THE HIGH PLACE AT GIBEON [1]

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The story of Solomon's visit to the high-place at Gibeon is well known [2]. But it is far from clear why he should have chosen Gibeon in preference to other high-places. The Ark of the Covenant was in Jerusalem, and Solomon had already begun preparations for the erection of a permanent sanctuary to house it. And as to high-places, these were quite numerous in the vicinity; some of them hallowed by historical associations, like the high-place at Miṣpâ, others endeared by family ties, like the one at Ḥebrôn, while Gibeon was in the district of Benjamin and one of the Canaanite-Gibeonite cities. On his mother's side, too, Solomon could have had no particular connections with Gibeon, since his mother was Bath-Sheba, the daughter of 'Eli'am [3], and grand-daughter of 'Aḥîtofel the Gilonite [4].

We must, therefore, look for a special reason for this visit. Indeed, if we read carefully the Biblical account thereof, we shall find that the

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[1] This article was written in 1937; for various reasons its publication has been held up at the time. It is being now published with few emendations. The thesis presented in it has meantime been strengthened by the conclusions drawn in my two Hebrew articles : The Beginnings of the Davidids (*Zion* IX (1944), pp. 49 foll.) and the Date of Deuteronomy (*The Dinaburg Jubilee Volume*, pp. 30 foll.).

[2] 1 *K.*, 3, 4-15; 2 *Chron.*, 1, 3-13.

[3] 2 *Sam.*, 11, 3.

[4] 2 *Sam.*, 23, 34. On his probable non-Israelite origin see *Zion* IX (1944), pp. 63 foll.