

Dr. Robert Vannoy: Kings, Lecture 8

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Divided Kingdom before Jehu (931-841 BC)

II. The Divided Kingdom before Jehu

We finished Roman numeral “I” last week which was “The United Kingdom under Solomon, Chapters 1-11.” So that brings us to Roman numeral “II” on the outlines I gave you, which is “The Divided Kingdom before Jehu.” The kingdom divided, as you know, in 931 B.C. The revolution of Jehu, where he wiped out the house of Ahab, is 841 B.C. so it’s approximately a hundred year period, 931-841 B.C. which we’ll look at under Roman numeral “II.”

A. The Disruption

1. Background

Capital “A” is “The Disruption” and “1” is “Background.” You read the section in 1 Kings as well as in the Expositor’s Bible commentary. But let me just mention by way of background, that that disruption is not something that happened without any precedence. In other words, there were factors involved that led to that disruption that had been around for some time. If you go back to early Israel’s history in the land of Canaan, you remember the agreement that Joshua made with the Gibeonites that came to him representing themselves as from a foreign land. That’s in Joshua chapter 9. Joshua concluded a treaty with them, which meant that the Israelites really could not carry out the command of the LORD to destroy these people because they had sworn in the name of the Lord that they would not do that. But that meant that right there in the heart of Canaan, you had these Gibeonites and the others that were permitted to remain as a foreign element in the land.

Gibeonites

You read in Joshua 9:14, “The men of Israel sampled their provisions, but did not

inquire the LORD. Then Joshua made a treaty of peace with them to let them live, and the leaders of the assembly ratified it by oath.” So when they discover that they are really neighbors, they weren’t foreigners, then we read in verse 18 of Joshua 9: “The Israelites did not attack them because the leaders of the assembly had sworn an oath to them by the LORD the God of Israel.” Verse 19 says: “We have given them our oath by the LORD the God of Israel. We cannot touch them now. This is what we will do: we will let them live so that the wrath will not roll on us for breaking the oath we had sworn to them.”

Now, those cities that are mentioned there in verse 17 are Gibeon, Kephirah, Beeroth and Kiriath Jearim, that form a line of cities which gives you a dividing line between the north and the south in the middle of the land of Canaan. Sometimes it’s referred to as the “Gibeonite wedge” that is between the north and the south. But that was an alien, closely-knit group that resided in the center of the land that tended to divide the land into north and south. So that’s one factor that may have had tended to lead towards the division between the north and south.

Another factor may be simply the fact that there were two major tribes as far as territory and populations are concerned, and that was Judah to the south of Jerusalem and Ephraim to the north of Jerusalem. So again you have a factor that would lean towards dividing the north and the south—major tribe Ephraim in the north and major tribe Judah to the south.

David Initially over Judah

Then also there were previous tendencies that you come across in some of the narratives prior to this time. You remember at the beginning of David’s reign he ruled initially in Hebron just over the tribe of Judah. He ruled there for seven years, but just over the tribe of Judah. At that time Ishbosheth, the son of Saul, was ruling over all the northern tribes. We find that in 2 Samuel 2, the first few verses: “In the course of time David inquired the LORD: Shall I go up into one of the towns of Judah? [This is right after Saul’s death.] He asks, and the LORD said, ‘Go up.’ David asks, ‘Where shall I go?’ ‘To Hebron,’ the LORD answered. David went up with his two wives Ahinoam and

Abigail, and he settled in Hebron.” And we read in verse 4, “The men of Judah came to Hebron, and there they anointed David king over the house of Judah.”

You see, he’s king over Judah only. In chapter 5 of 2 Samuel, you read in the first few verses, after Ishbosheth had been murdered, who in the meantime had been ruling over the northern tribes, we read, in chapter 5: “All the tribes of Israel came to David at Hebron and said, ‘We’re your own flesh and blood. In the past you were over us while you were the one who led Israel in their military campaigns. And the LORD said; “You will shepherd my people Israel—you will become their ruler.” Then the elders of Israel came to David at Hebron. The king made a compact with them at Hebron before the LORD had anointed David over Israel. He was 30 years old when he became king. He ruled seven years over Hebron” and reigned over all Israel 33 years.” So you see in verse 5 that clear distinction of David’s rule over Judah, seven years and six months over Judah alone before he was recognized as king by the northern tribes. So, there too, you see the reflective tendencies toward division between the north and south.

Another factor, which really is prior to what we have just looked at as far as chronologies are concerned, during the time of David’s exile, when he was being pursued by Saul, he fled for his life, and he found a place of refuge among the Philistines. During that time when he was in exile in Philistia during the reign of Saul, he maintained a close relationships with the leadership of Judah. You find that in 1 Samuel 30, verse 26. We read, “When David arrived in Ziklag, [which is a Philistine town.] He sent some of the plunder to the elders of Judah who were his friends, saying, ‘Here’s a present for you from the plunder of the LORD’s enemies.’” He sent it to those who were in Judah, and it lists a number of places in the towns of Judah. So David cultivated a close relationship with the leadership of Judah and with the towns of Judah during that time, and then when Saul was dead, it was natural that Judah immediately claimed him king, but the northern tribes did not.

Solomon’s Favoring Judah

Now, another possible factor I mentioned earlier, back with our discussion of

Solomon, in chapter 4, of 1 Kings, when we looked at those districts that had to provide support for the Solomon's court, remember, I mentioned at that time it doesn't seem like there is any reference to the area of Judah in those twelve districts. So some feel that perhaps during Solomon's reign, there was favoritism shown to Judah and if that's the case, that can again tend to be divisive. That was in 1 Kings 4; among those twelve districts, there's no mention of Judah either by name or by a description of its areas. It doesn't seem that any of the districts coincide with the territory of Judah. So the conclusion that some have drawn, and it's just an inference, is that Judah was not required to provide this monthly support for Solomon. They were exempted, which would be favoritism towards Judah, which was the tribe of David and Solomon. That may have been the reason that they were favoring their own tribe, if that is the case. So you can see how that would tend to be divisive. But those are just some factors that are perhaps involved in the background to what we find at this point in Israel's history where you come to the disruption itself and the breaking of the kingdom into two parts.

2. Jeroboam Rebels against Solomon and Solomon's Death – 1 Kings 11:26-41

Alright, number "2" on your sheet is: "Jeroboam Rebels against Solomon and Solomon's Death." In 1 Kings 11:26-41, as you remember, Jeroboam, often termed, "Jeroboam son of Nebat," he was an official of Solomon's court who was put in charge of the labor force of Ephraim and Manasseh. If you look at verse 28 you read, "Jeroboam was a man of standing, and when Solomon saw how well the young man did his work, he put him in charge of the whole labor force of the house of Joseph. The house of Joseph would be Ephraim and Manasseh. Ephraim and Manasseh were the two sons of Joseph who became the heads of the two tribes and the tribal territories of Ephraim and Manasseh. So Jeroboam, son of Nebat, was in charge of the labor force of those two tribes. He himself was from the tribe of Ephraim.

You see in verse 26 he was one of Solomon's officials and an Ephraimite. His mother was a widow named Zeruah. Of course, Ephraim was the northern tribe, the counter-part to the major tribe in the south. He is the one Ahijah came to and told him

that the Lord is going to take away the kingdom from David and give him a good part of it.

Even prior to that it seems like he had determined to instigate a revolt against Solomon. I say that on the basis of a phrase in verse 37, where you read (this is in the word of Ahijah; he says), “As for you, I will take you and you will rule over all that your heart desires.” Sounds like Jeroboam already contemplated and wanted the kingdom. “You will rule over all that your heart desires, you will be king over Israel.” Now, as you recall, this man, an Ephraimite, in charge of this labor force, apparently already with the desire to rule, is confronted by Ahijah, the prophet and told both in word and in symbol he would be king.

What I mean by that is: Ahijah had this coat that he tore into twelve pieces, and he told Jeroboam to take ten pieces for himself. And then he says that that symbolism means the LORD is going to tear the kingdom out of Solomon’s hands and give him ten tribes. That’s verse 31. “But for the sake of my servant David and the city of Jerusalem, which I’ve chosen out of all the tribes, he will have one tribe.” So Jeroboam’s encountered by Ahijah who tells him both in word and symbol that the LORD is going to take ten tribes from Solomon and give them to him.

But as Ahijah goes further, he makes it clear that it’s not to happen in Solomon’s days. In verses 34-35 he says, “I will not take the whole kingdom out of Solomon’s hands, and he will rule all the days of his life. For the sake of David my servant, whom I’ve chosen to observe my commands and statutes, I will take the kingdom from his son’s hands and give you ten tribes. I will give one tribe to his son so that David, my servant, may always have a lamp before me in Jerusalem.” So Ahijah tells Jeroboam he’s going to get these ten tribes, but it’s not going to happen in Solomon’s days; it’s going to happen in the days of his son.

But apparently Jeroboam did not want to wait for the LORD’s timing and wait for Solomon’s death. And apparently he attempted to revolt even prior to Solomon’s death. You read in verse 26, “Jeroboam, son of Nebat, rebelled against the king.” Then you read down in verse 40 that Solomon tried to kill Jeroboam, but Jeroboam fled to Egypt to

Shishak the king and stayed there until Solomon's death. So, if you put verse 26, where it says Jeroboam rebelled, together with verse 40, where it says Solomon tried to kill Jeroboam, it seems like Jeroboam tried prematurely to grasp the northern tribes for himself even before Solomon's death.

That sort of gives you an ominous sign, you might say, about what kind of reign you might expect to come from Jeroboam when he does come to the throne in the north. It seems that he was not willing here, even initially, to listen to the word of the prophet who said, "This will not happen in Solomon's days." He tried to take things into his own hands. But it appears that his failure then to take the kingdom successfully before Solomon's death resulted in a necessity to flee to Egypt where he stayed until Solomon's death.

Now, the reason why God judged Solomon in this way, by taking ten of these tribes from his line—from his descendants--the reason is given earlier in the chapter that we looked at earlier in the week. Verses 9-13: "So the Lord became angry with Solomon because his heart turned away from the LORD." And verse 11 says, "The LORD said to Solomon, "Since this is your attitude and you have not kept my covenant and my decrees which I commanded you, I will most certainly tear the kingdom, away from you and give it to one of you subordinates. Nevertheless, I will not for the sake of David your father do it during your lifetime." So you get the reason there and also in verse 33, in the chapter we're looking at tonight. You read, "I will do this because they have forsaken me and worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Molech the god of the Ammonites and have not walked in my ways, or have done what is right in my eyes, or have kept my statutes and laws as David, Solomon's father did." So those are the reasons he turned away from the covenant and went after false gods.

Ok, that's number "2," "Jeroboam Rebels against Solomon." And then at the end of 1 Kings 11, verse 41, you read of Solomon's death. "As for all the other events of Solomon's reign, all he did, the wisdom he displayed, are written in the book of the annals of Solomon. Solomon reigned in Jerusalem, over all Israel, forty years, then he

rested with his fathers. And was buried in the city of David his father and Rehoboam his son succeeded him as king.”

3. Rehoboam’s Foolish Attitude – 1 Kings 12

So that brings us to number “3” “Rehoboam’s Foolish Attitude.” That’s 1 Kings 12-- the next chapter. We read there at the end of chapter 11 that Rehoboam succeeds Solomon as king. It seems to be a normal succession. However, there is an interesting statement at verse 1 of chapter 12 where it says, “Rehoboam went to Shechem where all the Israelites had gone to make him king.” That seems like that’s a reference to the northern tribes. Remember, when David became king, initially he was king over Judah, only later was he accepted and acclaimed king over the northern tribes. It seems like when this succession takes place here that Rehoboam feels that it’s necessary to go to Shechem and be ratified as king by the northern tribes.

You read in the second verse that when Jeroboam, who had fled to Egypt, hears about this, he quickly returns to Egypt to be present. In that meeting you find that the demand is placed on Rehoboam to lighten the yoke that Solomon had put on the people of Israel. You read in verse 4 that the assembly said, “Your father put a heavy yoke on us. But now lighten the harsh labor and the heavy yoke he put on us and we will serve you.”

And Rehoboam asks for some time to consider that. He consults with some advisors who had advised his father Solomon, and they advised him to consent to that, but then they advised him to consult with some younger advisors. You read in verse 10, “The young men who had grown up with him replied, ‘Tell these people who said to you, “Your father, put a heavy yoke on us but make it lighter,” tell them, “My little finger is thicker than my father’s waist. My father laid on you a heavy yoke, I will make it heavier. My father scourged you with whips, I will scourge you with scorpions.”’” In other words, not only were the tasks to be intensified, but the punishments as well. “My father scourged you with whips, I will scourge you with scorpions.” A scorpion is a leather strap filled with sharp protrusions of metal or stone or something like that that would cut. The tasks are intensified, the punishments are intensified, and certainly these words

betray a foolish attitude not only a foolish attitude—they are hardly the words of the true covenantal king--someone who has a concern and compassion for the people over whom he is and placed as ruler.

So the response of Israel is in verse 16, “When all Israel saw that the king refused to listen to them they answered the king, ‘What share do we have in David, what part in Jessie’s son? To your tents O Israel. Look after for your own house, O David.’” So the Israelites say we are not going to accept you as king, but Rehoboam is not ready to accept that response.

So he sends out, in verse 18, a man named Adoniram. You read King Rehoboam sent Adoniram who was in charge of force labor. He had been in charge of that under Solomon, Rehoboam’s father. “But all Israel stoned him to death. King Rehoboam got into his chariot and escaped to Jerusalem. So Israel has been in rebellion against the house of David to this day,”--that presumably is to the day in which the book of 2 Kings is written. In other words, the kingdom at this point was divided and it remained divided for the rest of its history. So the prophesy of I Kings 11:39 is fulfilled. Ahijah said, speaking from the Lord, “I will humble David’s descendants because of this, but not forever.” So the prophesy is fulfilled, and Judah remains separate from Israel for the rest of Israel’s history until the time of the exile when the Northern Kingdom is carried away to Assyria in 722 B.C.

There’s another thing that may be a factor there in 1 Kings 12:16. The dividing line between Hebrew poetry and Hebrew prose is very fluid. The primary thing that is usually pointed to as the characteristic of Hebrew poetry that sets poetry apart from prose, is parallelism. And you see you have here, “What share do we have in David?” then, “What part do we have in Jesse’s son?” So we get two parallel lines. “To your tents O Israel” and then, “Look after your house, O David!” You see you have double parallels in there. You find parallelism like that in prose, as well, and this is an example. It is a forceful way to put things. That kind of repetitive rhetoric is characteristic of Semitic writing generally.

a. Rehoboam's Attempt to Reconquer Israel – 1 Kings 12:21-24

Alright, that was “3” “Rehoboam's Foolish Attitude.” “a” is: “The Disruption.” “b” is: “The First Three Kings of Judah,” which are Rehoboam, Abijah, and Asa. So “1” is Rehoboam then, 1 Kings 11:42-14:31 that's paralleled in 2 Chronicles 9:31-12:16. Now, I've two sub-points there, also in your outline: “a” is “Rehoboam's Attempt to Reconquer Israel, 1 Kings 12:21-24.” And “b” is: “Relations with Egypt.”

Let's look first at Rehoboam's attempt to re-conquer Israel, 1 Kings 12:21-24. The end of that chapter, not all the way at the end, but the beginning there in verse 21, you read that Rehoboam decides to raise an army to attempt to subdue the northern tribes forcibly; to restore unity to the kingdom. However, he's confronted by a prophet. The word of God comes to Shemiah, who then comes to Rehoboam and tells him, don't do it. You read there in verse 24, “This is what the LORD says, ‘Do not go up against your brothers the Israelites. Go home every one of you, for this is my doing.’ So they obeyed the word of the LORD and went home again as the LORD had ordered.” So, on that matter Rehoboam submits to the word of the LORD, to the word of the prophet. He drops his plans and the division remains.

b. Rehoboam's Relations with Egypt -- 1 Kings 14

“b” is: “His relations with Egypt.” This skips forward to chapter 14. 1 Kings 14:25-28. What happens here is that the writer of Kings shifts at that point in chapter 12 to what's going on in the north with Jeroboam and his setting up with the golden calves and so-forth, and he doesn't come back to Rehoboam until chapter 14:21 and following. But you read there 1 Kings 14:25, “In the fifth year of king Rehoboam, Shishak king of Egypt attacked Jerusalem. He plundered the temple, and the royal palace.” You read, “He took everything including all the gold shields Solomon had made so Rehoboam made bronze shields to replace them.”

Now this reference is interesting because it's one of the incidents in the kingdom period that is corroborated with extra biblical evidence. And, in fact, we learn from Egyptian records that when Shishak attacked Jerusalem, that was really part of a larger

campaign. It wasn't that he just came up out of Egypt just to attack Jerusalem. That's the only thing that the biblical reference tells us about. But a victory inscription of that campaign was found on the walls of a temple in Thebes. In that inscription, Shishak lists numerous cities that he plundered. This is interesting; they were cities not just in Judah, but also in the Northern Kingdom. And that's rather striking because you remember that Jeroboam, who now was king in the Northern Kingdom, when he had prematurely tried to revolt against Solomon and had been unsuccessful, he fled to Egypt and had refuge with Shishak. That would make you think that Jeroboam and Shishak would be on friendly terms. But that didn't seem to make much difference at this point because Shishak undertakes this campaign up in the land of Canaan. In fact, it's not only Jerusalem that gets attacked, but cities in the Northern Kingdom, as well.

Shishak and Israel

Now, I don't know if you are familiar with these two volumes. These are the two standard volumes of Ancient Near Eastern texts. This is the English translation of texts from Egypt, from Mesopotamia and the Hittites, generally from the Ancient Near East. These texts have been translated and published. The texts were edited by James Pritchard and the volumes are called *Ancient Near Eastern Texts* and abbreviated ANET. There is a companion volume called *Ancient Near Eastern Pictures* relating to the Old Testament. In many cases the texts that are translated in the first volume have a picture of them in the second volume.

Now, the text of that victory inscription by Shishak is on page 263 in this *Ancient Near Eastern Texts*. And in *Ancient Near Eastern Pictures* is picture 349. I'll show you this and pass it around. I think it's interesting to see this. Picture 349 on page 128, that's on the bottom here, you can see the picture there of Shishak and then inscriptions all surrounding it. It says here "List of Palestinian and Syrian cities captured by Sheshonk," which is the same as Shishak. Sheshonk and Shishak are the same. The reason for the different spelling is there is different ideas of how Egyptian hieroglyphics are to be pronounced. Let me just pass that around...

Then there's another piece of evidence that's been found, and that is a fragment of a monument that was found at Megiddo that bears the name of Shishak. Most feel this probably means that he had set up some sort of monument at Megiddo at the time of this campaign as sort of a victory monument and put his name on it. A piece of that with his name has been found. Check *Ancient Near Eastern Texts*, page 264. We don't have a picture of it though. So that's the attack of Shishak mentioned there in Kings.

There is a fuller description of the attack and the reasons for it in 2 Chronicles 12, which is a parallel passage. If you look at 2 Chronicles 12:5, you read there that Shemiah--same prophet who had told Rehoboam not to go back and attack the north--in 2 Chronicles 12:5 it says, "The prophet Shemiah came to Rehoboam and the leaders of Judah who had assemble in Jerusalem for fear of Shishak. He said to them, 'This is what the LORD says, "You have abandoned me; therefore, I now abandon you to Shishak.' The leaders of Israel and the king humbled themselves and said, 'The LORD is just.' When the Lord saw they had humbled themselves, this word of the LORD came to Shemiah, 'Since they have humbled themselves, I will not destroy them but will soon give them deliverance. My wrath will not be poured out on Jerusalem through Shishak. They will, however, become subject to him, so that they may learn the difference between serving me and serving the kings of other lands.' When Shishak, king of Egypt attacked Jerusalem, he carried off the treasure of the temple."

I think it's clear that the attack came because Rehoboam and Judah had turned away from the LORD. But when they repented and confessed that the LORD is just, the LORD ameliorated the situation so that, even though they were plundered, they weren't utterly destroyed.

Second King of Judah – Abijah

Okay, that's "Rehoboam and his Attempt to Reconquer Israel" and his relations with Egypt." Second, Abijah, or Abijam, his name appears in both forms. 1 Kings 14:31-15:8 and paralleled in 2 Chronicles 13:1-22. Abijah had a short reign, just three years. You read in 14:31 that, "Rehoboam rested with his fathers." That is a characteristic way

of saying he died. “He was buried with them in the city of David. His mother’s name was Naamah. She was an Ammonite, and Abijah this son succeeded him as king.” Then you read in 15:1, “In the eighteenth year of Jeroboam, son of Nebat, Abijah became king of Judah, and he reigned in Jerusalem for three years. His mother’s name was Maacah daughter of Abishalom. He committed all the sins his father had done before him; his heart was not fully devoted to the LORD his God as the heart of David his forefather had been.”

Now, it appears that he was a complex personality with respect to that question of loyalty to the LORD. 1 Kings 15:3 says that “his heart was not fully devoted to the LORD, yet for David’s sake the LORD spared him.” But in 2 Chronicles 13:15-18, we get another side of the picture. 2 Chronicles 13:15: “And the men of Judah raised the battle cry. At the sound of the battle cry God routed Jeroboam and all Israel before Abijah and Judah. The Israelites fled before Judah and God delivered them into their hands. Abijah and his men inflicted heavy losses on them so that there were 500,000 casualties among Israel’s able men. The men of Israel were subdued on that occasion. The men of Judah were victorious because they relied on the LORD the God of their fathers. Abijah pursued Jeroboam and took from him the towns of Bethel, Jeshanah, and Ephron with their surrounding villages. Jeroboam did not regain power during the time of Abijah.”

So, in 2 Chronicles we read that because Judah relied on the LORD they were victorious over the attack by Jeroboam from the north. So we see his life must have displayed a mixture of belief and unbelief. But it was certainly by God’s mercy that Jerusalem was not destroyed, either by Shishak or by this attack from the north, but the indication is that Abijah’s heart was not perfect towards the LORD as it should have been. As Kings says in verse 3, “His heart was not fully devoted to the LORD his God.” Kings does not give a great deal of treatment of Abijah and his reign was brief.

Third King of Judah -- Asa

Let’s go on to Asa who is the third ruler of Judah, 1 Kings 15:8-24 and 2

Chronicles 14-16. Now Asa was a major king. He ruled forty-one years. He had a long reign. We see that in 1 Kings 15:9, “The twentieth year of Jeroboam, Asa became king of Judah and he reigned in Jerusalem forty-one years.” That’s longer than either Saul, David, or Solomon. The length of Saul’s reign is somewhat obscure. There’s a textual corruption in the verse that describes the length of his reign. 1 Sam 13:1 I believe. “Saul was thirty years old when he became king and he reigned over Israel,” NIV says, “forty-two years” but that “forty” was an insertion, as was the “thirty.” In the text there’s an insertion there. See that the NIV text notes say the Hebrew does not have “forty.” So it’s somewhat obscure exactly how long Saul reigned. It seems to me there’s a reference in the book of Acts to the length of Saul’s reign. I’m not sure I can find it. It might be in Acts 13:21? Yeah, “Then the people asked for a king, so he gave them Saul, son of Kish, of the tribe of Benjamin who ruled forty years.” But you see it says in 1 Sam. 13:1 in the Hebrew text, “Saul was one year old when he became king and he reigned two years.” Acts 13 says, “He reigned forty years.” If you read it the way the NIV has it, he didn’t reign “forty years”; he reigned “forty-two years.” That forty could be a round number as compared to a more exact forty-two. But the thing is, the text in 1 Samuel 13:1 something has happened to it. There’s obviously a textual problem there.

In any case, if he reigned forty-two years, then what I just said about Asa isn’t true—I said that Asa reigned longer than Saul, David or Solomon. He reigned forty-one years. David reigned forty years, and Solomon reigned forty years. We read that of David in 1 Kings 2:10: David rested with his fathers, was buried in the city of David, he had reigned forty years over Israel, seven years in Hebron, 33 in Jerusalem. And Solomon in 1 Kings 11:42, “Solomon reigned in Jerusalem, over all Israel, for forty years.” So Asa reigned forty-one years.

He’s described as a good king whose heart was right. 1 Kings 15:1, however, there’s a qualification: “Asa did what was right in the eyes of the Lord [15:11] as his father David had done. He expelled the male shrine prostitutes from the land, got rid of the idols his father had made, even deposed his grandmother Maacah from her position as queen mother because she had made a repulsive Asherah pole. Asa cut that pole down

and burned it in the Kidron Valley.” But his qualification is in verse 14: “Although he did not remove the high places, Asa’s heart was fully committed to the LORD all his life. He brought into the temple of the LORD the silver and gold, the articles he and his father had dedicated.” That expression that “someone whose heart was perfect toward the LORD, however he didn’t remove the high places” or something similar to that, is something you find a number of places in Kings. So I think we ought to look at what these high places were and what the implications are, which is a rather complex question. It’s hard to know exactly how to explain that.

Before we do that lets take a five minute break.

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