour which he had from all parts, both far and near.

Even from Babylon, that great and potent monarchy; which he speaks to magnify his own honour and happiness.

2 Kings 20:15

What have they seen in thine house? he asketh, not that he was ignorant of it, but that from his answer he might take the occasion of delivering God's message to him.

2 Kings 20:16

No text from Poole on this verse.

2 Kings 20:17

This judgment is denounced against him for his pride, which God exceedingly abhors; and for his ingratitude, whereby he took that honour to himself which he should have given entirely to God, and abused God's gifts and favours to the gratification of his own lusts; of both which see 2 Chronicles 32:25,26; and for his carnal confidence in that league which he had now made with the king of Babylon, by which, it is probable, he thought his mountain to be so strong, that it could not be removed.

2 Kings 20:18

Which thou shalt beget, i.e. of thy grandchildren, who are oft called sons. They shall be servants to that heathen monarch, whereby both their bodies will be subject to slavery, and the lusts of their lords, and their souls exposed to the peril of idolatry, and all sorts of wickedness; which must needs be very grievous to so good a man as Hezekiah, and was indeed a very sore judgment; whereby God would teach the world the great evil of sin, yea, even of those sins which are generally esteemed but small and venial; for such were those sins of Hezekiah, noted upon 2 Kings 20:17.

2 Kings 20:19

Good is the word of the Lord: I heartily submit to this sentence, as being both just, because deserved and procured by mine and my people's sins; and merciful, because the punishment is less than I have deserved.

Is it not good, if peace and truth be in my days? which speaks not as if he were careless and unconcerned for his posterity, (which neither the common inclinations and affections of nature in all men, nor that singular piety and charity which was eminent and manifest in Hezekiah, can suffer us to believe,) or for the church and people of God, for whose welfare he was so solicitous and industrious in the whole course of his life; but because it was a singular favour that this judgment did not immediately follow his sin, the cause of it, but was suspended for a longer time.

2 Kings 20:20

No text from Poole on this verse.

2 Kings 20:21

No text from Poole on this verse.

2 Kings 21:1 2 KINGS CHAPTER 21

Manasseh's idolatry, 2Ki_21:1-9. Judgments prophesied against Judah, 2Ki_21:10-15. Manasseh shed innocent blood; dieth, 2Ki_21:16-18. Amon his son succeedeth him; and is slain by his servants; who are slain by the people: Josiah his son is made king, 2Ki_21:19-26.

Reigned fifty and five years in Jerusalem; in which time the years of his imprisonment are comprehended, 2Ch_33:11.

2 Kings 21:2

Did that which was evil in the sight of the Lord; partly by the instigation of the wicked princes of Judah, who in Hezekiah's time were secret enemies to his reformation, and now, when their fetters were knocked off by Hezekiah's death, break forth into open hostility against it, and corrupt the king's tender years with their wicked counsel; and principally by his own vicious inclination.

2 Kings 21:3

The host of heaven; the stars, which the Gentiles had transformed into gods. See Poole "Deu_4:19".

2 Kings 21:4

In the house of the Lord, i.e. in the temple itself, in the holy place, because this is distinguished from the courts of the house, 2Ki_21:5.

In Jerusalem will I put my name; that place I have peculiarly consecrated to my worship and honour; which made it the greater injustice, and impiety, and sacrilege to alienate it from God, and to dedicate it, or any part of it, especially the temple, to the service of idols, whom God abhorreth.

2 Kings 21:5

The one of the priests, the other of the people, 1Ki_6:36.

2 Kings 21:6

Made his son pass through the fire; of which See Poole "Lev_18:21 2Ki_16:3".

Observed times, i.e. lucky or unlucky days or seasons for the despatch of businesses, according to the superstitious practice of the heathens. See Est_3:7: see also Lev_19:26 Deu_18:10,11.

2 Kings 21:7

He set a graven image of the grove; either, first, The image of that Baal which was worshipped in the grove. Or, secondly, A representation of the grove, as may seem by comparing 2Ki_23:6. Or, thirdly, The graven image of Asherah, a god or goddess so called, possibly the same called elsewhere Ashtaroth. See Jud_6:25,28 2Ki_23:6 2Ch_15:16.

2 Kings 21:8

Move any more out of the land; they shall no more be carried captives into a strange land, as it had happened before.

2 Kings 21:9

Partly because they were not contented with those idols which the Canaanites worshipped, but either themselves invented, or they borrowed from other nations, many new idols and kinds of idolatry; and partly because as their light was far more clear, their obligations to God infinitely higher, and their helps and antidotes

against idolatry much stronger than the Canaanites had; so their sins, though the same in kind, were unspeakably worse in respect of these dreadful aggravations.

2 Kings 21:10

No text from Poole on this verse.

2 Kings 21:11

Above all that the Amorites did, i.e. the Canaanitish nations, all so called from one eminent part of them. **See Poole "Gen_15:16"**.

Hath made Judah also to sin with his idols; by his example, encouragement, counsel, authority, and command.

2 Kings 21:12

By the great commotion which such terrible reports shall cause in the hearts and heads of the hearers. **See Poole "1Sa_3:11"**; **See Poole "Jer_19:3"**.

2 Kings 21:13

Jerusalem shall have the same measure and lot, i.e. the same judgments, which Samaria had. The line is oft put for one's lot or portion, as Psa_16:6 2Co_10:16, because men's portions or possessions used to be measured by lines, Psa_78:55 Amo_7:17. Or it is a metaphor from workmen who mark out by lines what part of the building they would have thrown down, and what they would have stand. See Isa_34:11 Lam_2:8 Amo_7:7,8 **Zec 1:16**. Or it is an allusion to that fact of David, who destroyed the Moabites by a measuring line, 2Sa_8:2.

Wiping it, and turning it upside down, as men do with a dish that hath been used; first wholly empty it of all that is in it, then thoroughly cleanse and wipe it, and lastly turn it upside down, that nothing may remain in it: so will I deal with Jerusalem, thoroughly empty and purge it from all its wicked inhabitants, and that so as to cut off all hopes of restitution.

2 Kings 21:14

The remnant of mine inheritance, i.e. the kingdom of Judah, the only remainder of all the tribes of Israel, which I did once choose for my inheritance, but now, notwithstanding that privilege, will utterly reject and forsake them.

2 Kings 21:15

This sore judgment, though it was chiefly inflicted for the sins of Manasseh and his generation, yet had a respect unto all their former sins, the guilt whereof was upon this occasion revived. See Exo_32:31.

2 Kings 21:16

Innocent blood; the blood of those prophets and righteous men who either reprov'd his sinful practices, or refused to comply with his wicked commands and worship.

Beside his sin, i.e. his idolatry, which is elsewhere called *evil*, and *corruption*, and here sin, by way of eminency; which is the more considerable, because it is here compared with horrid cruelty, and implied to be worse than that, and more abominable in God's sight, because it doth more directly and immediately strike at the glory and purity of the Divine Majesty, by respect unto which all sins are to be measured. And this expression God here useth in opposition to the gross error of most men, who look upon idolatry as a small sin, as a mere mistake of the mind, as the fruit of a good intention, and as an excess proceeding from zeal in religion.

2 Kings 21:17

No text from Poole on this verse.

2 Kings 21:18

In the garden of his own house, not in the sepulchre of the kings; either by the people's designation, who judg'd him unworthy of that honour; or rather, by his own choice and command, as a lasting testimony of his sincere repentance and abhorrency of himself for his former crimes.

In the garden of Uzza, or, of king Uzziah, who possibly planted or enlarged it.

2 Kings 21:19

No text from Poole on this verse.

2 Kings 21:20

No text from Poole on this verse.

2 Kings 21:21

No text from Poole on this verse.

2 Kings 21:22

No text from Poole on this verse.

2 Kings 21:23

No text from Poole on this verse.

2 Kings 21:24

No text from Poole on this verse.

2 Kings 21:25

No text from Poole on this verse.

2 Kings 21:26

No text from Poole on this verse.

2 Kings 22:1 2 KINGS CHAPTER 22

2 Kings 22:1

No text from Poole on this verse.

2 Kings 22:2

No text from Poole on this verse.

2 Kings 22:3

In the eighteenth year, not of his life, but *of his reign*, as it is expressed, 2 Chronicles 34:3,8. What he did before this time, see 2 Chronicles 34:3, &c. The scribe; the king's secretary.

2 Kings 22:4

That he may sum the silver, i.e. take an exact account how much it is, and then dispose it in manner following.

The keepers of the door were priests or Levites, as appears from 2 Kings 12:9, 2 Chronicles 8:14, 2Chr 23:4 2Chr 34:9.

2 Kings 22:5

The oversight of the house of the Lord, i.e. the care and oversight of the workmen; which also were Levites, 2 Chronicles 34:12.

2 Kings 22:6

Either hewed or cut out of the quarries, or to be hewed and fitted to the building.

2 Kings 22:7

i.e. Because it was found by experience that they dealt faithfully. Verbs signifying the being of a thing are oft put for the manifestation of it.

2 Kings 22:8

The book of the law; that original

book of the law of the Lord, given or written by the hand of Moses, as it is expressed, 2 Chronicles 34:14, which by God's command was put beside the ark, Deuteronomy 31:26, and probably taken from thence and hid, by the care of some godly priest, when some of the idolatrous kings of Judah persecuted the true religion, and defaced the temple, and (which the Jewish writers affirm) burnt all the copies of God's law which they could find, and now found among the rubbish, or in some secret place.

2 Kings 22:9

No text from Poole on this verse.

2 Kings 22:10

No text from Poole on this verse.

2 Kings 22:11

The words of the book of the law, i. e. the dreadful comminations against them for the sins still reigning among the people.

Quest. Did Josiah never see and read a copy of this book before this time? If he did not, how could he do so much towards the reformation of religion, as he did before? if he did, why was he not sooner convinced and humbled by it?

Answ. If Josiah had not yet seen a copy of this book, (which is not impossible,) yet there was so much of the law left in the minds and memories of many of the people, as might easily persuade and direct him to all that he did till this time; or if Josiah had seen and read it before, which seems more probable, yet the great reverence which he justly bore to the original book, and the strange, and remarkable, and seasonable finding of it, had very much awakened and quickened him to a more serious and diligent

reading, and attentive consideration, of all the passages contained in it, than he used before.

2 Kings 22:12

A servant of the king's, who most constantly waited upon the king's person; otherwise all of them were the king's servants.

2 Kings 22:13

Inquire of the Lord; either what he intends to do with us, or what we shall do to him, to appease his wrath.

Concerning the words of this book; whether the curses here threatened must come upon us without remedy, or whether there be hope in Israel concerning the prevention of them.

2 Kings 22:14

Unto Huldah the prophetess; for we read of women prophetesses, both in the Old and New Testament; as Miriam, Exodus 15:20, Deborah, Judges 4:4, Hannah, 1Sa 2, Elisabeth, and the blessed Virgin, Lu 1, and Philip's daughters, Acts 21:9.

Quest. But why did he send to this woman, and not rather to Zephaniah, or Jeremiah, who were prophets in Josiah's days?

Answ. Either, first, Because the king's earnest affection in this business required great haste; and she was in Jerusalem, which is therefore noted in the following part of the verse, when Jeremiah might at this time be at Anathoth, or in some more remote part of the kingdom; and the like may be said of Zephaniah, who also might not be a prophet at this time, though he was afterward, *in the days of Josiah*, which is all that is affirmed of him, Zephaniah 1:1. Or,

2. Because the king or his courtiers had longer and greater experience of the eminency of her prophetic gifts than of Jeremiah's, who began not to prophesy till the thirteenth year of Josiah, Jeremiah 1:2; and being well assured of her fidelity in delivering the mind and counsel of God to those that inquired of her, they rightly concluded that it was much more considerable what message God sent, than by whom it was

conveyed to them. *In the college*; where the sons of the prophets, or others who devoted themselves to the study of God's word, used to meet and discourse of the things of God, and receive the instructions of their teachers. Others both ancient and modern render it, in another or the second part, to wit, of the city, i.e. in the suburbs, which also were fortified and walled about by Hezekiah, 2 Chronicles 32:5.

2 Kings 22:15

No text from Poole on this verse.

2 Kings 22:16

No text from Poole on this verse.

2 Kings 22:17

The works of their hands; gods made with hands. This she adds to aggravate their folly and contempt of God, in preferring such vain and idle things before him.

2 Kings 22:18

No text from Poole on this verse.

2 Kings 22:19

No text from Poole on this verse.

2 Kings 22:20

In peace, i.e. in a time of public peace, and the tranquility of thy kingdom; or so as

thou shalt not see all the evil which I will bring upon this place, as the following words explain it; for otherwise he died in battle, 2 Kings 23:29. Besides, he died in peace with God, and was by death translated to everlasting peace.

2 Kings 23:1 2 KINGS CHAPTER 23

Josiah causeth the law to be read in a solemn assembly; reneweth the covenant of the Lord; destroyeth idolatry, 2 Kings 23:1-14; breaketh down the altar at Beth-el, and burneth thereon dead men's bones, 2 Kings 23:15-20; keepeth the passover: other evidences of his piety, 2 Kings 23:21-25. God's final wrath against Judah. 2 Kings 23:26-28. Josiah, warring against Pharaoh-

nechoh, is slain: Jehoahaz his son is king: he is imprisoned by Pharaoh-nechoh; who puts Jehoiakim, in his place; who reigneth ill, 2 Kings 23:29-37.

The chief governors both of church and state.

2 Kings 23:2

The prophets; either Jeremiah, Zephaniah, Urijah; or the sons or disciples of the prophets.

He read; He caused to be read.

2 Kings 23:3

By the pillar; of which See Poole "2 Kings 11:14"; See Poole "2 Chronicles 34:31".

To the covenant, to wit, as to the taking of it; they declared their consent to it, and their concurrence with the king in that act, which possibly they did by standing upright, as the king himself stood when he took it.

2 Kings 23:4

The priests of the second order; either those two who were next in degree to the high priest, and in case of his sickness were to manage his work; of whom see 2 Samuel 8:17; or the heads of the twentyfour courses which David had appointed, 1Ch 24.

The keepers of the door: See Poole "2 Kings 22:4".

To bring forth, i.e. to take care that they should be brought forth.

For the grove, i.e. the image of the grove; of which See Poole "2 Kings 21:7"; it being most frequent to call images by the names of the persons or things which they represent.

In the fields of Kidron, i.e. adjoining to the brook of Kidron.

Carried the ashes of them unto Beth-el; partly to show his abhorrency of them, and that he would not give the ashes of them a place in his kingdom; and partly to pollute and disgrace that

place which had been the chief seat and throne of idolatry.

2 Kings 23:5

The idolatrous priests, Heb. *the chemarim*; which were ministers of idols, Hosea 10:5, distinct from the priests, Zephaniah 1:4. Possibly they were the highest rank of priests, because they are here employed in the highest work, which was to burn incense.

Baal; a particular god, of greatest esteem with them, so called; though elsewhere the name of Baal is common to all false gods.

2 Kings 23:6

The grove: See Poole "2 Kings 23:4". Of the children of the people, i.e. of the common people, whose graves were made together in some common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of bastards, who are oft called

the children of the people; who as they had this brand of infamy laid upon them, that they might not *enter into the congregation of the Lord*, Deuteronomy 23:2; so possibly they were exposed to this further ignominy, to be buried in a peculiar, and in the most infamous place. Or rather, as it is in the Hebrew, *of that people*, i.e. those idolatrous people, as it is explained, 2 Chronicles 34:4, and here sufficiently implied in this and the foregoing verse.

2 Kings 23:7

The houses of the sodomites; wherein some males prostituted their bodies to the lusts of others; which abominable practice was both a punishment of idolatry, Romans 1:23,24,27, and a part of idol worship, this being done to the honour of some of their idols, and by the appointment and instigation of those impure and diabolical spirits which were worshipped in their idols. See 1 Kings 14:24, 1 Kings 15:12, 1 Kings 22:46.

Hangings, or *curtains*, either to draw before the idol or idols which were worshipped in the grove, to preserve them from defilement, or to gain more reverence for them; or which were set up in the grove, that the abominable filthiness last mentioned might be committed within them. Or, *garments* for the service of

the grove, for the idols or the priests belonging to them. Heb. *houses*, i.e. either little chapels made of woven work, like those which were made of silver, Acts 19:24; within which there were some representations of their grove idols; or rather, tents made of those curtains for the use above mentioned.

For the grove, or, for *Asherah*, an idol so called, as was noted before.

2 Kings 23:8

All the priests, to wit, belonging to the high places there following, whether such as worshipped idols, or rather, such as worshipped God in those forbidden places, Deuteronomy 12:11, as may be gathered from the following verse.

Defiled the high places, by burning dead men's bones upon them, as 2 Kings 23:14,16,20, or by putting them to some other unclean or filthy use.

From Geba; the northern border of the kingdom of Judah; of which see Joshua 18:24 1 Kings 15:22. *To Beer-sheba*, which was the southern border; see Genesis 21:31 Judges 20:1; i.e. from one end to the other.

The high places of the gates; which were erected by the gates of the city here mentioned, unto the honour of their tutelary gods, which after the manner of the heathen they owned for the protectors of their city and habitations.

In the entering in of the gate of Joshua the governor of the city: this circumstance is noted to show Josiah's great zeal and impartiality, in rooting out all monuments of idolatry, without any respect unto those great persons who were concerned in them, or affected to them.

2 Kings 23:9

The priests of the high places, which worshipped the true God there.

Came not up to the altar of the Lord in Jerusalem, i.e. were

not suffered to come thither to the exercise of their priestly function; as a just punishment for the corruption of God's worship, and the transgression of so plain and positive a law of God, Deuteronomy 12:11, which was much worse in them, who had more knowledge to discern God's mind therein, and more obligations to observe it, and to engage others to the observation of it. Compare Ezekiel 44:10.

Of the unleavened bread, i.e. of the meat-offerings allotted to the priests, wherein there was to be no leaven, Leviticus 2:4,5,10,11; and consequently of other provisions belonging to the priests, which by a synecdoche are contained under this one kind. Thus their spiritual blemish puts them into the very same state which corporal blemishes brought them, Leviticus 21:17, &c. And thus he mitigates their punishment; he shuts them out from spiritual services, but allows them natural and necessary provisions.

2 Kings 23:10

In the valley of the children of Hinnom; of which see Joshua 15:8 Nehemiah 11:30 Jeremiah 7:31, Jeremiah 19:6,11.

To pass through the fire to Molech. See Poole "Leviticus 18:21"; See Poole "Deuteronomy 18:10".

2 Kings 23:11

The horses; either,

1. The carved or graven horses, to which were adjoined a graven chariot, in which there might be the picture of the sun, which the heathens used to represent in this manner. Or rather,

2. Living horses; for,

1. Such the eastern nations used to consecrate to the sun, to signify the swiftness of his motion.

2. These horses are mentioned apart from the chariots, and are said to be

given to the sun, which is not said of the chariots; and to be *taken*

away, when *the chariots were burnt, &c.*; and a certain place is here allotted to the horses, not to the chariots. *To the sun*; either to be sacrificed to the sun; or to draw those chariots in which the kings, or some other in their stead, and by their appointment, went forth every morning to worship the rising sun; for both these were the customs of the Armenians and Persians, as Xenophon testifies.

At the entering in of the house of the Lord, i.e. by the gate of the outward court of the temple; for the courts are oft contained under the name of the house or temple.

The chamberlain, or *officer*, to whom the care of these horses was committed.

In the suburbs; either,

1. Of the city of David; or rather, of the temple; in certain outward buildings belonging to the temple, and the uses thereof. See Ezekiel 45:2. Heb. *in Parvarim*; a place near the temple, called also *Parbar*, 1 Chronicles 26:18, though it be not now known either where it was, or why it was so called. *Tie chariots of the sun*; which were made for the honour and worship of the sun, as was before expressed.

2 Kings 23:12

On the top of the upper chamber of Ahaz, i.e. upon the roof of the king's house. They were so mad upon their idols, that they were not content with all their public high places and altars, but made others upon their house-tops, for the worship of the heavenly bodies. See Jeremiah 19:13 Zephaniah 1:5.

Which Manasseh had made.

Quest. How could this be, when Manasseh had taken them away before, 2 Chronicles 33:15?

Answ. Either these altars were not so fully destroyed as they should have been, the foundations of them being left through the neglect of the officers appointed to do that work, upon which Amon built his new altars; or if they were wholly rooted out,

Amon's new altars are called by his father's name, because they were built by his example, and in the very same place where his father's altars were; as the wells which Isaac digged in the same place where Abraham had digged them before, were therefore called by their ancient names, [Genesis 26:18](#). See more on the next verse.

In the two courts; the priests' and the people's. See 2 Kings 21:5.

Cast the dust of them into the brook Kidron; partly to show his detestation of them, and partly to abolish the very remembrance of them as far as he could.

2 Kings 23:13

The mount of corruption, i.e. the Mount of Olives, 1 Kings 11:7, here called *the mount of corruption*, for the gross idolatry there practised, which is oft expressed by the name of corruption. See Exodus 32:7 Deuteronomy 32:5. In the Hebrew is an elegant allusion between *mischah*, *anointing*, and *masheith*, *corruption*, as there is between *Beth-el* and *Beth-aven*, Hosea 4:15.

Which Solomon had builded; not the same individual altars; which doubtless either Solomon upon his repentance, or some other of Josiah's godly predecessors, had taken away long before this time; but other altars built by Manasseh or Amon, which because erected by Solomon's example, and for the same use, and in the same place, are called by his name; this brand being left by the Holy Ghost upon his name and memory, as a just punishment of that abominable practice, and a mean to deter others from the like.

For Ashtoreth; of which and the rest See **Poole** "1 Kings 11:5"; See **Poole** "1 Kings 11:6"; See **Poole** "1 Kings 11:7".

The abomination, i.e. the idol, so called, because it was abominable, and made them abominable to God.

2 Kings 23:14

i.e. of the idolatrous priests, which he caused to be taken out of their graves, 2 Kings 21:18.

2 Kings 23:15

The altar that was at Beth-el.

Question. How could he rightly do this, seeing Beth-el was a part of the kingdom of Israel, not of Judah?

Answer. Either, first, This city was now under the kingdom of Judah, to which it was added by Abijah long since, 2 Chronicles 13:19. Or, secondly, He did this by virtue of that ancient right which David and his posterity had to the kingdom of Israel, which though suspended for a time by God's grant of the ten tribes to Jeroboam, and the succeeding kings of Israel; yet these being all extinct, it might seem to return to him, at least so far as to pluck up idolatry out of the land of Israel, as he had opportunity, and especially out of those parts of it which bordered upon Judah. Or, thirdly, The king of Babylon having engaged in a war with the Assyrian, Hezekiah's great enemy, and having thereupon occasion for Hezekiah's friendship, did (as some suppose) enlarge his dominion, and give him some power over the kingdom of Israel, at least as to matters of religion; which may seem not improbable from 2 Chronicles 30:1-6. And the same power seems to have been continued, and some kind of league made, between the king of Babylon and Manasseh, (who thereupon was restored to his kingdom, 2 Chronicles 33:13) and after him Josiah, who therefore was so zealous in his quarrel against the king of Egypt, [2 Chronicles 35:20](#), &c. Or, fourthly, He did it in pursuance of God's prediction concerning this action, 1 Kings 13:2, which (in a matter so good, and so agreeable to God's will and word, as the extirpation of idolatry unquestionably was) had the force of a warrant or command upon him to do it, as God's prediction of the conversion of the Gentiles by the Messiah was a command to his apostles to preach to them, Acts 13:47.

The high place; which seems to have been some little temple or house erected for that worship, or for the priests attending upon it.

2 Kings 23:16

As Josiah turned himself: Josiah's care and zeal was so great, that he would not trust his officers with these things, but would

see them done with his own eyes. Which the man of God proclaimed three hundred years before it was done.

2 Kings 23:17

What title is that that I see? It was the manner then, as now it is, to set up little pillars or stones by or upon the graves of the higher sort of men, upon which the name of the person, and some remarkable passages relating to him, were engraven.

2 Kings 23:18

Which were now mixed together.

Samaria; the place of his birth or former abode, though now he were in Beth-el, 1 Kings 13:11.

2 Kings 23:19

By what authority he did this, **See Poole** "2 Kings 23:15".

2 Kings 23:20

The priests of the high places; either,

1. The priests which Jeroboam had made of the meanest of the people, whom he slew, both for their presumptuous usurpation of that sacred office, which of itself was punishable with death by God's law, Numbers 3:10, and for their idolatry. Or rather,
2. The priests of Baalim; by comparing this verse with the former, where speaking of the same high places, he doth not say, which Jeroboam made, as is usual when he speaks of the high places of the calves; but, *which the other kings of Israel made*, who were divers of them worshippers of Baal; and by considering the parallel place, 2 Chronicles 34:4, where it is said, *they brake down the altars of Baalim*, &c. By this relation it appears, and from the nature of the thing, and common practice in like cases, it is more than probable, that after the departure of the king of Assyria, divers of the Israelites who had retired to other parts, and kept themselves out of the conqueror's hands, returned together with their priests to their own land, and to their old trade of worshipping idols; to whom, peradventure, they ascribed this their deliverance from that

judgment which Jehovah had brought upon them.

That were there upon the altars; according to that famous prophecy, 1 Kings 13:1,2.

2 Kings 23:21

Keep the passover: having abolished false worship, he now endeavours to set up the true worship of the true God.

In this book of the covenant; in this book which I have found; wherein is contained the covenant made between God and Israel, and the terms of it.

2 Kings 23:22

Such a passover, i.e. celebrated with such solemn care, and great preparation, and numerous sacrifices. 2 Chronicles 35:7-9, and universal joy of all good men; which was much the greater, because of their remembrance of the former wicked and miserable times under Manasseh and Amon; and the good hopes they now had of the happy establishment of their nation, and the true religion; and of the prevention of God's judgments denounced against them.

From the days of the judges, or, from the days of Samuel, the last of the judges, as it is expressed, 2 Chronicles 35:8. None of the kings had taken such care to prepare themselves, the priests, and people, and accurately to observe all the rites, and diligently to purge out all uncleanness, and to renew their covenant with God, so solemnly as Josiah now did.

2 Kings 23:23

No text from Poole on this verse.

2 Kings 23:24

The wizards; of which see on Lev_19:31 **20:27** Num_22:5 Deu_18:11.

The images, and the idols, and all the abominations; three words noting the same thing, to show that till the instruments and monuments of idolatry were destroyed, as God had commanded.

That were spied, i.e. all that were discovered; not only such as were in the place and state of worship, but such as their priests or zealots had removed, and endeavoured to hide and secure.

2 Kings 23:25

Like unto him there was no king before him, to wit, for his diligent study in God's law, and his exact care, and unwearied industry, and fervent zeal, in rooting out of idolaters, and all kinds and appearances of idolatry, not only in Judah, but in Israel also; and in the establishment of the true religion in all his dominions, and in the conforming of his own life, and his people's too, (as far as he could,) to the holy law of God; though Hezekiah might excel him in some other particulars; of whom therefore the like is said above, 2Ki_18:5.

2 Kings 23:26

The Lord turned not from the fierceness of his great, wrath; because though the king was most hearty in his repentance, and acceptable to God, as we said before, and therefore the judgment was delayed for his time; yet the people were generally corrupt, and secretly averse from Josiah's pious and excellent reformation, and inclined to their old lusts and idols; as appears from the complaints of the prophets, especially Jeremiah and Zephaniah, against them; and by the following history, wherein we see that as soon as ever Josiah was gone, his children, and the princes, and the people suddenly and greedily returned to their former abominations.

Because of all the provocations that Manasseh had provoked him withal: the sins of Manasseh, and of the men of his generation, who complied and concurred with him in his idolatrous and cruel practices, 2Ki_24:3,4, are justly punished in this generation; partly, because of God's sovereign right of punishing sinners (such as these unquestionably were) when and upon what occasion he sees fit; partly, because of that public warning and declaration of God, that he would visit the iniquity of the fathers upon the children; and principally, because these men had never sincerely repented of their own nor of their fathers' sins, but their hearts still hankered after them; which, though not yet seen by men, was manifest to God, who therefore pronounced this terrible sentence against them.

2 Kings 23:27

To wit, upon the conditions in sundry places expressed, which they broke, and therefore God justly made them to know his breach of promise, as he threatens, Num_14:34.

2 Kings 23:28

No text from Poole on this verse.

2 Kings 23:29

Pharaoh-nechoh, called *Necos* by Herodotus, who makes mention of this fight; wherein, as he saith, *Necos conquered the Syrians in Magdalo* . *The king of Assyria* , i.e. the king of Babylon, who having formerly rebelled against the Assyrian his lord, had now conquered him; as appears by the course of the sacred, and the concurrence of profane history; and therefore is here and elsewhere called *the Assyrian* , and *the king of Assyria* , because now he was the head of that empire. *To the river Euphrates* , i.e. *against Carchemish by Euphrates* , as it is expressed, 2Ch_35:20, which the Assyrian had taken from the Syrians, Isa_10:9, Pharaoh's confederates, who therefore sendeth forces against the Assyrian, that he might both help them, and secure himself.

Josiah went against him; either to defend his own country from Pharaoh's incursions; or to assist the king of Babylon, with whom he seems to have been in league, as was noted before. *He slew him* , i.e. gave him his death's wound there, though he died not till he came to Jerusalem, 2Ch_35:23,24. *When he had seen him* , i.e. when he fought with him, or in the first onset. Thus fighting is called *a looking in the face* , 2Ki_14:8.

2 Kings 23:30

Dead, i.e. mortally wounded, as in the former verse; and as we commonly say of a sick man past hopes of recovery, that he is a dead man: compare Gen_20:3.

Jehoahaz the son of Josiah, who was younger than Jehoiakim, by comparing 2Ki_23:31 with 2Ki_23:36, yet preferred by the people before the elder brother; either because Jehoiakim refused the kingdom for fear of Pharaoh, whom he knew he should hereby provoke; or because Jehoahaz was the more stout and warlike prince; whence he is called a lion, Eze_19:3, though indeed he

showed his courage more against his people than his enemies; but they judged that he was most able and willing to defend them against the conquering army.

Anointed him; as they used to do in such extraordinary cases, because this was a troublesome time, and he was not the right heir to the crown, and therefore needed this solemn rite of confirmation, which Solomon had in the same circumstances.

2 Kings 23:31

No text from Poole on this verse.

2 Kings 23:32

i.e. His grandparents, Manasseh and Amon. He restored that idolatry which his father had destroyed, partly to gratify the generality of the people, who had made him king, and who were inclined to their old superstitions even in Josiah's time, as was observed before, though restrained from the outward acts by fear; and partly to sweeten the king of Egypt, who possibly was a zealous idolater, by his compliance with him in the worship of idols.

2 Kings 23:33

Pharaoh-nechoh put him in bands; either because he presumed to take the kingdom without his leave and consent; or because he renewed the war against Pharaoh, as some affirm, and by him was conquered and taken prisoner.

Riblah; an eminent city in Syria; of which see Num_34:11 2Ki_25:6; where Pharaoh now was to finish or make good his conquests, whither Jehoahaz was carried to receive his sentence.

That he might not reign; or, because *he had reigned*, i.e. taken the kingdom without right, and without his leave. Or, according to the other reading,

in the beginning of his reign; the word *reigning* being commonly used for *beginning to reign*; when he was scarce warm in his throne.

A tribute, to wit, a yearly tribute, whereby they should acknowledge him to be their superior; and for which he would be their protector when they needed his help.

2 Kings 23:34

Eliakim the son of Josiah; whom he perceived to be of a more mild and peaceable disposition.

Turned his name to Jehoiakim; because the giving of names was accounted an act and sign of dominion; which therefore parents did to their children, and conquerors to their vassals or tributaries. Compare 2Ki_24:17 Dan_1:7.

Took Jehoahaz away; partly as a punishment for him, and partly that he might give no disturbance to his brother.

2 Kings 23:35

No text from Poole on this verse.

2 Kings 23:36

When he began to reign; either,

1. When he began to reign alone, and with full power, or after Jehoahaz's death; till which the people would not disown him whom they had anointed king, which was esteemed a great tie, 2Sa_19:10; nor own or accept Jehoiakim as their king, but only as his brother's viceroy, though Pharaoh had by violence forced him upon them. And so Jehoahaz might be his elder brother, and the same who is called *Johanan*, and is first mentioned, as the eldest son, 1Ch_3:15, though he may be placed first not in regard of his birth, but of his dignity, the crown being first put upon his head. Or,

2. When he was first set up by Pharaoh; and so this was the elder brother, though by popular violence put by his right: **See Poole "2Ki_23:30"**.

2 Kings 23:37

By idolatry, the oppression of his people, and the persecution of the prophets, and other good men, Jer_26:21 Eze_19:5-7.

2 Kings 24:1 2 KINGS CHAPTER 24

Jehoiakim, first subdued by Nebuchadnezzar, rebelleth against him to his own ruin: Jehoiachin his son is king in his stead, 2Ki_24:1-6. His evil reign: Jerusalem spoiled and made captive

by the king of Babylon, 2Ki_24:8-16. He maketh Zedekiah king: he reigneth ill, unto the utter destruction of Judah, 2Ki_24:17-20.

In his days, i.e. in Jehoiakim's reign, in the end of his third year, Dan_1:1, or the beginning of his fourth, Jer_25:1, **Nebuchadnezzar**; the son of Nabopolassar, who quite subdued the Assyrian, first his lord, and then his competitor, and made himself absolute monarch of all those parts of the world. **Came up**, to wit, against Jehoiakim, as the friend and confederate of Pharaoh, whose forces he had lately conquered, Jer_46:2. **He turned and rebelled against him**, by the instigation of the Egyptian, who threatened him if he did not rebel, and promised him his utmost assistance if he did.

2 Kings 24:2

Nebuchadnezzar's army was made up of several nations, who were willing to fight under the banner of such a puissant and victorious emperor.

2 Kings 24:3

For the sins of Manasseh; properly and directly for their own sins, and occasionally for the sins of Manasseh, which had never been charged upon them, if they had not made them their own by their impenitency for them, and repetition of them.

2 Kings 24:4

For the innocent blood, to wit, of those prophets and saints who either reprov'd or would not comply with his idolatrous worship.

2 Kings 24:5

No text from Poole on this verse.

2 Kings 24:6

Jehoiachin, called also *Jeconiah*, 1Ch_3:16, (as Jehoiakim also was, by comparing this with Mat_1:11) and, in way of contempt,

Coniah, Jer_22:24.

2 Kings 24:7

The king of Egypt came not again, to wit, in this king's days; nor until Zedekiah's time, Jer_37:6,7; nor to any purpose. He could not now come out to protect the king of Judah, being scarce able to defend his own kingdom.

2 Kings 24:8

Jehoiachin was eighteen years old when he began to reign.

Object. He was then but eight years old, 2Ch_36:9.

Ans. 1. Both are true; in his eighth year he began to reign with his father, who made him king with him, as divers other kings of Israel and Judah had done in the like times of trouble; and in his eighteenth year he reigned alone.

2. He is called *a son of eight years when he began to reign* , 2Ch_36:9, because this was the eighth year, not of his age, but of the Babylonish captivity, or bondage; under which both he and his father had been just so long; for it began in the fourth year of Jehoiakim, as it is affirmed Jer_25:1, and continued all his reign, which lasted eleven years, 2Ki_23:36; and so the first year of Jehoiachin was precisely the eighth year of that captivity. And this is certain, that the years of kings mentioned in Scripture are not always accounted from the beginning of their age, but from some other remarkable time or thing: thus Saul, when at man's estate, is called *the son of one year* , 1Sa_13:1, of which See Poole "1Sa_13:1" and Ahaziah (whose father lived only forty years, 2Ch_21:20) is called a son of forty and two years when he began to reign, 2Ch_22:2, because that was the forty and second year of the reign of Omri's family, as most think. And therefore it cannot seem strange if the years of this king be computed, not from his birth but from the beginning of so great and famous a change of the Jewish affairs, as this captivity made; this being the usual way of the Romans and Greeks, and other more ancient and eastern nations, to compute the times from the great changes and revolutions happening among them. And that this was the practice of the Jews in the computation of these very times, is evident from the use of it in the Prophecy of Ezekiel, Eze_1:2, *which was the fifth year of Jehoiachin's captivity* ; and Eze_33:21, *in the twelfth year of our captivity* ; and Eze_40:1, *in the twenty-fifth year of our captivity* .

3. To all this might be added, that some here acknowledge an error of the scribe, and affirm, that in the first and best copies, in 2Ch_36:9, it was not *eight* , but *eighteen* ; which they gather from hence, because those two ancient and venerable translators, the

Syriac and Arabic, read there, as it is here, *was eighteen years old* ; which, they say, they would never have presumed to do, if they had not so read it in those Hebrew copies, out of which they drew their translation, or in some of them.

He reigned in Jerusalem three months, and ten days, which are added, 2Ch_36:9. But such small sums are frequently omitted in great numbers. **See Poole "Gen_15:13"; See Poole "1Ki_16:8"**.

2 Kings 24:9

No text from Poole on this verse.

2 Kings 24:10

Either,

1. Because the people had made Jehoiachin king without his consent. Or,

2. Because he had some notice, or at least a suspicion, of his intentions to rebel against him, and to join with Egypt against him, as Zedekiah his successor did. But whatsoever was the second and immediate cause of it, the chief cause was God's commandment, or the direction of his providence, as it was said, 2Ki_24:3.

2 Kings 24:11

No text from Poole on this verse.

2 Kings 24:12

Went out to the king of Babylon, i.e. yielded up himself and the city into his hands; and this by the counsel of Jeremiah, and to his own good.

Of his reign, i.e. of Nebuchadnezzar's reign; as appears by comparing this with Jer_25:8, and because Jehoiachin reigned not half a year.

2 Kings 24:13

Cut in pieces; or rather, took away, as this word elsewhere signifies; or *cut off*, to wit, from the temple. For why should they cut in pieces those vessels which might conveniently be carried away? And that they were not cut in pieces, but reserved whole, is manifest from Ezr_1:7 Dan_5:2,3.

All the vessels of gold, i.e. the most and choicest of them, by comparing this with 2Ki_25:14,15.

Which Solomon king of Israel had made; so he expresseth it, either, first, Because these vessels were made by the godly kings of Judah, instead of those which Solomon made, and so they go by his name; as the ship of the Argonauts was still reputed the same ship, though it was from time to time recruited with new materials, until nothing of the old was left. Or, secondly, Because though the city and temple had been rifled more than once, both by the kings of Egypt and Israel, and by the wicked kings of Judah, yet these golden vessels were preserved from them, either by the care of the priests, who hid them out of the way; or by the clemency of the conquerors, and the reverence which they bore to such sacred instruments; or by the special providence of God disposing their hearts to leave them. Or if they had been taken away by any of these kings, they might afterwards be recovered by the entreaty or at the cost of the godly kings of Judah.

2 Kings 24:14

All Jerusalem, i.e. the inhabitants of Jerusalem; not simply *all* , but the best and most considerable part, as the following words explain and restrain it.

Ten thousand captives; which are more particularly reckoned up, 2Ki_24:16, where there are seven thousand mighty men, and a thousand smiths; and those mentioned 2Ki_24:15 make up the other two thousand.

All the craftsmen and smiths; which might furnish them with new arms, and thereby give him fresh trouble.

2 Kings 24:15

No text from Poole on this verse.

2 Kings 24:16

No text from Poole on this verse.

2 Kings 24:17

That he might admonish him of (what this name signifies)

the justice of God, which had so severely punished Jehoiakim for his rebellion; and would no less certainly overtake him, if he should be guilty of the same rebellion and perfidiousness of which his predecessor was guilty.

2 Kings 24:18

No text from Poole on this verse.

2 Kings 24:19

No text from Poole on this verse.

2 Kings 24:20

Thus the people's sins were the true cause why God gave them wicked kings, whom he suffered to do wickedly, that they might bring the long deserved and threatened punishments upon themselves and their people.

2 Kings 25:1 2 KINGS CHAPTER 25

Jerusalem is besieged: Zedekiah taken; his sons slain; and his eyes put out, 2Ki_25:1-7. Nebuzar-adan burneth Jerusalem and the temple; breaketh down the wall of the city; carrieth the remnant, except a few poor labourers, into captivity, and much treasure, 2Ki_25:8-17; slayeth the nobles at Riblah, 2Ki_25:18-21. Gedaliah is made governor of Judah: he is slain: the rest flee into Egypt, 2Ki_25:22-26. *Evil-merodach advanceth Jehoiachin* in his court, 2Ki_25:27-30.

To chastise Zedekiah for his rebellion and perjury, 2Ch_36:13. They built forts against it round about; partly to keep all supplies of men or provisions from entering into the city; and partly that from thence they might shoot darts, or arrows, or stones into the city. See Jer_52:4 Eze_4:2 **17:17**.

2 Kings 25:2

No text from Poole on this verse.

2 Kings 25:3

The fourth month; which word is easily understood, by comparing this and the first verse, and Jer_39:2 **52:6**, where it is expressed.

For the people of the land, i.e. for the common sort of people, who flocked thither from all parts, upon the approach of the Babylonian army; but only for the great men and soldiers. See of the grievousness of this famine, Lam_4:10 Eze_5:10,**12**.

2 Kings 25:4

The city was broken up by the Chaldeans, who broke and entered the gate, Jer_39:3.

The men of war fled; which word is fitly supplied out of the parallel place, Jer_39:4, or out of the following verb, *went away* .

Between two walls; between the outward and inward wall of the city, by a private way, having the advantage of the darkness of the night, and possibly of some vault under the ground. *The king* : this word also is necessarily to be understood; partly by its singular, which agrees not with *the men of war* ; and partly out of the next verse, where it is expressed.

Toward the plain of Jericho, as it follows.

2 Kings 25:5

No text from Poole on this verse.

2 Kings 25:6

To Riblah; of which See Poole "2Ki_23:33", and See Poole "2Ki_25:21", where Nebuchadnezzar staid, that he might both supply the besiegers with more men, and military provisions, as their occasions required; and have an eye to Chaldea, to prevent or suppress any commotions which might happen there in the time of his absence.

They gave judgement upon him; the king's officers appointed thereunto examined his cause, and passed the following sentence against him.

2 Kings 25:7

Thus two prophecies were fulfilled, which seemed contrary one to the other, *that he should go to Babylon* , Jer_32:5 **34:3**, and that *he should never see Babylon* ; which seeming contradiction, because Zedekiah the false prophet could not reconcile, he concluded both were false, and that Jeremiah was a false prophet; and it seems Zedekiah the king might stumble at this difficulty.

2 Kings 25:8

On the seventh day of the month.

Quest. How doth this agree with Jer_52:12, where he is said to come thither on the tenth day?

Answ. Either he came to Jerusalem on the seventh day, and burnt the temple on the tenth day; or this sacred writer speaks of the day of his departure from Riblah towards Jerusalem, and Jeremiah speaks of his coming to Jerusalem, which was about three days' journey from Riblah.

2 Kings 25:9

He burnt the house of the Lord, which had now stood about four hundred and fifty years.

2 Kings 25:10

No text from Poole on this verse.

2 Kings 25:11

The people that were left in the city, whom neither the sword nor famine had destroyed, who were eight hundred and thirty-two persons, Jer_52:29, being members and traders of that city; for it is likely that there were very many more of the country people who were fled thither, who were left with others of their brethren to manure the land, as it here follows.

The remnant of the multitude, to wit, of the inhabitants of the country.

2 Kings 25:12

No text from Poole on this verse.

2 Kings 25:13

The pillars of brass; the carriage whereof to Babylon was foretold, Jer_27:19,22.

2 Kings 25:14

The shovels; of these and the following words, **See Poole** "Exo_27:1" See **1Ki 6 1Ki 7**.

2 Kings 25:15

No text from Poole on this verse.

2 Kings 25:16

No text from Poole on this verse.

2 Kings 25:17

No text from Poole on this verse.

2 Kings 25:18

Seraiah the chief priest; the high priest, grandson of that Hilkiah, of whom 2Ki_22:4, and father of Jehozadak, who, as it seems, was taken with his father; and when his father was slain, 2Ki_25:21, he was carried away to Babylon, as it is noted, 1Ch_6:14,15.

Zephaniah the second priest; who was the high priest's deputy, when he was hindered from the execution of his office: **See Poole "Num_3:32"; See Poole "2Sa 8:17" 2Ki_23:4???**

2 Kings 25:19

Of them that were in the king's presence, i.e. of them who constantly attended upon the king's person: see 1Ki_10:8 Est_1:14.

Object. These were *seven* , Jer_52:25.

Answ. Either five were first taken, and two after them; or two of the seven were of an inferior rank, who therefore are here omitted.

Threescore men of the people of the land; who had been most forward or active in the rebellion.

2 Kings 25:20

No text from Poole on this verse.

2 Kings 25:21

No text from Poole on this verse.

2 Kings 25:22

A righteous and good man, and a friend to the prophet Jeremiah, Jer_26:24.

2 Kings 25:23

The captains of the armies, which escaped away when Zedekiah was taken. **See Poole "2Ki_25:4" , See Poole "2Ki_25:5"**.

2 Kings 25:24

Sware to them, and to their men; assured them by his promise and oath, that they, doing what he required, should be kept from the evils which they feared. This he might safely swear, because he had not only the king of Babylon's promise and interest too, but also God's promise, for their indemnity, delivered by Jeremiah.

2 Kings 25 25

The seed royal; and therefore moved with envy, to see so mean a person advanced into their place. See this history more fully described, **Jer 41**.

Ten men, to wit, ten captains or officers, and under each of them many soldiers; otherwise the attempt was ridiculous.

2 Kings 25:26

No text from Poole on this verse.

2 Kings 25:27

On the seven and twentieth day; or, on the twenty-fifth day, as it is Jer_52:31; for then the decree was made, which was executed upon the twenty-seventh day.

2 Kings 25:28

It seems, though the power of these kings was taken away, yet some honour and respect was given to them, even in the place of their captivity, and to Jehoiachin more than to any of the rest.

2 Kings 25:29

i.e. In his presence, and at his table, the following allowance being given to him for the maintenance of his family and royal dignity. Compare 2Sa_9:10.

2 Kings 25:30

No text from Poole on this verse.

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