

Lecture #16 – Exposition of I Kings 9-12

Chapter 9 – Solomon’s Greatness

vs. 1-9 – The Lord Appears to Solomon Again – 994 B.C.

↪ II Chronicles 7:11-22

Solomon is 41 years old¹ and has accomplished the major projects that defined his reign – the Temple, his palace, the house of Pharaoh’s daughter, etc.

The Lord appears again to Solomon for the second time.² This time He does not offer Solomon anything other than a warning. If Solomon would serve the Lord faithfully then he and his house would be blessed. If Solomon did not serve the Lord and instead turned to idols, then judgment would come.

vs. 10-28 – Solomon’s Greatness

↪ II Chronicles 8:1-18

With the building projects finished, Solomon’s previous treaty with Hiram has been completed. By comparing with the account in II Chronicles 8:1-2, it appears that Hiram was granted the revenue from these cities for the period of the construction projects and at this point control of them is transferred back to Israel. The territory, which Hiram called Cabul (“How little! as nothing”)³, is in northwest Galilee and bordered the Phoenician territories. For the lease of these cities Hiram paid Solomon 120 talents of gold.⁴ At the end of the lease the cities were returned to Solomon who built them up.

We see multiple cities that were built during Solomon’s reign beside the laborers in Jerusalem. Some of these were fortified with garrisons.

The Canaanite people that remained in the land were made to work as bondservants under the supervision of Israelite officers.

Solomon offered three large offerings each year in the Tabernacle. II Chronicles 8:13 tells us these took place at the Feasts of Passover, Pentecost, and Tabernacles.

The final verses of chapter 9 speak about a navy and gold trade based on the Red Sea. The Israelites were historically not a seafaring people, but the Phoenicians of Tyre were some of the most legendary mariners of the ancient world. Hiram partners with Solomon by sending these experienced sailors to

¹ Reese’s Chronological Bible.

² See I Kings 3 or II Chronicles 7:12

³ Easton’s Bible Dictionary.

⁴ about 9,048 pounds or 144,764 ounces according to <https://www.unitconverters.net/>

aid in bringing gold from Ophir. The exact location of Ophir is unknown, but it was likely in the southern or western part of the Arabian Peninsula or perhaps in India or Africa. The amount of gold brought in by this enterprise was 420 talents.⁵

Chapter 10 – Solomon and Queen of Sheba

vs. 1-13 – Solomon and the Queen of Sheba

U II Chronicles 9:1-12

Wood writes concerning the location of Sheba and this visit:

“Among Solomon's distinguished visitors from foreign lands was a Sabean queen from the southern tip of Arabia, the land of Sheba. This country is roughly identified with the modern state of Yemen.⁶ Solomon's ships had the likely been stopping at ports in this land.

“In fact, the Queen's long, arduous journey (some twelve hundred miles) may have been motivated in part by mercantile advantages that she saw in personal confrontation with the one who had sent the ships. Southwestern Arabia was well known for trade in spices and incense, and this queen may have felt that her business by caravan route was jeopardized by Solomon's merchant fleet. She came also, as she says, to see Solomon himself, having heard, probably from sailors of the ships, concerning his great wealth and wisdom.”⁷

J. Vernon McGee observes:

“The visit of the queen of Sheba reveals that Solomon had succeeded in witnessing for God to the world of that day. Solomon's fame had spread, and obviously multitudes were coming to Jerusalem to worship the living and true God. In the present dispensation, the church is to go to the world, but the commission to go into all the world was not given to the nation Israel. As Israel was true to God, she was a witness to the world, and the world came to Jerusalem to worship.”⁸

The *almug* tree of vs. 11-12 is believed by some to be the red sandalwood.⁹

⁵ about 31,667 pounds or 506,675 ounces according to <https://www.unitconverters.net/>. The gold price on 10-5-23 is \$1,816/ounce, making this value at over \$900,000,000.

⁶ Many modern historians thus equate Sheba with the ancient kingdom of Saba. Placing Sheba in Africa appears to be based on Josephus' account, which makes Sheba to be a kingdom on the Nile that Moses while an Egyptian prince married a princess of said kingdom.

⁷ A Survey of Israel's History by Leon Wood. p. 247

⁸ Thru The Bible, Vol. II, by J. Vernon McGee. p. 267

⁹ So says both Easton's and Smith's dictionaries.

vs. 14-29 – Solomon’s Prosperity

☪ II Chronicles 9:13-28

☪ II Chronicles 1:14-17

The description here of Solomon’s wealth is simply amazing. His trade brought in luxury and wealth from all over the ancient world. His early income in the gold trade was 666 talents.¹⁰

Chapter 11 – Solomon’s Decline and Death

vs. 1-8 – Solomon Turns from the Lord

While Solomon started his reign well in following God, in his later years his heart turned from the Lord. Reese estimates that he is 55 years old at this time.¹¹ In Solomon’s harem were 700 wives and 300 concubines.¹² He violated the Law in marrying pagan wives (see Exodus 23:32-33, 34:16; Deuteronomy 7:3-4) and the Royal Charter in multiplying wives (Deuteronomy 17:17).

Edersheim writes:

“But the elements which caused the fall of Solomon lay deeper than polygamy. Indeed, the latter was among the effects, as well as one of the further causes of his spiritual decline. First among these elements of evil at work, we reckon the growing luxury of the court. The whole atmosphere around, so to speak, was different from what it had been in the primitive times which preceded the reign of Solomon, and still more from the ideal of monarchy as sketched in the Book of Deuteronomy. Everything had become un-Jewish, foreign, purely Asiatic. Closely connected with this was the evident desire to emulate, and even outdo neighboring nations. Such wisdom, such splendor, such riches, and finally, such luxury, and such a court were not to be found elsewhere, as in the kingdom of which Jerusalem was the capital. An ominous beginning this of that long course of Jewish pride and self-exaltation which led to such fearful consequences. It is to this desire of surpassing other Eastern courts that the size of Solomon's harem must be attributed. Had it been coarse sensuality which influenced him, the earlier, not the later years of his reign, would have witnessed the introduction of so many strange wives. Moreover, it deserves special notice that the 700 wives of Solomon are designated as ‘princesses’ (1 Kings 11:3). Without pressing this word in its most literal meaning, we may at least infer that Solomon courted influential connections with the reigning and other leading families of the clans around, and that the chief object of his great harem was, in a worldly sense, to strengthen his position, to give

¹⁰ about 50,215 pounds or 803,442 ounces according to <https://www.unitconverters.net/>

¹¹ Reese’s Chronological Bible, p. 575.

¹² David Cloud defines *concubine* in his *Way of Life Encyclopedia of the Bible & Christianity* as “Wives of lower status than ordinary wives. Some O.T. men had concubines (Ge. 25:6; 35:22; Ju. 8:31; 2 Sa. 5:13; 1 Ki. 11:3; 2 Ch. 11:21). This was never God's will, though. It has always been God's will for one man to have one wife (Ge. 2:20-25; Mt. 19:4-6). God told Israel that kings must not have many wives (De. 17:17). Those who did were disobeying God in that particular matter, even though some were godly men. David is a key example. He multiplied wives to himself in spite of God's command against this, but his lust also brought him into terrible grief.”

evidence of his wealth and power as an Eastern monarch, and to form promising alliances, no matter what spiritual elements were thus introduced into the country. Closely connected with all this was the rapidly growing intercourse between Israel and foreign nations. For one reason or another, strangers, whom Israel hitherto had only considered as heathens, crowded to Jerusalem. By their presence king and people would not only become familiar with foreign ideas, but so-called toleration would extend to these strangers the right of public worship, or rather, of public idolatry. And so strong was this feeling, that, although Asa, Jehoshaphat, Joash, and Hezekiah put an end to all idolatry, yet the high places which Solomon had built on the southern acclivity of the Mount of Olives remained in use until the time of Josiah (2 Kings 23:13), avowedly for the worship of those foreigners who came to, or were resident in, Jerusalem. Viewed in connection with what has just been stated, even the intellectual culture in the time of Solomon may have proved a source of serious danger.

“All this may help us to form a more correct conception of the causes which led to the terrible decline in the spiritual history of Solomon, and this without either extenuating his guilt or, as is more commonly the case, exaggerating his sin. As Holy Scripture puts it, when Solomon was old, and less able to resist influences around, he so far yielded to his foreign wives as to build altars for their worship. This in the Scriptural and real sense was already to ‘go after Ashtoreth and Milcom’ (1 Kings 11:5). But the sacred text does not state that Solomon personally ‘served them;’ nor is there any reason for supposing that he either relinquished the service of Jehovah, or personally took part in heathen rites. To have built altars to ‘the abominations of the Gentiles,’¹³ and to have tolerated, if not encouraged, the idolatrous rites openly enacted there by his wives, implied great public guilt. In the language of Scripture, ‘Solomon’s heart was not perfect with Jehovah his God;’ he ‘did evil in the sight of Jehovah, and went not fully after Jehovah.’ His sin was the more inexcusable, that he had in this respect the irreproachable example of David. Besides, even closer allegiance to the LORD might have been expected from Solomon than from David, since he had been privileged to build the Temple, and had on two occasions received personal communication from the Lord, whereas God had never *appeared* to David, but only employed prophets as intermediaries to make known His good pleasure.”¹⁴

vs. 9-40 – Solomon’s Adversaries

As God had promised to Solomon, if Solomon would not walk in the ways of the Lord, then corrective judgment would surely come. After some thirty years of peace in the land there now arose new adversaries. But God was faithful to His promise to not remove Solomon from the throne, instead breaking the kingdom under his son.

Hadad (“mighty”)¹⁵ was an Edomite prince that had escaped David’s conquest and found refuge in Egypt. After David and Joab’s deaths he returned to attempt to reestablish his former kingdom.

¹³ Edersheim’s footnote: “Ashtoreth, the goddess of the Phoenicians, was worshipped with impure rites. Milcom, Malcom, or Molech, was the principal deity of the Ammonites, but must be distinguished from Moloch, whose terrible rites were only introduced at a later period (2 Kings 16:3). Chemosh was the sun-god and war-god of the Moabites; his name frequently occurs on the celebrated Moabite Stone.”

¹⁴ Bible History: Old Testament by Alfred Edersheim. Book 5, p. 109-111

¹⁵ Smith’s Bible Dictionary

Rezon (“prince”)¹⁶ was a Syrian rebel that established a kingdom in Damascus after Hadadezer’s defeat in II Samuel 8:3-12.

Jeroboam (“whose people are many”)¹⁷ was a superintendent in Solomon’s government. The prophet Ahijah (“Brother of Jehovah”)¹⁸ the prophet met him and prophesied that the kingdom would be divided and that ten of the tribes would be his to rule (vs. 35-37). He appears to have been part of some sort of conspiracy against Solomon (vs. 26) which either failed or was uncovered so that Solomon sought for his life, and he fled to Egypt. Davis writes:

“Ambitious and highly competent, [Jeroboam] was soon placed by Solomon over the Ephraimite work crews that labored in Jerusalem. In consultation with his fellow workers an assassination plot was hatched, and Jeroboam went back to Ephraim to rally support. Ahijah the Shilonite met him on the way and confronted him with God's proposal. If he would desist from this murderous plot and honor the Davidic kings and Zadokian priests in Jerusalem, God would give him ten tribes and a perpetual dynasty in the north. This was a magnificent and gracious offer, but Jeroboam, like Ahaz two centuries later (cf. Isa. 7:11-12), was not content with God's plan and provision. And this brought about his ultimate ruin. As it turned out, his plot was a failure (compare I Kings 11:26b with 11:40a); and barely escaping with his life, he fled to Egypt to bide his time.”¹⁹

Christopher Knapp writes:

“Whether intelligence of Ahijah's prophecy reached the ears of Solomon, or the elated Jeroboam betrayed the secret by some overt act of rashness or insubordination, we are not told; but we read, ‘Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.’ ‘He lifted up his hand against the king,’ it says. Some abortive attempt on his part to raise rebellion, it may have been, to hasten the fulfilment of the prophecy concerning him. Comp. 2 Sam. 20: 21. How unlike David, the man after God's own heart, who, though even anointed and chosen by the prophet Samuel to supercede Saul, would not injure a hair of the condemned king's head, or raise a finger to bring the kingdom to himself! David was a man of faith; and faith—that precious ‘gift of God!’—ever waits on God—waits for His time and way to fulfil His promises.

“But Jeroboam knew nothing of faith. He had aspired secretly after power over his brethren (as the expression, ‘according to all that thy soul desireth,’ clearly shows), and probably sought the accomplishment of Ahijah's prophecy with pride's feverish haste, for which he was compelled to seek an asylum in Egypt, under the protection of Shishak, who had but recently overthrown the late dynasty with which Solomon had unlawfully allied himself by marriage. Ahijah had distinctly said that Solomon should be ‘prince all the days of his life,’ and it was only out of his son's hand that the kingdom should be taken and transferred to Jeroboam. But, like a wilful, impatient child, he could not wait, and must needs take the case out of God's hand and undertake for himself.”²⁰

¹⁶ Smith’s Bible Dictionary

¹⁷ Smith’s Bible Dictionary

¹⁸ Easton’s Bible Dictionary

¹⁹ Israel: From Conquest to Exile by John J. Davis and John C. Whitcomb. p. 356-357

²⁰ The Kings of Israel by C. Knapp. p. 31-32.

vs. 40-43 – The Death of Solomon – 975 B.C.

☪ II Chronicles 9:29-31

A short time before his death, Solomon wrote the Book of Ecclesiastes.

Solomon dies at the age of 60²¹

Edersheim writes of his death:

“Nor did King Solomon either live or die as his father David. A feeble attempt - perhaps justifiable - to rid himself of Jeroboam, and no more is told of him than that, at the close of a reign of forty years, he ‘slept with his fathers, and was buried in the city of David his father.’ So far as we know, in that death-chamber no words of earnest, loving entreaty to serve Jehovah were spoken to his successor, such as David had uttered; no joyous testimony here as regarded the past, nor yet strong faith and hope as concerned the future, such as had brightened the last hours of David. It is to us a silent death-chamber in which King Solomon lay. No bright sunset here, to be followed by a yet more glorious morning. He had done more than any king to denationalize Israel. And on the morrow of his death, rebellion within the land; outside its borders - Edom and Syria ready to spring to arms, Egypt under Shishak gathering up its might; and only a Rehoboam to hold the rudder of the State in the rising storm.”²²

Chapter 12 – The Divided Kingdom

vs. 1-15 – The Rashness of Rehoboam

☪ II Chronicles 10:1-15

Rehoboam (“enlarger of the people”)²³, son of Solomon, is set to take his father’s throne. He is 41 years old when he begins to reign.²⁴ This will be done at a national assembly at Shechem. Carroll writes:

“The immediate occasion of the division was a great popular assembly of the whole nation, called to meet at Shechem, one of the holy places in the tribe of Ephraim, to consider the question of the kingdom; the immediate cause of the disruption took place at that popular assembly, which we will bring out more particularly. The law of selecting kings was as follows: First, God must appoint him. Second, the people in popular assembly must approve. That was not an absolute monarchy: it was both a monarchy and a democracy. The great congregation of Israel, the Jewish ecclesia or church, had a potential voice in public affairs. The proof of this is seen in the fact that the popular assembly approved Saul, David and Solomon, after God had appointed them. The reader will find that a great popular assembly met at Mizpeh (1 Sam. 10:17-21), and in that

²¹ Reese’s Chronological Bible

²² Bible History: Old Testament by Alfred Edersheim. Book 5, p. 119-120

²³ Smith’s Bible Dictionary

²⁴ I Kings 14:21

assembly the people ratified God's choice of Saul as king. Then when God made David king a great popular assembly came together at Hebron (2 Sam. 5:1-3; 1 Chron. II: 1-3) and ratified the divine choice. When Solomon was made king this popular assembly was held at Gihon (1 Kings 1:38-40). So we see that these assemblies were customary in order to commit the people by voluntary act to God's appointment. We find in Exodus 19 that the popular assembly voted to enter into covenant with God. So we must not consider this convocation at Shechem as an irregular or unusual proceeding. Shechem, the place of the assembly, was a notable place in Jacob's time, and long after Jacob. It has long been a holy place and was situated in the hill country of Ephraim."²⁵

The question pressed by Jeroboam and the tribes is what the burden of Rehoboam's rule would be. Solomon's expansions and luxury brought heavy taxes and forced labor upon the land and the people were ready for relief. Rehoboam declines the wise advice of his father's advisors and takes the stern approach of his own generation.

Note vs. 15. This was all done according to the will and word of the Lord.

vs. 16-24 – The Kingdom Divided – 975 B.C.

☪ II Chronicles 10:16-19

The Northern tribes (identified as Israel going forward) reject Rehoboam and select Jeroboam to be their king. Rehoboam had only Judah and its neighbor Benjamin.²⁶

The break is official when Rehoboam sent Adoram to collect tribute and he was stoned by the people. Rehoboam prepares for war against his own people but the prophet Shemaiah ("heard by Jehovah")²⁷ stops them.

vs. 25-33 – Jeroboam's Idolatry

To prevent his new kingdom from reuniting with Judah through worshipping at Jerusalem, Jeroboam puts golden calves at Dan and Bethel. He establishes a new priesthood, sacrificial system, and cycle of holy days.²⁸ It must be noted that the religion established by Jeroboam is not completely pagan nor a complete rejection of God's truth. There are syncretic elements borrowed from other religions, such as the use of idols/images with the two calves.

²⁵ An Interpretation of the English Bible: The Divided Kingdom and Restoration Period, by B.H. Carroll. p. 15

²⁶ God had promised one tribe to Rehoboam in I Kings 11:13, which we may assume to be Judah. Benjamin appears to be divided, as some cities that are associated with the Northern Kingdom are in their territory. Carroll thinks that Simeon is tied in with Judah since its territory is completely surrounded by Judah's. Later the tribe of Levi will largely defect to Judah also.

²⁷ Smith's Bible Dictionary.

²⁸ He established a counter to the Feast of Tabernacles, placing it one month later than the original.

B.H. Carroll notes: “The calf worship that he established was a mixture of calf and Jehovah worship.”²⁹

Leon Wood comments: “The intent was still to worship Yahweh, but in a new way.”³⁰

A.C. Gaebelein makes a tremendous comparison with Christian history: “It corresponds to the great apostasy of Romanism with its wicked, blasphemous rites.”³¹

Eugene Merrill writes:

“Whatever sacred traditions may have motivated Jeroboam in his choice of Shechem and Peniel were of little consequence in his next step, however, that of the establishment of Bethel and Dan as cult centers. It was clear to Jeroboam that no amount of political partitioning of the nation could forestall the tendency of the Israelites to attend the great religious festivals at Jerusalem, where they would imbibe the spirit of national as well as religious unity. What was needed, therefore, was places in his own northern kingdom where the Israelites might gather for sacrifice and worship.

“Such a move was, of course, squarely in contradiction to the Mosaic requirement that community worship be centralized (Deut. 12:1-14). Practical exigencies, however, outweighed theological requirements in the mind of Jeroboam. He must at any cost prevent a reunification of Israel with Judah, for reunification would mean the immediate cessation of his regal privileges. Besides, he might have reasoned, since Israel was independent of Judah, Jerusalem was no longer the cultic³² center for Israel, the presence of the ark and temple there notwithstanding.

“Why Jeroboam located his shrines at Bethel and Dan rather than at Shechem³³ is somewhat problematic. In Judah, after all, political and religious life were combined at Jerusalem. Why should they not be combined in Israel as well? Shechem, to be sure, would not have been an inappropriate choice as a spiritual center, for no site in all Israel enjoyed such a venerable tradition. Abraham, Jacob, and Joseph were all closely associated with the place, and Joshua had called the people to covenant recommitment with Yahweh at Shechem. But one must suppose that Jeroboam, always the pragmatist, sought for a place that enjoyed both the benefits of strong tradition and a suitable location.

“Bethel was eminently qualified. Jacob had met Yahweh there—on at least two occasions—and one could thus make a compelling argument that Bethel was the birthplace of Israel's faith. Besides—and this was of crucial importance to Jeroboam—Bethel lay just north of the border and on the principal highway between north and south. The people of Israel could easily gather there from all over the southern and central part of the nation. In addition, they would have to pass through Bethel if they insisted on making their way to Jerusalem. This would, of course, be seriously discouraged.

²⁹ https://sgllibrary.homestead.com/files/BHCarroll/Volume_6.htm#iii – accessed 10-5-23

³⁰ *History of Israel*, p. 304

³¹ Annotated Bible, E-Sword module.

³² Modern historians use the word “cult” in a broader sense than we would practically apply it today. It may be defined as “A system or community of religious worship and ritual.” I think there are far better terms that could be used to avoid any confusion.

³³ His capital.

“The selection of Dan, on the other hand, is much more difficult to explain. It was, indeed, on the northern border of Israel just as Bethel was on the southern border. And it was reasonably accessible to the people of the Jezreel region and all points north. However, it was identified in everyone's mind with open idolatry of a type that exceeded even Jeroboam's tolerance. It will be recalled that when the Danites slaughtered the people of Laish and occupied their territory, they brought with them Jonathan, grandson of Moses, as their priest and set up the silver images which they had stolen from Micah (Judg. 18:30-31). They had then made at Dan, their city, a center of worship that could hardly be defined as Yahwistic; it would be more accurate to call it unmitigated paganism. How could Jeroboam expect the people of Israel to undertake pilgrimage to a place of such heathen associations?

The answer lies, perhaps, in the nature of the cult which Jeroboam introduced. He set up golden calves at the two shrines, describing them as the gods who had brought Israel up out of Egypt. He then appointed non-Levitical priests and, at Bethel at least, designated the fifteenth day of the eighth month as a day of special festivity. Scholarship is divided as to the full signification of Jeroboam's cultic innovations, but one thing is clear—he was identifying Bethel and Dan with the exodus. The two calves, whether idols themselves or merely pedestals upon which the invisible Yahweh was presumed to stand, are reminiscent of the golden calf which Aaron made while Moses was absent on Mount Sinai. The words of presentation are exactly the same in both instances: ‘These are your gods, O Israel, who brought you up out of Egypt’ (Exod. 32:4; cf. 1 Kings 12:28). Both stories also point out that the creation and recognition of the new gods were followed by a time of festival. Further, Aaron had functioned as priest and, in Moses' absence, as covenant mediator; now Jeroboam, in addition to his royal office, installed himself as head of the cult, as can be seen clearly in his appearance at the Bethel altar to offer sacrifices. That is, he evidently viewed himself as a second Aaron who had the right to establish and oversee a religious system apart from that at Jerusalem. He arrogated to himself the prerogative of the Davidic monarchy, namely, the right of the king as the elect and adopted son of God to act not only as the political leader of the people, but as the priestly mediator as well. Jeroboam perceived himself to be Israel's equivalent of the messianic dynast of Judah, a kingly priest after the order of Melchizedek.

“...³⁴

“How Jeroboam could feature golden calves in his cult, especially in light of the fate of that calf which Aaron had made, is rather baffling. (That idol had been ground to powder, mixed with water, and drunk by the Israelite apostates who had worshiped it.) I suggest that the motivation behind Jeroboam's action may have been an intense animosity against the Levites. It was the Levites who had taken sword in hand to slay the worshipers of Aaron's golden calf. Jeroboam now bypassed the Levites by appointing his own priests and, in a supreme irony, manufactured his own golden calves as a symbol of his disdain for the Levitical priesthood. Had not Moses' own grandson, Jonathan, anticipated Jeroboam by serving as the first priest of the competing shrine at Dan? Besides according a measure of legitimacy to Dan, this story revealed that even within Moses' family there was room for diversity in religious practice. How could Jeroboam be faulted for his

³⁴ I am omitting a paragraph that claims Jeroboam and David were acting with super-priestly authority like that of Melchizedek. The idea that David had priestly authority over the Levites through a claim to Melchizedek's priesthood is ludicrous to me, but this is an assumption that Merrill continually pushes in his book. Though I heartily disagree with the idea that David had any sort of priestly authority or performed priestly activities, the rest of this section deals with the subject of Jeroboam's new religion better and more in depth than other references I have used.

golden calves when Moses' own grandson had officiated over a cult at Dan which worshiped idols having no connection at all with the exodus?

“Admittedly, much of the preceding line of argument is quite speculative. One cannot, in the final analysis, know what motives or considerations prompted Jeroboam. That he viewed himself as royal priest of a new and, to him, legitimate religious system is quite clear. How he connected this to the past, especially to the incident of the golden calf following the exodus, is debatable. But all will agree that Jeroboam's action was viewed by Yahweh as sinful and, in fact, as the very epitome of apostasy.”³⁵

As a consequence of the new religion and priesthood in the Northern Kingdom, it appears that the tribe of Levi largely defected to the Southern Kingdom. Knapp writes:

“Viewed even as a stroke of policy, this ejection of the Lord's priests and the Levites was a blunder. They went over in a body, almost, to Jeroboam's rival, and thereby ‘strengthened the kingdom of Judah.’ By being over-anxious to preserve his power, he lost what was, no doubt, the choice part of his kingdom. Similar to this was the banishment of the Huguenots from France—the most intelligent, enterprising and God-fearing portion of its citizens—an act from which that country has never yet fully recovered, and, perhaps, never will. So, too, of the persecution of the Reformed in the Netherlands, and elsewhere on the Continent. And England, of all her ‘stalwart sons,’ possessed none more stanch and true than those who, for conscience' sake, forsook the land they loved, and sought an asylum among the desolate wildernesses of America.”³⁶

³⁵ Kingdom of Priests, p. 326-328

³⁶ The Kings of Israel by C. Knapp. p. 36.