

# 1 KINGS 4

written and compiled by Gary Kukis

1Kings 4:1–34

Solomon's Cabinet, Kingdom, Wealth and Wisdom

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 1Kings 3 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise.

I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** Essentially, 1Kings 4 is an overview of Solomon's reign over Israel. Many would expect a chapter like this to occur right before his death.

This should be the most extensive examination of 1Kings 4 available, where you will be able to examine in depth every word of the original text.

### Quotations:

John Owen: *Let not steadfast love and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart. So you will find favor and good success in the sight of God and man.*<sup>1</sup>

Jesus: *"The queen of the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here."* (Matt. 12:42; WEB)

### King Solomon on Divine wisdom:

King Solomon: *Your own soul is nourished when you are kind; it is destroyed when you are cruel.*<sup>2</sup>

King Solomon (Prov. 3:6; Green's literal translation): *In all your ways acknowledge Him, and He shall direct your paths.*

**Proverbs 18:10** (a graphic) from [Christian quotes](#); accessed April 15, 2016.

King Solomon: *Let the wise hear and increase in learning, and the one who understands obtain guidance.* (Prov. 1:5)

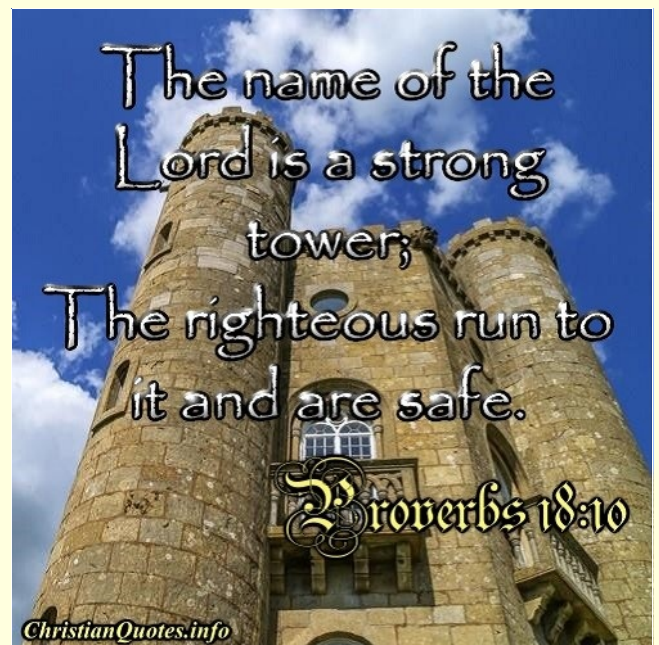
King Solomon: *Let not steadfast love and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart. So you will find favor and good success in the sight of God and man.* (Prov. 3:3-4)

King Solomon (Proverbs 3:13-14): *Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold.*<sup>3</sup>

### King Solomon on divine establishment:

King Solomon (Proverbs 29:2): *When the righteous increase, the people rejoice, but when the wicked rule, the people groan.*<sup>4</sup>

King Solomon: *Train up a child in the way that he should go: and when he is old, he will not depart from it.*



<sup>1</sup> From [Christian Quotes](#); accessed April 15, 2016.

<sup>2</sup> Those not footnoted are from [Brainy Quote](#); accessed on April 15, 2016.

<sup>3</sup> From [Christian Quotes](#); accessed April 15, 2016.

<sup>4</sup> From [Christian Quotes](#); accessed April 15, 2016.

King Solomon (Proverbs 6:10-11): A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.<sup>5</sup>

King Solomon: If you see oppression of the poor, and justice and righteousness trampled in a country, do not be astounded.

King Solomon: Do not rebuke mockers, or they will hate you; rebuke the wise, and they will love you.

King Solomon: A fool is wise in his eyes.

### **King Solomon on natural history and science:**

King Solomon: All the rivers run into the sea; yet the sea is not full.

King Solomon (Proverbs 14:30): A heart at peace gives life to the body, but envy rots the bones.<sup>6</sup>

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<sup>5</sup> From [Christian Quotes](#); accessed April 15, 2016.

<sup>6</sup> From [Christian Quotes](#); accessed April 15, 2016.

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<a href="http://www.kukis.org">www.kukis.org</a>		Exegetical Studies in Kings	

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Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Definition of Terms

<b>Chiasmus</b>	A chiasmus organizes a passage, so that there is a parallel with the beginning of the chiasmus with the end of it; the second portion of the passage finds its match in the second to the last portion of the passage; etc. ( <a href="#">Chiasmus example</a> ) ( <a href="#">Thomas B. Clarke</a> ) ( <a href="#">Brad McCoy</a> )
<b>Church Age</b>	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Client nation</b>	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers. This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. Doctrine of the <b>Client Nation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Inspiration of the Bible</b>	<i>God the Holy Spirit so supernaturally directed the human writers of Scripture, that without waving their human intelligence, individuality, literary style, personal feelings or any other human factor, His own complete and coherent message to man was recorded in perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> <sup>7</sup> The literary style of the human author would include a variety of literary devices and figures of speech. Furthermore, there is nothing in the definition of inspiration which precludes the human authors or even God the Holy Spirit from making use of literary devices. See the <b>Basic Doctrine of Inspiration</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); the <b>Doctrine of Inspiration</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Study of Inspiration</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Laws of Divine Establishment</b>	These are natural laws which apply to people and nations, which cause a nation to be preserved and a people to be perpetuated. These laws are designed for believers and unbelievers alike. See the <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Millennium</b>	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i> ). See the <a href="#">Doctrine of the Millennium</a> .

<sup>7</sup> Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

Definition of Terms	
<b>The Revealed God (or, the Revealed Lord)</b>	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
<b>Type</b>	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.<sup>8</sup> See <b>Typology</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</i>
Some of these definitions are taken from <a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

## An Introduction to 1Kings 4

**Introduction:** 1Kings 4 is quite different from the previous chapters, leaving, for a time, the strict narrative approach of 1Kings 1–3, and painting the kingdom of Solomon with some broad brush strokes, while, simultaneously, giving us the names and locations of important men of that era. This chapter is so different from the chapters around it that, it appears that it was written after Solomon had died by someone who was there, who knew what had happened. It is very likely that this person accessed state records to record all of the information found in this chapter.

The opinion of Jamieson, Fausset and Brown: *This chapter contains a general description of the state and glory of the Hebrew kingdom during the more flourishing or later years of his reign.*<sup>9</sup>

The ESV; capitalized is used throughout.

### 1Kings 4 was written late in the reign of Solomon; or after his death

- There are several summary verses throughout:
  - 1Kings 4:20 **Judah and Israel were as many as the sand by the sea. They ate and drank and were happy.**
  - 1Kings 4:21 **Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.**

<sup>8</sup> From [Dake](#), accessed October 15, 2013.

<sup>9</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:1.



## 1Kings 4 was written late in the reign of Solomon; or after his death

- 3) 1Kings 4:24 For he had dominion over all the region west of the Euphrates from Tiphshah to Gaza, over all the kings west of the Euphrates. And he had peace on all sides around him.
- 4) 1Kings 4:25 And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.
2. Two of Solomon's daughters are said to be married to two of Solomon's officers (1Kings 4:11, 15). This would suggest a point in time at least 20 years in the future from 1Kings 1–3. Even if these men were simply promised daughters of Solomon, as the Pulpit Commentary<sup>1</sup> suggests, that still puts us many years into the future. I would assume that a female child could be promised to one of Solomon's favorites; but I would suppose that such a child was likely more than 2 or 3 years old when the promise is made.
3. The total of horses and horsemen in 1Kings 4:26 would require for Solomon to have done some collecting prior to this number accumulating.
4. Rather than give a single example of Solomon's wisdom, as was done in 1Kings 3, specific men were described inferior in wisdom to Solomon. This could not be based upon a few incidents, but upon Solomon's lifetime.
5. The number of songs and proverbs written by Solomon are noted in v. 32. These sound like lifetime totals.
6. Solomon's knowledge regarding flora and fauna are spoken of in v. 33. This would also be something which describes accumulated knowledge over one's life.
7. People and kings came from all over the world because of Solomon's wisdom. This is also something which is stated at the end of one's life.

<sup>1</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:1–19.

Given that all of this suggests that 1Kings 4 was written late in Solomon's reign or after his death, then I have at least two questions: (1) what is it doing right here, at the middle of the beginning of Solomon's reign? (2) Why isn't Solomon's age or the length of his reign written here. If this is written after he has passed, then, logically, it seems that, at the least, the length of his reign should have been recorded.

I can answer the 2<sup>nd</sup> question. Solomon represents the Lord Jesus Christ in His reign; and the Lord has an eternal reign. Therefore, as a **type**, we do not want to give a time frame for Solomon's reign or his age at his death.

Perhaps the answer to the first question is, this more or less completes the successful aspects of Solomon's reign (apart from the building projects that he pursues—one of them being the Temple of God). What appears to remain in Kings regarding Solomon is the building that he does, followed by his failures as a king.

We saw a similar approach with David—most of his life is recorded as a successful life as a soldier and then king; but, he goes astray, and that is pretty much the rest of his life recorded (apart from his death). So, Solomon's history is presented in a similar fashion.

### Chapter Outline

### Charts, Graphics and Short Doctrines

This chapter could be easily removed and added to the end of Solomon's narrative. The author (assuming that this is the same author as the rest of 1Kings 1–11) seems to think that this is a good time to give us an overview of Solomon's career as king, concentrating upon what was great about his reign. This chapter is at once necessary and well-placed, but, at the same time, it stands out. Obviously, the text of 1Kings 1–3 is a narrative, whereas 1Kings 4 is somewhat of a summary or overview chapter. We return to narrative in 1Kings 5 and to the end of chapter 11. Most of 1Kings 1–11 appears to be recorded by Solomon or by someone who actually lived at that time. It seemed to have been written soon after the events took place. However, 1Kings 4 stands out as something perhaps written long after the fact, perhaps by someone who lived through this wonderful time, did not fully appreciate how wonderful it was, and then, living in the chaos of the split kingdom, looks wistfully back (but without making it appear to be a backwards look. That is, we do not find the words, "Let me tell you what it was like under Solomon the king." If this is a wistful look back, we can, at most, infer that from the text.

One possible explanation is, the history of Solomon is recorded from 3 different sources. We have the beginning of his kingship, in 1Kings 1–3, the summation of his successful reign as king in 1Kings 4, followed by the building of the Temple of God. This could reflect 3 sources right here, and they are simply thrown together.

Lange on the placement of 1Kings 4: *[T]he author possessed of enough understanding not to take what he found in good order, in his documentary sources, tear it apart, weave it together, and render the whole without connection. In chaps, 1–3 he related how Solomon’s kingdom became established and respected; in chap. 4 he tells how it was constituted, and in what a well-ordered and flourishing condition it was.*<sup>10</sup>

The College Press Bible Study: *At the outset of his reign, Solomon received a special endowment from God that enabled him to wisely govern the vast empire which he had inherited from his father. The author of Kings focuses attention on the administrative structure of the empire because that structure was a manifestation and proof of the divine wisdom which God had granted to Solomon.*<sup>11</sup>

The first 19 verses give us an overview of the great administration of Israel under Solomon, with the names of his chief officers and their respective duties. The government of Israel was highly organized and well-run; and the excellence of this administration is so great, as to preserve the names of these presiding officers and governors for all eternity in the pages of Scripture.

The blessing of God and the great prosperity of Israel is attested to in 1Kings 4:20–28.

We close with a section dedicated to the wisdom of Solomon, whose wisdom was legendary in its time; which testimony stands even today in the Living Word of God.

There is some discussion which suggests that 1Kings 4 came from two sources woven together. I did not find any of the arguments compelling or the theory to be even interesting. Someone wrote it—perhaps they used resource material—but we have no idea as to the specifics based upon the text that we have. Lange is one who discusses this, if you feel a need to explore this idea.

We need to know who the people are who populate this chapter.

### The Principals of 1Kings 4

Characters	Biographical Material
Solomon	Solomon is the young son of David, now reigning over Israel after his father has died. This chapter is an overview of his reign, perhaps written after Solomon has passed away or near the end of his reign (which seems more likely).
Solomon’s cabinet	These men will be named in the first 6 verses.
Solomon’s officers in the field	These men will be named in vv. 7–19.
Other wise men	Some wise men are named specifically, but by way of comparison. They play no actual role in this chapter.

This is an overview of Solomon’s reign, which centers on Solomon.

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<sup>10</sup> The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4.

<sup>11</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 4 chapter notes.

It is important to understand what has gone before.

### The Prequel of 1Kings 4

Up to this point, we only have a little bit of history recorded. King David and Solomon, his choice as successor, have co-reigned in 1Kings 1 and the first portion of chapter 2. David dies. The remainder of 1Kings 2 is Solomon dealing with some power struggles and asserting his own authority, despite being a very young king. Often, he takes his father's advice.

In 1Kings 3, Solomon makes a very large sacrificial offering to God, and God offers to give him what he desires. Solomon asks for wisdom. As the Pulpit Commentary says (I am paraphrasing), God gave Solomon wisdom because he asked for it and wealth because he did not ask for it.

At the end of 1Kings 3, Solomon applies his wisdom in court.

We then suddenly jump into 1Kings 4, which is essentially an overview of Solomon's reign.

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### Legend for the Timeline of the Kings

Birth, death, or marriage

God speaks with Someone

reign begins or ends

Historical incidents (most of which are related to Israel or to one of the kings of Israel)

Bracketed dates [2065 B.C.] simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date. Parenthetical date after a regular date (secondary dating system).

This timeline is simply a shortened version of the **Timeline of the Kings** (HTML) (PDF) (WPD). Bracketed dates are derived from the Scripture, based upon author's original premises.

### The Abbreviated Timeline of the Kings

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
[1085 B.C.]	(1055 B.C.)	[1040 B.C.]	Ruth 4:22	David is born.
1055 B.C. (c. 1010 B.C.)	1025 B.C.	1010 B.C. (1010 B.C.)	2Sam. 2:1-4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 <i>David was 30 years old when he began to reign. He reigned 40 years.</i>
1048 B.C. (c. 1004 B.C.)	1018 B.C.	1003 B.C. (1003 B.C.)	2Sam. 5:1-3 1Chron. 11:1-3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
			2Sam. 5:4-5	2Sam. 5:4-5 <i>David was thirty years old when he began to reign. He reigned forty years. In Hebron he reigned over Judah 7 years and 6 months, and in Jerusalem he reigned 33 years over all Israel and Judah.</i>

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
	1003 B.C. c. 1015 B.C. (Klassen)	c. 993 B.C. (1000 B.C.)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
1015 B.C.	986 B.C.	970 B.C.	1Kings 1	David's health fails; there is intrigue among his sons. Solomon is made king. 2Sam. 5:4 <b>David was 30 years old when he began to reign. He reigned 40 years.</b> Obviously, this would make him 70 years old when he dies. Compare 1Chron. 26:31
(c. 971 B.C.)	985 B.C.	970 B.C. (970 B.C.)	1Kings 2	David dies; Solomon becomes king in his stead. 1Kings 2:11 <b>And the days that David reigned over Israel were 40 years. He reigned seven years in Hebron, and he reigned 33 years in Jerusalem.</b> 1Chron. 29:27 is a parallel passage.
1Kings 2:39: 3 years after Solomon confines Shimei to Jerusalem, he leaves. Treasury of Scriptural Knowledge suggests the date 1011 B.C. <sup>12</sup>				
	985–945 B.C.		1Kings 2:12 1Chron. 29:23–25	Reign of Solomon will last for 40 years.
			1Kings 2:13–38	Adonijah, Abiathar, and Joab killed or removed.
1011 B.C.			1Kings 2:39	Shimai leaves the area to which he is assigned and is therefore executed.
	985 B.C.		1Kings 3:1 (Psalm 45)	Solomon marries an Egyptian princess to establish an alliance between Israel and Egypt. Treasury of Scriptural Knowledge lists this as 1014 B.C.
1014 B.C.	983 B.C.		1Kings 3:5–15	Solomon asks God for wisdom.
1014 B.C.			1Kings 4	Solomon appoints his ministers and provincial governors. It makes little sense to date this chapter, as it is an overview of Solomon's reign as king.
1014 B.C.			1Kings 5	The extent of Solomon's empire.
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Clarke gives a good, but stilted, overview:

<sup>12</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 2:39.

## Clarke's Synopsis of 1Kings 4

An account of Solomon's chief officers (1Kings 4:1–6). Names of the twelve officers that were over twelve districts, to provide victuals for the king's household monthly (1Kings 4:7–19).

Judah and Israel are very populous; and Solomon reigns over many provinces (1Kings 4:20–21).

The daily provision for his family (1Kings 4:22–23). The extent and peace of his dominions (1Kings 4:24 (1Kings 4:25). His horses, chariots, and dromedaries; with the provision made for them (1Kings 4:26–28).

His wisdom and understanding (1Kings 4:29–31). The number of his proverbs and songs; and his knowledge in natural history (1Kings 4:32–33). People from all nations come to hear his wisdom (1Kings 4:34).

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4 chapter notes slightly edited).

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Morgan writes one of the best synopses of this chapter that I have read.

## G. Campbell Morgan's Synopsis of 1Kings 4

Solomon set himself to a careful organization of his kingdom. The system of government as here set forth is characterized by order, and, indeed, is in many ways remarkable. The king was supreme in authority. He gathered around him, however, a company of officers of state, each having his own department, for which he was held responsible.

To express them in the language of today, we might say that they consisted of a high priest, two state secretaries, a national historian, and a commander-in-chief, two other priests, a chief of staff, a personal secretary, who, in this case, was also the king's friend, and a chancellor of the exchequer. Beyond this, were twelve appointed officers, each having his own district, in which he was the representative of the king. The principal duty of each officer was to gather provision for the king's household for one month in the year.

These were the days of the nation's greatest material prosperity. The people lived in merriment, and dwelt safely beneath their own vines and fig trees.

The chapter ends with a declaration of the remarkable learning of Solomon. He was a philosopher, as witness his three thousand proverbs, which are still preserved for us; and a poet of impassioned utterance, as the canticles reveal. Moreover, he was a naturalist, according to this record, being interested in and acquainted with trees, from the cedar to the hyssop, and also with life in all its higher developments.

From Morgan G Campbell Exposition on BIBLE; Copyright © 2009 by [Michael Andrews](#) All rights reserved.

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I have begun to group similar comments by commentators together. This are commentators who give us an overview of this chapter in a single paragraph.

## Summary/Overview of 1Kings 4 (by Various Commentators)

Peter Pett: *The splendour of Solomon's reign is now brought out by reference to the wisdom of his administrative appointments, and concluding with a picture of the general prosperity of the land. The description includes both the appointment of his chief officers (1Kings 4:2–6), and of his district fiscal governors (1Kings 4:7–21), together with the nature of their tasks.*<sup>13</sup>

<sup>13</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:1–21.

## Summary/Overview of 1Kings 4 (by Various Commentators)

The College Press Bible Study: *In this section the main points of emphasis are: (1) the endowment of this king (1Kings 3:4–28); (2) the management of his kingdom (1Kings 4:1–19); and (3) the wonderment of this reign (1Kings 4:21–34).*<sup>14</sup>

New American Bible overview: *[4:1–5:8] The sub-unit on Solomon’s riches is organized around domestic affairs (4:1–20) and international affairs (5:1–5), with a short appendix on Solomon’s horses and chariots (5:6–8). Compare 9:26–10:29, where comparable elements reappear.*<sup>15</sup> The NAB follows the Hebrew Bible in verse delineation, where 1Kings 4:21 corresponds with 1Kings 5:1 in the Hebrew Bible.

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Jacob Gerber: *The description of Solomon’s kingdom in 1Kings 4 is overwhelming, with unending officials (1 Kgs. 4:1–19), wealth (1 Kgs. 4:20–28), and cultural achievements (1 Kgs. 4:29–34). It is staggering to imagine living in such a golden age of human flourishing, with seemingly limitless justice, peace, and prosperity. We cannot understand the glory of Solomon’s kingdom, however, without understanding the covenant Yahweh swore to David back in 2Samuel 7. There, Yahweh said, “When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son” (2 Sam. 7:12–14). This promise forms the foundation of Solomon’s reign over Israel.*<sup>16</sup>

Although Solomon is a partial fulfillment of God’s promise to Adam and Eve at the fall; and to David in the Davidic Covenant; he and his kingdom point toward (are types of) the True Seed of David, the Seed of the Woman, the Lord Jesus Christ. This doctrine will be **expanded upon** at the end of this chapter.

I simply inserted Solomon’s name for nearly every section below.

## The Annotated Bible’s Outline (Edited)

1. Solomon’s Princes (1Kings 4:1–6)
2. Solomon’s Officers (1Kings 4:7–19)
3. Solomon’s Prosperous Kingdom (1Kings 4:20–28)
4. Solomon’s Great Wisdom (1Kings 4:29–34)

From Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 4 (edited).

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An instance of the wisdom God granted to Solomon we had in the close of the foregoing chapter. In this we have an account of his wealth and prosperity, the other branch of the promise there made him. We have here,...

## Matthew Henry’s Outlines of 1Kings 4

- I. The magnificence of his court, his ministers of state (1Kings 4:1–6), and the purveyors of his household (1Kings 4:7–19), and their office (1Kings 4:27, 1Kings 4:28).

<sup>14</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4 chapter notes.

<sup>15</sup> From <http://www.usccb.org/bible/1kings/4#11004001-1> accessed March 19, 2016.

<sup>16</sup> From [freedailybiblestudy.com](http://freedailybiblestudy.com) accessed April 15, 2016.

### Matthew Henry's Outlines of 1Kings 4

- II. The provisions for his table (1Kings 4:22, 1Kings 4:23).
- III. The extent of his dominion (1Kings 4:21–24).
- IV. The numbers, case, and peace, of his subjects (1Kings 4:20–25).
- V. His stables (1Kings 4:26).
- VI. His great reputation for wisdom and learning (1Kings 4:29–34). Thus great was Solomon, but our Lord Jesus was greater than he (Matt. 12:42), though he took upon him the form of a servant; for divinity, in its lowest humiliation, infinitely transcends royalty in its highest elevation.

And more compactly:

- |                  |   |
|------------------|---|
| (1Kings 4:1-19)  | Solomon's court.                          |
| (1Kings 4:20–28) | Solomon's dominions, His daily provision. |
| (1Kings 4:29–34) | The wisdom of Solomon.                    |

Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 4 chapter notes;  
 Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 4 chapter notes.

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When comparing all of the outlines, there is clear agreement on the division of the first second or two; and of the final section. What is in between is more difficult to group.

### Poole's Organization of 1Kings 4

- Solomon's chief princes, 1Kings 4:1–6; and officers for provision, 1Kings 4:7–19.
- The peace and largeness of his kingdom, 1Kings 4:20,21.
- His daily provision for his court, 1Kings 4:22–25.
- The stables for his horses, 1Kings 4:26–28.
- His wisdom, 1Kings 4:29–34.

Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4.

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### The Administration of the Kingdom (4:1-34) (Bridgeway Bible Commentary)

Details are now given of how Solomon administered Israel. First the leading religious, civil and army officials are listed (4:1-6). Solomon revised the taxation system by dividing the country into twelve zones, each of which had to provide the royal household with all its food supplies for one month of the year. These twelve zones apparently replaced the former tribal areas (7-19).

Neighbouring nations that had become part of the Israelite empire also paid taxes, and so enriched Solomon further. Israel as a nation enjoyed peace and prosperity (20-21). The monthly food supply was enormous, for it had to maintain not only the royal family and government officials, but also the army (22-28).

Because of his Wisdom of Solomon, Solomon was famous in countries far and near. People made collections of his proverbs and Song of Solomon, and many travelled to Israel to hear his wisdom (29-34).

From <http://www.studylight.org/commentaries/bbc/1-kings-4.html> accessed April 14, 2016.

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Solomon's cabinet members are enumerated.

## 929 Chapters Outline of 1Kings 4

- 1. Introductory statement
- 2-6. Solomon's cabinet
- 7-19. Solomon's twelve prefects
- 20. Halcyon days in Judah and Israel

From [929chapters.com](http://929chapters.com) accessed April 14, 2018.

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This is an okay summary; not a great overview.

## The Summarized Bible's Overview of 1Kings 4

- Contents:** Princes and commissaries of Israel. Solomon's reign and wisdom.
- Characters:** God, Solomon.
- Conclusion:** There is spiritual peace and joy and a holy security for all faithful subjects of God's Anointed One.
- Key Word:** Safety, 1Kings 4:25.
- Strong Verses:** 1Kings 4:25 [And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon. \(ESV\)](#)
- Striking Facts:** Solomon was a type of Christ in whom are hidden all the treasures of wisdom and knowledge—hidden for a use—for “He is made unto us wisdom.”

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 1Kings 4.

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Here is what we are to expect in our examination of 1Kings 4.

## A Short Introduction to the Content of 1Kings 4 (Several Commentators)

F. B. Meyer introduces this chapter: *What a picture is here given of national contentment and prosperity! We can almost hear the gladsome voice of the myriad-peopled land, teeming with young life and laden with golden harvests. It was the summer of their national existence. The sacred scribe enumerates first the high officials of the court, then the daily provision of the king, his studies, and his fame. Abundant proof was yielded by all these circumstances to the manner in which God kept the pledges which had been made to David, his father.*<sup>17</sup>

Peter Pett: *The splendour of Solomon's reign is now brought out by reference to the wisdom of his administrative appointments, and concluding with a picture of the general prosperity of the land. The description includes both the appointment of his chief officers (1Kings 4:2–6), and of his district fiscal governors (1Kings 4:7–21), together with the nature of their tasks.*<sup>18</sup>

The Pulpit Commentary: *The account of Solomon's marriage and entry upon his religious and judicious functions is appropriately followed by a description of his court, of the great functionaries of the realm, of his royal state and magnificence, and, lastly, of his varied and unprecedented wisdom. It must not be supposed, however, from the occurrence of the lists in this particular place, that they necessarily represent the appointments of the early part of Solomon's reign.*<sup>19</sup>

<sup>17</sup> F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 4:1–7.

<sup>18</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:1–21.

<sup>19</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 41–19.



## A Short Introduction to the Content of 1Kings 4 (Several Commentators)

David Guzik: *Just as the story of the mothers contending over one baby was an example of Solomon's great wisdom, so is the rest of this chapter. The wise way he selected, trained, empowered, and supervised leaders is an example of his wisdom.*<sup>20</sup>

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Interestingly enough, when I first began writing, I had very little interest when it came to chapters filled with names; and now, 20 years later, I find these chapters to be quite interesting.

### Solomon's Officials Solomon's Cabinet (vv. 1–6)

Matthew Henry sums up the first 19 verses: *In the choice of the great officers of Solomon's court, no doubt, his wisdom appeared. Several are the same that were in his father's time. A plan was settled by which no part of the country was exhausted to supply his court, though each sent its portion.*<sup>21</sup>

Peter Pett summarizes the first 6 verses: *Azariah, the son of Zadok, was probably the prime minister (described under the ancient Canaanite title of 'cohen') with Elihoreph and Ahijah being the two secretaries of state, Jehoshaphat being the Chancellor, Benaiah being the commander-in-chief of the armies of Israel, Zadok and Abiathar still being High Priests (a position the status of which was for life even though Abiathar's authority to act may have been removed), Azariah the son of Nathan (probably the Nathan who was the son of David) being the superintendent of the district officers, Zabud the son of Nathan being the king's chief adviser (his 'friend') and also designated by the ancient title of 'cohen', thus possibly being also a priestly intercessor (compare how the king's sons had been 'priests' in 2Sam. 8:18), Abishar being over the king's household, and Adoniram being over the forcibly enlisted labour.*<sup>22</sup>

The only problem with his analysis here is possibly his interpretation of the title *priest*, which will be discussed at length in this examination.

Although there are parallels in both "b" sections, I find this to be strained.<sup>23</sup>

### Peter Pett's Organization of 1Kings 4:1–21

a And king Solomon was king over all Israel (1Kings 4:1).

b And these were the princes whom he had:

Azariah, the son of Zadok, (was) the priest;  
Elihoreph and Ahijah, the sons of Shisha, (were) scribes;  
Jehoshaphat the son of Ahilud, (was) the recorder;

<sup>20</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:1–6.

<sup>21</sup> Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 4:1–19.

<sup>22</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:1–21.

<sup>23</sup> Please do not misunderstand any of my criticism of any commentator. This deals with the content of what has been written, rather than with the commentator personally. Most of these commentators have devoted their lives to completing a commentary, much of the time, for most or all of the Bible. By the time I am done with my work, I will be lucky to have done 20% of the Bible. Peter Pett does outstanding work.

## Peter Pett's Organization of 1Kings 4:1–21

And Benaiah the son of Jehoiada was over the host;  
 And Zadok and Abiathar were priests;  
 And Azariah the son of Nathan was over the officers;  
 And Zabud the son of Nathan was priest, and the king's friend;  
 And Ahishar was over the household;  
 And Adoniram the son of Abda was over the men subject to taskwork. (1Kings 4:2–6).

c And Solomon had twelve officers over all Israel, who provided victuals for the king and his household, each man had to make provision for a month in the year (1Kings 4:7).

b And these are their names:

Ben-hur, in the hill-country of Ephraim;  
 Ben-deker, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan;  
 Ben-hesed, in Arubboth (to him pertained Socoh, and all the land of Hepher);  
 Ben-abinadab, in all the height of Dor (he had Taphath the daughter of Solomon to wife)  
 Baana the son of Ahilud, in Taanach and Megiddo, and all Beth-shean which is beside Zarethan, beneath Jezreel, from Beth-shean to Abel-meholah, as far as beyond Jokmeam;  
 Ben-geber, in Ramoth-gilead (to him pertained the towns of Jair the son of Manasseh, which are in Gilead; even to him pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars);  
 Ahinadab the son of Iddo, in Mahanaim;  
 Ahimaaz, in Naphtali (he also took Basemath the daughter of Solomon to wife);  
 Baana the son of Hushai, in Asher and Bealoth;  
 Jehoshaphat the son of Paruah, in Issachar;  
 Shimei the son of Ela, in Benjamin;  
 Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; and he was the only officer who was in the land (1Kings 4:8–19).

a Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry, and Solomon ruled over all the kingdoms from the River to the land of the Philistines, and to the border of Egypt. They brought tribute, and served Solomon all the days of his life (1Kings 4:20–21).

Note that in 'a' it is emphasised that Solomon was king over all Israel, his chief domain, while in the parallel he also ruled from the Euphrates to the border of Egypt, but in some cases through kings of some of these areas who were his vassals. In 'b' we have the list of leading officials, and in the parallel the list of the governors of the administrative districts. Centrally in 'c' we have indicated the means of provisioning the royal court.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:1–21.

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Vv. 1–6 are the primary officers associated with Solomon's court; and vv. 7–19 are his commanders out in the field (that is, stationed throughout Israel).

Now, as an aside, I think that there might be a very clever organization to this chapter, but I cannot figure out what it is. Both vv. 20 and 29 speak of the *sand of the sea*, but I cannot pull anything more together than that. The only reason that I think this is significant is, v. 20 does not really exploit this sort of thing as it usually does (where two examples of a great number are generally given) and v. 29 uses this illustration for a very odd thing (the amount of wisdom that Solomon had). These two instances may be a little odd for another reason, rather than an organizational one.

When studying and writing about a chapter, things occasionally strike me, and I mull over these things every time that I return to them (I pass through each verse or passage at least 10 times; and usually much more than that). Sometimes I come across something like this, and I think, *there is more to this than I am getting*.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**And so is the King Solomon king over all Israel; and these [are] the officials who [are] to him: Azariah ben Zadok [is] the priest; Elihoreph and Elijah beni Shisha [are] scribes; Jehoshaphat ben Ahilud [is] the [official] historian; and Benaiah ben Jehoiada [is] over the army; and Zadok and Abiathar [are] priests; and Azariah ben Nathan [is] over the ones standing; and Zabud ben Nathan [is] a priest, [and] an associate of the king; and Ahishar [is] over the house; and Adoniram ben Abda [is] over the tribute.**

1Kings  
4:1–6

Kukis moderately literal:

**King Solomon [is] king over all of Israel; and these [are] his officers: Azariah ben Zadok [is] the priest; Elihoreph and Ahijah beni Shisha [are] scribes; Jehoshaphat ben Ahilud [is] the official historian; and Benaiah ben Jehoiada [is] over the army; Zadok and Abiathar [are both] priests; Azariah ben Nathan [is] over the [palace and city] guard; Zabud ben Nathan [is] a priest [as well as] a friend of the king; Ahishar [is] over the palace; and Adoniram ben Abda [is] over the tribute and forced labor.**

Kukis paraphrase

**So Solomon is king over all Israel. These are his officers:  
Azariah (son of Zadok) is the high priest;  
Elihoreph and Ahijah (both sons of Shisha) are scribes;  
Jehoshaphat (the son of Ahilud) is the official historian;  
Benaiah (the son of Jehoiada) is over the army;  
Zadok and Abiathar continue as priests;  
Azariah (the son of Nathan) is over the palace and city guard;  
Zabud (the son of Nathan) is a priest as well as a friend of the king;  
Ahishar is over the palace;  
and Adoniram (the son of Abda) is over the tribute and forced labor.**

Here is how others have translated this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>24</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

<sup>24</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

#### Ancient texts:

##### Masoretic Text (Hebrew)

And so is the King Solomon king over all Israel; and these [are] the officials who [are] to him: Azariah ben Zadok [is] the priest; Elihoreph and Elijah beni Shisha [are] scribes; Jehoshaphat ben Ahilud [is] the [official] historian; and Benaiah ben Jehoiada [is] over the army; and Zadok and Abiathar [are] priests; and Azariah ben Nathan [is] over the ones standing; and Zabud ben Nathan [is] a priest, [and] an associate of the king; and Ahishar [is] over the house; and Adoniram ben Abda [is] over the tribute.

##### Revised Douay-Rheims

And king Solomon reigned over all Israel:  
And these were the princes which he had: Azarias the son of Sadoc the priest: Elihoreph, and Ahia, the sons of Sisa, scribes: Josaphat the son of Ahilud, recorder: Banaias the son of Joiada, over the army: and Sadoc and Abiathar priests.  
Azarias the son of Nathan, over them that were about the king: Zabud, the son of Nathan the priest, the king's friend:

##### Peshitta (Syriac)

And Ahisar governor of the house: and Adoniram the son of Abda over the tribute.  
So Solomon was king over all Israel. And these were the princes whom he had: Azariah the son of Zadok the priest; Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. And Benaiah the son of Jehoiada was over the army; and Zadok and Abiathar were priests; And Azariah the son of Nathan was over the governors; and Zabur, the son of Nathan, the priest, was the kings friend; And Abinshar was over the household; and Adoniram the son of Abda was over the tribute.

Septuagint (Greek) And king Solomon reigned over Israel. And these are the princes which he had; Azarias son of Sadoc. Eliaph, and Achia son of Seba, scribes; and Josaphat son of Achilud, recorder. And Banaeas son of Jodae over the host; and Sadoc and Abiathar were priests. And Ornia the son of Nathan was over the officers; and Zabuth son of Nathan was the king's friend. And Achisar was steward, and Eliac the chief steward; and Eliab the son of Saph was over the family: and Adoniram the son of Audon over the tribute.

Significant differences: The Greek does not call Zabud a priest. The Greek also include 2 bonus people and bonus positions.

### Limited Vocabulary Translations:

Bible in Basic English Now Solomon was king over all Israel. And these were his chief men: Azariah, the son of Zadok, was the priest; Elihoreph and Ahijah, the sons of Shisha, were scribes; Jehoshaphat, the son of Ahilud, was the recorder; Benaiah, the son of Jehoiada, was head of the army; Zadok and Abiathar were priests; Azariah, the son of Nathan, was over those in authority in the different divisions of the country; Zabud, the son of Nathan, was priest and the king's friend; Ahishar was controller of the king's house; Adoniram, the son of Abda, was overseer of the forced work.

Easy English

### **Solomon's government**

So King Solomon was the king of all Israel.

And these were his important officers:

Azariah, (who was) the son of Zadok. Zadok (was an important) priest. Elihoreph and Ahijah. They were the sons of Shisha. They wrote down (what happened).

Jehoshaphat, (who was) the son of Ahilud. (Jehoshaphat) told people (what Solomon wanted).

Benaiah, (who was) the son of Jehoiada. (Benaiah was) the leader of the army.

Zadok and Abiathar (were) priests.

Azariah, (who was) the son of Nathan. He told the 12 officers (in verse 7) what to do.

Zabud, (who was also) a son of Nathan. (Zabud was) a priest and he was a friend of the king.

Ahishar, (who) kept (the king's) houses and fields well.

Adoniram, (who was) the son of Abda. (Adoniram) told the workers (what they should do).

Easy-to-Read Version–2008 **Solomon's Kingdom**

King Solomon ruled over all Israel. These are the names of his leading officials:

Azariah son of Zadok was the priest;

Elihoreph and Ahijah, sons of Shisha, had the job of writing notes about what happened in the courts;

Jehoshaphat son of Ahilud wrote notes about the history of the people;

Benaiah son of Jehoiada was the commander of the army;

Zadok and Abiathar were priests;

Azariah son of Nathan was in charge of the district governors;

Zabud son of Nathan was a priest and an advisor to King Solomon;

Ahishar was responsible for everything in the king's palace;

Adoniram son of Abda was in charge of the slaves.

Good News Bible (TEV)

### **Solomon's Officials**

Solomon was king of all Israel, 2 and these were his high officials:

*The Message*

The priest: Azariah son of Zadok  
 The court secretaries: Elihoreph and Ahijah, sons of Shisha  
 In charge of the records: Jehoshaphat son of Ahilud  
 Commander of the army: Benaiah son of Jehoiada  
 Priests: Zadok and Abiathar  
 Chief of the district governors: Azariah son of Nathan  
 Royal Adviser: the priest Zabud son of Nathan  
 In charge of the palace servants: Ahishar  
 In charge of the forced labor: Adoniram son of Abda.  
 King Solomon was off to a good start ruling Israel.  
 These were the leaders in his government:  
 Azariah son of Zadok—the priest;  
 Elihoreph and Ahijah, sons of Shisha—secretaries;  
 Jehoshaphat son of Ahilud—historian;  
 Benaiah son of Jehoiada—commander of the army;  
 Zadok and Abiathar—priests;  
 Azariah son of Nathan—in charge of the regional managers;  
 Zabud son of Nathan—priest and friend to the king;  
 Ahishar—manager of the palace;  
 Adoniram son of Abda—manager of the slave labor.

## Names of God Bible

**Solomon's Administration**

When King Solomon was the king of all Israel, 2 these were his officials:

**Azariah**, son of Zadok, was the chief priest.

**Elihoreph** and **Ahijah**, the sons of Shisha, were scribes.

**Jehoshaphat**, son of Ahilud, was the royal historian.

**Benaiah**, son of Jehoiada, was commander of the army.

**Zadok** and **Abiathar** were priests.

**Azariah**, son of Nathan, was in charge of the district governors.

**Zabud**, son of Nathan, was the king's adviser.

**Ahishar** was in charge of the palace.

**Adoniram**, son of Abda, was in charge of forced labor.

## NIRV

**Solomon's Officials and Governors**

So King Solomon ruled over the whole nation of Israel.

Here are the names of his chief officials.

Azariah was the priest. He was the son of Zadok.

Elihoreph and Ahijah were secretaries. They were the sons of Shisha.

Jehoshaphat kept the records. He was the son of Ahilud.

Benaiah was the commander in chief. He was the son of Jehoiada.

Zadok and Abiathar were priests.

Azariah was in charge of the local governors. He was the son of Nathan.

Zabud was a priest. He was also the king's adviser. He was the son of Nathan.

Ahishar was in charge of the palace.

Adoniram was in charge of those who were forced to work for the king. He was the son of Abda.

## New Simplified Bible

Solomon was king over all Israel. His high officials were as follows: The priest: Azariah son of Zadok, the court secretaries: Elihoreph and Ahijah, sons of Shisha In charge of the records: Jehoshaphat son of Ahilud. Commander of the army: Benaiah son of Jehoiada. Priests: Zadok and Abiathar. Chief of the district governors: Azariah son of Nathan Royal Adviser: the priest Zabud son of Nathan. In charge of the palace servants: Ahishar In charge of the forced labor: Adoniram son of Abda.

**Thought-for-thought translations; paraphrases:**

Common English Bible

**Solomon's administration**

King Solomon became king of all Israel.

These were his officials: the priest Azariah, Zadok's son; the scribes Elihoreph and Ahijah, the sons of Shisha; Jehoshaphat, the recorder, Ahilud's son; the general Benaiah, Jehoiada's son; the priests Zadok and Abiathar; Azariah, Nathan's son, who was in charge of the officials; Zabud, Nathan's son, a priest and royal friend; Ahishar, who was in charge of the palace; and Adoniram, Abda's son, who was supervisor of the work gangs.

Contemporary English V.

Here is a list of Solomon's highest officials while he was king of Israel: Azariah son of Zadok was the priest; Elihoreph and Ahijah sons of Shisha were the secretaries; Jehoshaphat son of Ahilud kept the government records; Benaiah son of Jehoiada was the army commander; Zadok and Abiathar were priests; Azariah son of Nathan was in charge of the regional officers; Zabud son of Nathan was a priest and the king's advisor; Ahishar was the prime minister; Adoniram son of Abda was in charge of the forced labor.

The Living Bible

Here is a list of King Solomon's cabinet members:

Azariah (son of Zadok) was the High Priest;

Elihoreph and Ahijah (sons of Shisha) were secretaries;

Jehoshaphat (son of Ahilud) was the official historian and in charge of the archives;

Benaiah (son of Jehoiada) was commander-in-chief of the army;

Zadok and Abiathar were priests;

Azariah (son of Nathan) was secretary of state;

Zabud (son of Nathan) was the king's personal priest and special friend;

Ahishar was manager of palace affairs;

Adoniram (son of Abda) was superintendent of public works.

New Berkeley Version

King Solomon was king over all Israel. These were his leading men: Azariah the son of Zadok was the priest [The high priest]; Elihoreph and Abijab the sons of Shisha were scribes; Jehoshaphat the son of Ahilud was the recorder; Benaiah the son of Jehoiadah was in charge of the army; Zadok and Abiathar were priests; Azariah the son of Nathan was in charge of the officials; Zabud the son of Nathan was a priest and a friend of the king; Ahishar was in charge of the house; and Adoniram the son of Abda was in charge of conscript labor.

New Century Version

**Solomon's Officers**

King Solomon ruled over all Israel. These are the names of his leading officers:

Azariah son of Zadok was the priest;

Elihoreph and Ahijah, sons of Shisha, recorded what happened in the courts;

Jehoshaphat son of Ahilud recorded the history of the people;

Benaiah son of Jehoiada was commander of the army;

Zadok and Abiathar were priests;

Azariah son of Nathan was in charge of the district governors;

Zabud son of Nathan was a priest and adviser to the king;

Ahishar was responsible for everything in the palace;

Adoniram son of Abda was in charge of the labor force.

New Life Version

Now King Solomon was the king of all Israel. These were the king's men. Azariah the son of Zadok was the religious leader. Shisha's sons Elihoreph and Ahijah were the heads of meetings. Jehoshaphat the son of Ahilud was the one who wrote down the things of the nation. Benaiah the son of Jehoiada was captain of the army. Zadok and Abiathar were religious leaders. Azariah the son of Nathan was over the leaders. Zabud the son of Nathan was a religious leader and the king's friend. Ahishar was head of the king's house. And Adoniram the son of Abda was head of the men who were made to work.

New Living Translation

**Solomon's Officials and Governors**

King Solomon now ruled over all Israel, and these were his high officials:

Azariah son of Zadok was the priest.

Elihoreph and Ahijah, the sons of Shisha, were court secretaries.  
 Jehoshaphat son of Ahilud was the royal historian.  
 Benaiah son of Jehoiada was commander of the army.  
 Zadok and Abiathar were priests.  
 Azariah son of Nathan was in charge of the district governors.  
 Zabud son of Nathan, a priest, was a trusted adviser to the king.  
 Ahishar was manager of the palace property.  
 Adoniram son of Abda was in charge of forced labor.

### Partially literal and partially paraphrased translations:

American English Bible	<p>Back when King Solomon was reigning in IsraEl, these are the men who were with him and who were in charge:</p> <ul style="list-style-type: none"> <li>· AzariAh (the son of ZaDok) was the [High] Priest</li> <li>· EliAm and AhiJah (the sons of Saba) were his scribes</li> <li>· JehoShaphat (the son AchiLud) was the recorder</li> <li>· BenaiJah (the son of JehoiAda) was the commander-in-chief of the army</li> <li>· ZaDok and AbiAthar were the Priests</li> <li>· AzariAh (the son of Nathan) directed his staff</li> <li>· ZaboUth (the son of Nathan) was the king's right-hand man</li> <li>· AciSar was his manager</li> <li>· EliAb (the son of Saph) was over his family</li> <li>· AdoniRam (the son of AphDon) was in charge of the tributes.</li> </ul>
Beck's American Translation	<p><b><i>Solomon's Government</i></b>        King Solomon ruled all Israel. These were his high officials: Azariah son of Zadok was the priest, and Elihoreph and Ahijah, Shisha's sons, were the chief secretaries. Jehoshaphat, Ahilud's son, was the recorder. Benaiah, Jehoiada's son, was in command of the army. Zadok and Abiathar were the chief priests. Azariah, Nathan's son, was in charge of the local governors. Zabud, Nathan's son, was the private priest of the king. Ahishar was in charge of the palace. And Adoniram, Abda's son, was in charge of the forced labor.</p>
International Standard V	<p><b><i>Solomon's Administration</i></b>        And so King Solomon ruled over all of Israel. Here's a list of his officials: Zadok's son Azariah was priest, Shisha's sons Elihoreph and Ahijah were his secretaries, Ahilud's son Jehoshaphat was recorder, Jehoiada's son Benaiah commanded the army, Zadok and Abiathar served as priests, Nathan's son Azariah supervised the governors, Nathan's son Zabud the priest was the king's counselor, Ahishar supervised palace matters, and Abda's son Adoniram supervised conscripted labor.</p>
New Advent (Knox) Bible	<p>All the tribes of Israel were under king Solomon's rule. These are the names of his ministers; Azarias, son of the priest Sadoc, and the two sons of Sisa, Elihoreph and Ahia, were secretaries; Josaphat, son of Ahilud, kept the records; Banaias, son of Joiada, commanded the army; Sadoc and Abiathar were the chief priests; Azarias, son of Nathan, was head of the royal prefects; Zabud, son of Nathan, a priest, was the king's privy counsellor; Ahisar was controller of the household, and Adoniram, son of Abda, controller of the revenues.</p>
Today's NIV	<p><b><i>Solomon's Officials and Governors</i></b>        So King Solomon ruled over all Israel. And these were his chief officials:        Azariah son of Zadok—the priest;        Elihoreph and Ahijah, sons of Shisha—secretaries;        Jehoshaphat son of Ahilud—recorder;        Benaiah son of Jehoiada—commander in chief;        Zadok and Abiathar—priests;        Azariah son of Nathan—in charge of the district governors;</p>



Zabud son of Nathan—a priest and adviser to the king;  
 Ahishar—palace administrator;  
 Adoniram son of Abda—in charge of forced labor.

Translation for Translators

**Solomon's governors and officials**

Solomon was the king who ruled all of Israel, and these were his most important officials:

Zadok's son Azariah was the priest.

Shisha's sons Elihoreph and Ahijah were the *official* secretaries.

Ahilud's son Jehoshaphat was the one who announced to the people the king's decisions.

Benaiah was the army commander.

Zadok and Abiathar were also priests.

Nathan's son Azariah was the boss of the governors.

Another of Nathan's sons, Zabud, was a priest and the king's chief advisor.

Ahishar supervised the servants who worked in the palace.

Abda's son Adoniram supervised the men who were forced to do work *for the government*.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible

(B.C. 1014) **Solomon appoints his Ministers**

Salomon appoints his Ministers. Thus Solomon became king over all Israel. And these were his Princes: Azariah-ben-Zadok, the Priest; Alikheraf, and Akhiah, sons of Shisha, were Chancellors; Jhoshafat-ben-Akhiud, was the Recorder-; And Beniah-ben-jhoiadah, was over the army; And Zadok and Abiathar were Priests. And Azariah-ben-Nathan was Superintendent of the Governors; And Akhishur was Superintendent of the Palace; And Adoniram-ben-Abda, Superintendent of the Taxes.

God's Truth (Tyndale)

And so king Salomon was king over all Israel. And these were his Lords: Azariah the son of Sadock the priest: Elihoreph and Ahiah the sons of Sisa, scribes. Jehosaphat the son of Ahilud, the recorder. And Banaiah the son of Jehoiada was over the Host. And Sadock and Abiathar were the priests. And Azariah the son of Nathan was over the general receivers. And Zabud the son of Nathan was a waiter and the kings companion. And Ahisar the steward of household: And Adiran the son of Abda over the tribute.

HCSB

Solomon's Officials

King Solomon ruled over Israel, 2 and these were his officials:

Azariah son of Zadok, priest;

Elihoreph and Ahijah the sons of Shisha, secretaries;

Jehoshaphat son of Ahilud, court historian;

Benaiah son of Jehoiada, in charge of the army;

Zadok and Abiathar, priests;

Azariah son of Nathan, in charge of the deputies;

Zabud son of Nathan, a priest and adviser to the king;

Ahishar, in charge of the palace;

and Adoniram son of Abda, in charge of forced labor.

Jubilee Bible 2000

So king Solomon was king over all Israel. And these were the princes which he had: Azariah, the son of Zadok, the priest, Elihoreph and Ahiah, the sons of Shisha, scribes, Jehoshaphat, the son of Ahilud, writer of the chronicles; Benaiah, the son of Jehoiada, was over the host; and Zadok and Abiathar were the priests; Azariah, the son of Nathan, was over the officers; and Zabud, the son of Nathan, was the priest and special companion of the king; and Ahishar was over the household; and Adoniram, the son of Abda, was over the tribute.

Lexham English Bible

**Solomon's Wisdom: Political Administration**

King Solomon was king over all Israel. Now these are the officials who were his: Azariah the son of Zadok [was] the priest. Elihoreph and Ahijah, the sons of Shisha, [were] the secretaries; Jehoshaphat the son of Ahilud [was] the recorder. Benaiah the son of Jehoiada [was] over the army, and Zadok and Abiathar were priests. Azariah the son of Nathan [was] over the governors, and Zabud the son of Nathan was a priest, an advisor to the king. Ahishar [was] over the palace, and Adoniram the son of Abda [was] over the forced labor.

NIV – UK

Solomon's officials and governors

So King Solomon ruled over all Israel. 2 And these were his chief officials:

Azariah son of Zadok – the priest;

Elihoreph and Ahijah, sons of Shisha – secretaries;

Jehoshaphat son of Ahilud – recorder;

Benaiah son of Jehoiada – commander-in-chief;

Zadok and Abiathar – priests;

Azariah son of Nathan – in charge of the district governors;

Zabud son of Nathan – a priest and advisor to the king;

Ahishar – palace administrator;

Adoniram son of Abda – in charge of forced labour.

Tree of Life Version

### Solomon's Official Staff

Now King Solomon reigned over all Israel, and these were his officials: Azariah son of Zadok, the kohen; Elihoreph and Ahijah, sons of Shisha, scribes; Jehoshaphat son of Ahilud, the recorder; Benaiah son of Jehoiada, in charge of the army; Zadok and Abiathar, kohanim; Azariah son of Nathan, in charge of the officers; Zabud son of Nathan the kohen, the king's personal attendant; Ahishar, in charge of the household; Adoniram son of Abda in charge of the forced labor.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Solomon's grandeur

King Solomon was king over all Israel

and had the following for his high officials: Azariah, son of Zadok, was the priest; Elihoreph and Ahijah, sons of Shisha, were secretaries; Jehoshaphat, son of Ahilud, was recorder;

Benaiah, son of Jehoiada, was general of the army; Zadok and Abiathar were priests;

Azariah, son of Nathan, was head of the officers; Zabud, son of Nathan, was priest and the king's personal adviser;

Abishar was in charge of the palace; and Adoniram, son of Abda was in charge of forced labor.

The Heritage Bible

And King Solomon was king over all Israel. And these were the chief rulers who were to him: Azariah, the son of Zadok, the priest, Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat, the son of Ahilud, the scribe. And Benaiah, the son of Jehoiada was over the host, and Zadok and Abiathar were the priests; And Azariah, the son of Nathan, was over those standing over others, and Zabud, the son of Nathan was the priest and friend of the king; And Ahishar was over the house, and Adoniram, the son of Abda, was over the forced labor.

New American Bible (2002)

Solomon was king over all Israel,

and these were the officials he had in his service: Azariah, son of Zadok, priest; Elihoreph and Ahijah, sons of Shisha, scribes; Jehoshaphat, son of Ahilud, chancellor;

(Benaiah, son of Jehoiada, commander of the army; Zadok and Abiathar, priests;)

Azariah, son of Nathan, chief of the commissaries; Zabud, son of Nathan, companion to the king;

Ahishar, major-domo of the palace; and Adoniram, son of Abda, superintendent of the forced labor.

New American Bible (2011) *Solomon's Riches: Domestic Affairs.* \*

Solomon was king over all Israel, and these were the officials he had in his service: Azariah, son of Zadok, the priest; Elihoreph and Ahijah, sons of Shisha, scribes; Jehoshaphat, son of Ahilud, the chancellor; Benaiah, son of Jehoiada, in charge of the army; Zadok and Abiathar, priests; Azariah, son of Nathan, in charge of the governors; Zabud, son of Nathan, priest and companion to the king; Ahishar, master of the palace; and Adoniram, son of Abda, in charge of the forced labor.

New Jerusalem Bible

King Solomon was king of all Israel, and these were his high officials: Azariah son of Zadok, priest; Elihaph and Ahijah sons of Shisha, secretaries; Jehoshaphat son of Ahilud, herald. (Benaiah son of Jehoiada, commander of the army. Zadok and Abiathar, priests); Azariah son of Nathan, chief administrator; Zabud son of Nathan, Friend of the King; Ahishar, master of the palace; Eliab son of Joab, commander of the army; Adoram son of Abda, in charge of forced labour.

Revised English Bible

KING Solomon reigned over Israel. His officers were as follows: In charge of the calendar: Azariah son of Zadok the priest. Adjutant-general: Ahijah son of Shisha. Secretary of state: Jehoshaphat son of Ahilud. Commander of the army: Benaiah son of Jehoiada. Priests: Zadok and Abiathar. Superintendent of the regional governors: Azariah son of Nathan. King's Friend: Zabud son of Nathan. Comptroller of the household: Ahishar. Superintendent of the forced levy: Adoniram son of Abda.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

King Shlomo was king over all Isra'el, and these were his high officials: 'Azaryah the son of Tzadok, the cohen; Elichoref and Achiyah the sons of Shisha, secretaries; Y'hoshafat the son of Achilud, secretary of state; B'nayah the son of Y'hoyada, commander of the army; Tzadok and Evyatar, cohanim; 'Azaryah the son of Natan, chief administrator; Zavud the son of Natan, the king's trusted counselor; Achishar, in charge of the palace; Adoniram the son of 'Avda, in charge of forced labor.

exeGesés companion Bible

#### **THE GOVERNORS OF SHELOMOH**

So king Solomon sovereign Shelomoh was king sovereign over all Israel Yisra El . And these were the princes governors which he had; Azariah Azar Yah the son of Zadok Sadoq the priest, Elihoreph Eli Horeph and Ahiah Achiy Yah , the sons of Shisha, scribes; Jehoshaphat Yah Shaphat the son of Ahilud Achiy Lud , the recorder remembrancer . And Benaiah Bena Yah the son of Jehoiada Yah Yada was over the host: and Zadok Sadoq and Abiathar Abi Athar were the priests: And Azariah Azar Yah the son of Nathan

was over the officers stationed :  
 and Zabud the son of Nathan was principal officer priest ,  
 and the king's sovereign's friend:  
 And Ahishar Achiy Shar was over the household:  
 and Adoniram Adoni Ram the son of Abda  
 was over the tribute vassal .

JPS (Tanakh—1985)

King Solomon was now king over all Israel. These were his officials:  
 Azariah son of Zadok—the priest;  
 Elihoreph and Ahijah sons of Shisha—scribes;  
 Jehoshaphat son of Ahilud—recorder;  
 Benaiah son of Jehoiada—over the army;  
 Zadok and Abiathar—priests;  
 Azariah son of Nathan—in charge of the prefects;  
 Zabud son of Nathan the priest—companion of the king;  
 Ahishar—in charge of the palace; and  
 Adoniram son of Abda—in charge of the forced labor.

Orthodox Jewish Bible

So HaMelech Sh'lomo was Melech over kol Yisrael.  
 And these were the sarim which he had; Azaryah Ben Tzadok HaKohen,  
 Elichoreph and Achiyah, the Bnei Shisha, Sofrim (scribes); Yehoshaphat Ben  
 Achilud, the Mazkir (secretary).  
 And Benayah Ben Yehoyada was over the Tzava (army); and Tzadok and Evyatar  
 (Abiathar) were the Kohanim;  
 And Azaryah Ben Natan was over the Nitzavim (commissioners) and Zavud Ben  
 Natan kohen re'eh HaMelech;  
 And Achishar was over the Bais (palace); and Adoniram Ben Avda was over the  
 forced labor.

*The Scriptures* 1998

And it came to be that Sovereign Shelomoh was sovereign over all Yisra'ël.  
 And these were his chief officials: Azaryahu son of Tsad?oq, the priest;  
 Elihoreph and Ahiyah, sons of Shisha, scribes; Yehoshaphat son of Ahilud?, the  
 recorder;  
 and Benayahu son of Yehoyad?a, over the army; and Tsad?oq and Eb?yathar, the  
 priests;  
 and Azaryahu son of Nathan, over the officers; Zab?ud? son of Nathan, a priest,  
 friend of the sovereign;  
 and Ahishar, over the household; and Ad?oniram son of Ab?da, over the  
 compulsory labour.

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### Solomon's Officials

King Solomon was king over all [the people of] Israel. These were his [chief] officials: Azariah the son [Here as in other passages, the Hebrew word son may refer to a grandson or more distant descendant, just as father is also used of grandfathers and other ancestors.] of Zadok was the high priest; Elihoreph and Ahijah the sons of Shisha, were scribes; Jehoshaphat the son of Ahilud was the recorder [of important events]; Benaiah the son of Jehoiada was in command of the army; Zadok and Abiathar were priests; Azariah the son of Nathan was in charge of the deputies; Zabud the son of Nathan was priest and was the king's friend [and trusted advisor]; Ahishar was in charge of the household (palace); and Adoniram the son of Abda was in charge of the forced labor.

The Expanded Bible

#### Solomon's Officers

King Solomon ruled [was king] over all Israel. These are the names of his leading officers [chief officials]:  
 Azariah son of Zadok was the priest;

Elihoreph and Ahijah, sons of Shisha, recorded what happened in the courts [were court secretaries];

Jehoshaphat son of Ahilud recorded the history of the people [was recorder/royal historian];

Benaiah son of Jehoiada was commander of the army;

Zadok and Abiathar were priests;

Azariah son of Nathan was in charge of the district governors;

Zabud son of Nathan was a priest and adviser [friend] to the king;

Ahishar was responsible for everything in the palace [manager of the household];

Adoniram son of Abda was in charge of the labor force [or forced labor].

The Geneva Bible

So king Solomon was king over all Israel. And these were the princes [that is, his chief officers. ] which he had; Azariah [He was the son of Achimais and Zadok's nephew.] the son of Zadok the priest, Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar [Not Abiathar whom Solomon had put from his office, ( 1Kings 2:27 ) but another of that name.] were the priests: And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend: And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.

Kretzmann's Commentary

### Verses 1-19

The Chief officers

So King Solomon was king over all Israel, having come into the full inheritance of his father David.

And these were the princes, the dignitaries, the chief officers and commanders, which he had: Azariah, the son of Zadok, the priest; he held the first place among the most trusted counselors of the king;

Elihoreph and Ahiah, the sons of Shisha, scribes, the highest civil officers, secretaries of state; Jehoshaphat, the son of Ahilud, the recorder, chancellor, 2Sam. 8:16; 2Sam. 20:24.

And Benaiah, the son of Jehoiada, was over the host, 1Kings 2:35; and Zadok and Abiathar were the priests, the latter, although deposed, still bearing the title, as in the New Testament;

and Azariah, the son of Nathan, was over the officers, those whose names are given below; and Zabud, the son of Nathan, was principal officer and the king's friend, his confidential adviser, these two being nephews of the king;

and Ahishar was over the household, master of the entire palace, having charge of the entire household; and Adoniram, the son of Abda, was over the tribute, overseer of the public works, 2Sam. 20:24.

NET Bible®

### *Solomon's Royal Court and Administrators*

King Solomon ruled over all Israel. These were his officials:

Azariah son of Zadok was the priest.

Elihoreph and Ahijah, the sons of Shisha, wrote down what happened.

Jehoshaphat son of Ahilud was in charge of the records.

Benaiah son of Jehoiada was commander of [Heb "was over."] the army.

Zadok and Abiathar were priests.

Azariah son of Nathan was supervisor of [Heb "was over."] the district governors.

Zabud son of Nathan was a priest and adviser to [Heb "close associate of"; KJV, ASV, NASB "the king's friend" (a title for an adviser, not just an acquaintance).] the king.

Ahishar was supervisor of the palace [Heb "over the house."].

Adoniram son of Abda was supervisor of [Heb "was over."] the work crews.

The Voice

King Solomon reigned over Israel, and these are the men who helped him do so. The following were his officers and administrators: The priest was Azariah (Zadok's son); the secretaries were Elihoreph and Ahijah (Shisha's sons); the recorder was

Jehoshaphat (Ahilud's son); the commander of the army was Benaiah (Jehoiada's son); the priests were Zadok and Abiathar; the commander of all the administrators was Azariah (Nathan's son); the king's confidant and priest was Zabud (Nathan's son); the household manager was Ahishar; the commander of the compulsory labor force was Adoniram (Abda's son).

### Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>And king Solomon is king over all Israel, and these [are] the heads whom he has: Azariah son of Zadok [is] the priest; Elihoreph and Ahiah sons of Shisha [are] scribes; Jehoshaphat son of Ahilud [is] remembrancer; and Benaiah son of Jehoiada [is] over the host; and Zadok and Abiathar [are] priests; and Azariah son of Nathan [is] over the officers; and Zabud son of Nathan [is] minister, friend of the king;"</p> <p>And Ahishar [is] over the household, and Adoniram son of Abda [is] over the tribute.</p>
Context Group Version	<p>And king Solomon was king over all Israel. And these were the princes whom he had: Azariah the son of Zadok, the priest; Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; and Benaiah the son of Jehoiada was over the army; and Zadok and Abiathar were priests; and Azariah the son of Nathan was over the officers; and Zabud the son of Nathan was chief ruler, [ and ] the king's confidant; and Ahishar was over the household; and Adoniram the son of Abda was over the men subject to slave labor.</p>
<i>Emphasized Bible</i>	<p>And so it came to pass, that, King Solomon, was king, over all Israel. Now, these, were his chief officers of state,—Azariah son of Zadok, the priest; Elihoreph and Ahijah, sons of Shisha, scribes,—Jehoshaphat son of Ahilud, the recorder; And Benaiah son of Jehoiada, over the army,—and Zadok and Abiathar priests; And Azariah son of Nathan, over the governors,—and Zabud son of Nathan, minister, king's friend; And Ahishar, over the household,—and Adoniram son of Abda, over the tribute.</p>
English Standard V. – UK	<p><b>Solomon's Officials</b></p> <p>King Solomon was king over all Israel, and these were his high officials: Azariah the son of Zadok was the priest; Elihoreph and Ahijah the sons of Shisha were secretaries; Jehoshaphat the son of Ahilud was recorder; Benaiah the son of Jehoiada was in command of the army; Zadok and Abiathar were priests; Azariah the son of Nathan was over the officers; Zabud the son of Nathan was priest and king's friend; Ahishar was in charge of the palace; and Adoniram the son of Abda was in charge of the forced labour.</p>
Modern English Version	<p><b>The Court of Solomon</b></p> <p>So King Solomon was king over all Israel. These were the officials in his court: Azariah the son of Zadok was the priest. Elihoreph and Ahijah, the sons of Shisha, were secretaries. Jehoshaphat the son of Ahilud was the recorder; Benaiah the son of Jehoiada was over the army. Zadok and Abiathar were priests. Azariah the son of Nathan was over the officers, and Zabud the son of Nathan was principal officer and the king's friend. Ahishar was over the household, and Adoniram the son of Abda was over the forced labor.</p>

## NASB

## Solomon's Officials

Now King Solomon was king over all Israel. These were his officials: Azariah the son of Zadok was the priest; Elihoreph and Ahijah, the sons of Shisha were secretaries; Jehoshaphat the son of Ahilud was the recorder; and Benaiah the son of Jehoiada was over the army; and Zadok and Abiathar were priests; and Azariah the son of Nathan was over the deputies; and Zabud the son of Nathan, a priest, was the king's friend; and Ahishar was over the household; and Adoniram the son of Abda was over the men subject to forced labor.

## New European Version

**The Administration of Solomon's Kingdom**

King Solomon was king over all Israel. These were the princes whom he had: Azariah the son of Zadok, the priest; Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; Benaiah the son of Jehoiada was over the army; Zadok and Abiathar were priests; Azariah the son of Nathan was over the officers; Zabud the son of Nathan was chief officer, the king's friend; Ahishar was over the household; and Adoniram the son of Abda was over the men subject to forced labour.

## New King James Version

**Solomon's Administration**

So King Solomon was king over all Israel. And these were his officials: Azariah the son of Zadok, the priest; Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; Benaiah the son of Jehoiada, over the army; Zadok and Abiathar, the priests; Azariah the son of Nathan, over the officers; Zabud the son of Nathan, a priest and the king's friend; Ahishar, over the household; and Adoniram the son of Abda, over the labor force.

## Third Millennium Bible

So King Solomon was king over all Israel. And these were the princes whom he had: Azariah the son of Zadok, the priest; Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; and Benaiah the son of Jehoiada was over the host; and Zadok and Abiathar were the priests; and Azariah the son of Nathan was over the officers; and Zabud the son of Nathan was principal officer and the king's friend; and Ahishar was over the household; and Adoniram the son of Abda was over the tribute.

## Young's Updated LT

And king Solomon is king over all Israel, and these are the heads whom he has: Azariah son of Zadok is the priest; Elihoreph and Ahiah sons of Shisha are scribes; Jehoshaphat son of Ahilud is remembrancer; and Benaiah son of Jehoiada is over the host; and Zadok and Abiathar are priests; and Azariah son of Nathan is over the officers; and Zabud son of Nathan is minister, friend of the king; And Ahishar is over the household, and Adoniram son of Abda is over the tribute.

**The gist of this passage:** This gives us a list of people in Solomon's cabinet.

**1Kings 4:1**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

## 1Kings 4:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Without a specific subject and object, the verb <i>hâyâh</i> often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the <i>wâw</i> consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh <sup>e</sup> lômôh (שְׁלֹמֹה) [pronounced sh <sup>e</sup> l-oh-MOH or shloh-MOH]	peace, peaceful; transliterated Solomon	masculine singular, proper noun	Strong's #8010 BDB #1024
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun	Strong's #4428 BDB #572
‘al (עַל) [pronounced ‘áh]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced koh]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis <sup>e</sup> râ‘êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.</i> <sup>25</sup>			

**Translation:** King Solomon [is] king over all of Israel;... Solomon is said to be the king over all Israel. Now, whether that implies that there are divisions in nation Israel or not is unknown. There is the possibility that this may have been recorded or adjusted after Israel split into two countries.

King David had passed, Solomon's rivals had been eliminated, and the people of Israel had accepted Solomon as their king. All that has come to pass, thus far in 1Kings 1–3, has led us to this point; and so, King Solomon [is] king over all of Israel;... All of this chapter rests upon this foundation.

Secondly, Solomon is king over all Israel, unlike his father David, who began as the king over Judah and, 7½ years later, became king over all Israel, and yet faced numerous revolts; and Solomon also distinguished himself from his son Rehoboam, who will rule over the southern half of a split kingdom (bear in mind, this chapter was probably written after Solomon's death) as well as from all other kings who followed, who were over Israel (the northern kingdom) or over Judah (the southern kingdom) only.

<sup>25</sup> From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.



Poole speaks to this unity: *This is spoken with respect to his successors, who were kings only over a part, and that the smallest part of it. Or in reference to the times of division and rebellion under David; when part went after David, and part after Ish-bosheth; or part after Absalom, or Sheba, or Adonijah. But now all Israel were united under Solomon, and adhered to him, not only a part of them; especially since the death of Adonijah and Joab, (who may be suspected to have watched an opportunity of revolting,) and the confinement of Abiathar and of Shimei, (if not his death also,) who could now have little or no interest or opportunity of setting up a party against Solomon, (their principals being taken away, to whom they were but accessaries,) nor in probability any design to attempt it.*<sup>26</sup>

**King Solomon was king over all Israel** (graphic); from **Free Daily Bible Study**; accessed April 15, 2016.



The Preacher's Complete Homiletical Commentary suggests<sup>27</sup> that v. 1 is naturally linked to v. 20: 1Kings 4:1, 20: **King Solomon was king over all Israel, Judah and Israel were as many as the sand by the sea. They ate and drank and were happy.** What falls between these verses is a list of Solomon's chief officers—first those working with him in the palace and then those who are outside the palace representing Solomon in the land.

What follows is a list of those in Solomon's cabinet and his chief officers in the land. This is similar to a list of David's chief people, as found in 2Sam. 8:15–18 20:23–28 1Chron. 18:14–17.

### Introduction to the Officers of Solomon (Several Commentators and Kukis)

Whedon: *The design of the sacred writer in introducing this list of Solomon's chief officers seems to have been both to show the constitution of the kingdom and to indicate its power and glory. It is not likely that all these officers were appointed at the very beginning of Solomon's reign, and continued without the occurrence of a death or change among them during the whole forty years of his reign. But this list probably contains the names of the most distinguished officers which during the whole reign of Solomon, or at least during its most flourishing period, helped to add lustre and dignity to his administration.*<sup>28</sup>

Regarding the verses to come, Arno Gaebelein writes: *A list of the princes and the twelve officers is given first. Their names fit in perfectly with the character of the kingdom, foreshadowing the coming and better kingdom of our Lord. We give the names of the princes with their meaning. Azariah, "Jehovah is help"; Elihoreph, "my God is reward"; Ahiah, "Brother of Jehovah"; Jehoshaphat, "Jehovah judges"; Benaiah, "Built up by Jehovah"; Zabud, "Gift bestowed"; Ahishar, "Brother of ability"; Adoniram, "Lord of Heights."*<sup>29</sup>

<sup>26</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4.

<sup>27</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:1–28.

<sup>28</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:1–19.

<sup>29</sup> Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 4.

## Introduction to the Officers of Solomon (Several Commentators and Kukis)

David Guzik: *No wise leader does it all themselves. They know how to delegate responsibility and authority and get the job done. Solomon's great wisdom enabled him to see the needs to get, train, and employ the right people to meet those needs.*

David Guzik: *[Solomon] knew that God is a God of design and organization, and that things simply operate better and more efficiently when organized.<sup>30</sup> An example of God's organization can be found in the organization of His body, the church; each member with a specific and often related function to other members.*

This tells us that the generation of David was thinking of God throughout David's administration; and therefore, they thought about God when they named their children. They thought about God when they raised their children; and their children were taught Bible doctrine from an early age; and they thought with divine viewpoint as they grew up and became adults. The result is, great divine blessing. This is *not* because of the politicians named here, but because this is a generational thing—one generation taught their sons and daughters about the Revealed God and His relationship to **client nation** Israel.

No doubt that some of Solomon's wisdom is revealed in the men whom he chose to be his cabinet.

**Application:** The problem in America is not that we have a viable socialist candidate and a liar and felon who is a candidate for president (and the fact the liar/felon could actually win—I write this in the Spring of 2016); the problem is, our young people. They have not been evangelized; our entire education system is designed to destroy any possibility that they will believe in Jesus Christ. Our military is turning against Jesus Christ as well, with severe **restrictions** being placed upon **military chaplains**. And those who believe in Jesus Christ do not know the Word of God. They get drawn into church for a variety of reasons, but none of it to do with revitalizing their thinking (Rom. 12:1–2).

### Chapter Outline

### Charts, Graphics and Short Doctrines

Every leader has to be able to delegate responsibility. This is probably the most important thing that a governor or a president does.

College Press Bible Study: *To select faithful and efficient servants is one of the most difficult tasks of rulers. The welfare of the whole state depends very largely on the choice.<sup>31</sup>*

**Application:** One of the most important functions of the President of the United States is, the men he chooses to fill his cabinet positions. One of the reasons we prefer a man with executive experience is, such a one has (1) made important decisions and (2) has already chosen a large number of men to whom responsibility is delegated. Two important considerations are, *do these underlings have experience in this sort of position before; and are they men of integrity?* As the College Press Bible Study pointed out, Solomon chose both men who had held the same positions under King David and he chose men of great piety (often sons of priests or prophets<sup>32</sup>).

Let me see if you can understand the difference between good and bad choices for appointments. A good appointment by a president takes his oath of office seriously, and looks to serve the president, the people and the constitution, but not necessarily in that order. When someone like Attorney General Eric Holder covers for the President (or vice versa—the example of **Operation Fast and Furious**<sup>33</sup>), Holder is not serving the people nor is he serving the United States Constitution.

<sup>30</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:1–6.

<sup>31</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1–6.

<sup>32</sup> We do not know if *ben Nathan* refers to a son of Nathan the prophet; but that is not unlikely. The only thing which mitigates against this is, he is nowhere referred to as *Nathan the prophet* in this context.

<sup>33</sup> The only theory which makes sense that explains what was done here is, these guns were being sold and cut loose in Texas, so that gun control measures could be pushed at a later date.

We had this with Loris Lerner, who was head of the IRS, whose organization *slow-walked* the applications of TEA party type organizations. She took the 5<sup>th</sup> here and promptly retired. As of April 2016, she has **never been prosecuted** and this particular heavy-handedness of the federal government has not been fully investigated (an honest Attorney General would have investigated this; a dishonest one would not). The Attorney General deciding not to prosecute her does not mean she is innocent. All of the information about what happened is publically available; and she took the 5<sup>th</sup>.

In fact, the Obama administration has been plagued with an abundance of scandals, none of which were really pursued because the watchdog for the American people, the press, did not do their jobs. At the first scandal, all questions directed to the President’s press secretary should have been about that scandal. They were not. In fact, the majority of “news” organizations asked no questions about any scandals during the Obama administration and did no investigations of these scandals (with the exception of CBS’s reporter Sharyl Attkisson, who **parted company with CBS** because they did not allow her to present the results of her investigations, for the most part.



**Obama Scandals** (a graphic); from **WordPress** (this graphic is found all over the internet); access April 15, 2016. Most of these **scandals** were a result of actions taken by appointees of the president. Had he appointed honest men and women with personal integrity, who looked to serve the people and to obey the constitution, these things would have never taken place. Similarly, had the press done its job, only one or two scandals would have occurred, and President Obama and his underlings would have been careful to avoid others.

One of the reasons electing a president with executive experience is important is, he will know men and women that he can appoint into positions of power and responsibility. He will know men and women he can trust; and he will avoid those who would bring shame upon this nation.

This chapter’s first 19 verses of this chapter is all about Solomon making wise choices for those to serve in his kingdom.

1Kings 4:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong’s # BDB #251
’elleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong’s #428 BDB #41
sar (שָׂר) [pronounced <i>sar</i> ]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural noun with the definite article	Strong’s #8269 BDB #978

## 1Kings 4:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: "Princes" is the plural Noun SAR, שָׂרָ, that means, "prince, ruler, leader, chief, chieftain, official, captain or official" whether political, military or religious. <sup>34</sup>			
Keil and Delitzsch: The first of the שָׂרָ, princes, i.e., chief ministers of state or dignitaries, mentioned here is not the commander-in-chief, as under the warlike reign of David (2Sam. 8:16 20:23), but, in accordance with the peaceful rule of Solomon. <sup>35</sup>			
ʾāsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced lʰ]	to, for, towards, in regards to	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...and these [are] his officers:... Literally, this reads, *and these [are] the officers who [are] to him...* That is the usual way that possessiveness is written in the Hebrew. These are Solomon's highest, and therefore, most trusted, *officials, officers, members of his cabinet*. Strong's #8269 BDB #978.

Many translations call these first set of men *Solomon's princes*. The word is sar (שָׂרָ) [pronounced sar], and it means *chieftain, chief, ruler, official, captain, prince, leader, commander*. They are not princes, in the way that we think of *princes* (as being next in line for the throne).

A portion of this chapter will be devoted to naming the officers, leaders, or officials who are under Solomon. We might consider this to be his cabinet.

Although I have suggested that vv. 2–6 were among David's on-staff cabinet, some of them would not have operated in the palace specifically (like the priests); but they probably would have regularly interacted with the King.

## 1Kings 4:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĀzar <sup>e</sup> yâhûw (אֲזַרְיָהוּ) [pronounced ġuz-ahr-YAW-hoo]	<i>Yah has helped</i> ; transliterated <i>Azariah, Azarjah</i>	masculine singular proper noun	Strong's #5838 BDB #741
This appears to be the formal name. It is also spelled ʿĀzar <sup>e</sup> yâh (אֲזַרְיָה) [pronounced ġuz-ahr-YAW].			
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

<sup>34</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

<sup>35</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:2.

## 1Kings 4:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tsâdôwq or Tsâdôwq (צדק or צדק) [pronounced tzaw- DOHK]	<i>just, righteous</i> ; transliterated <i>Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

**Translation:** ...Azariah ben Zadok [is] the priest;... When we have a name, *ben* followed by another name, this is a person's first name followed by his father's name (sometimes his grandfather's name). This means *Azariah, the son of Zadok*; and today, we would write, *Azariah Zadok*, as a first and last name.

The Cambridge Bible: *Zadok here named is the son of Ahitub (1Chron. 6:8), and Azariah was really his grandson, the order being Zadok-Ahimaaz-Azariah.*<sup>36</sup>

This is an important consideration. *When is a priest not a priest?*

### The Cambridge Bible on the Term *Priest*

The words 'the priest' have caused much discussion, and on the margin of the A.V. 'chief officer' is given as an alternative meaning. That the word may have another sense seems plain from 2Sam. 8:18. In that passage the same word is used of David's sons, and is rendered 'chief rulers' or 'princes' in A.V. The R.V. translates 'priests' in the text, with 'chief ministers' in the margin. We can hardly however think that David's sons were priests. But in the verse before us Azariah belongs to the priestly family, as much as Zadok and Abiathar who are called 'priests' (the same Hebrew word) in 1Kings 4:4. Where there is no such connexion with the priestly line, Zabud the son of Nathan, in 1Kings 4:5, is styled 'principal officer'; the R.V. is consistent and renders 'priest' there too, but puts 'chief minister' as an alternative

It is probably on account of the difficulty of so many persons being called by the title usually rendered 'priest' that the LXX. omits the title both after Azariah's name, and after Zabud's, calling the latter merely ἐπίτροπος τοῦ βασιλέως. It seems clear however from the instance of David's sons that the title had a sense in which it could be applied to others than those of the priestly line.

*The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:2.

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There is no little discussion among commentators on just exactly what *the priest* actually refers to. Since David's sons are called *priests*, our traditional understand of the priesthood is knocked on its heels, as David's sons were not in the Levitical tribe. So, either this one reference is a copyist error or, there is a secondary meaning for this word. David's sons probably did hold executive positions in his government; but they were not priests to God. What is the likely explanation of 2Sam. 8:18 (...and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites, and David's sons were priests.—ESV) is, David's sons were the governmental liaisons between David's administration and the priests. Since there is much more to this passage than meets the eye, for a closer examination, go to **2Samuel 8** ([HTML](#)) ([PDF](#)) ([WPD](#)). They were considered to be *over the priests*, not in the sense of being superior to, but that was one realm of their responsibilities. The Mosaic Law provided for the

<sup>36</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:2.

priests by collecting taxes on their behalf; so there had to be interaction between the priests and government. David's sons were liaisons to the priests.

Azariah, the grandson of Zadok the High Priest, is called *the priest* in our text. Based upon this information alone, it is reasonable to assume that he is the High Priest replacing Zadok. When someone is in the line of the High Priest and is called *the priest*, it would be difficult to suggest that he is anything other than. Furthermore, he is the first man on this list—what would be more important than the High Priest to nation Israel?

Nevertheless, you will read some commentators below who see him as something other than the *High Priest*.

1Kings 4:2b ...Azariah ben Zadok [is] the priest;...

### Commentators on the Duties of Azariah ben Zadok

Azariah was the High Priest:

Thomas Constable: Azariah (1Kings 4:2) was apparently Zadok's grandson (1Chron. 6:8–9). "The priest" is a common designation for the high priest.<sup>37</sup>

Barnes: "The priest" here belongs to Azariah, not to Zadok. The term used כֹּהֵן *kôhên* means sometimes a priest, sometimes a civil officer, with perhaps a semi-priestly character. (See 2Sam. 8:18 note.) In this place it has the definite article prefixed, and can only mean "the high priest." Azariah, called here the "son," but really the "grandson," of Zadok, seems to have succeeded him in the priesthood 1Chron. 6:10. His position as high priest at the time when this list was made out gives Azariah the foremost place in it.<sup>38</sup>

Wordsworth: The position of his name—first—accords well with the idea that he was high priest, which I conclude that he was. It is worthy of remark that in the lists of David the military officers of the kingdom occupy the first place; in those of Solomon, the civil and religious dignitaries. "The princes of Solomon are, with one exception (verse 4) ministers of peace."<sup>39</sup>

Azariah could have been just a civil officer.

College Press Bible Study: Azariah, the first prince to be named, is designated in Hebrew as *ha-kohen*, "the priest" (1Kings 4:2). Learned men have discussed at length the precise meaning of this term as applied to Azariah. Some think that this Azariah was the grandson of Zadok and that he occupied the office of high priest for the greater part of the reign of Solomon. Then, because there is one instance where the word *priest* is not a man who represents man to God, they conclude: Therefore, Azariah should be regarded as the chief administrator or prime minister of the kingdom.<sup>40</sup>

Keil and Delitzsch: "Azariah the son of Zadok was כֹּהֵן," i.e., not the priest, but the administrator of the kingdom, the representative of the king before the people; like כֹּהֵן in v. 5, where this word is interpreted by הָעֵרֶךְ הַלְמָה, with this difference, however, arising from the article before כֹּהֵן, that Azariah was the Kohen par excellence, that is to say, held the first place among the confidential counsellors of the king, so that his dignity was such as befitted the office of an administrator of the kingdom.<sup>41</sup>

Gill also suggests that Azariah is the prime minister of state and not a priest.<sup>42</sup>

Because Zadok was one of the High Priests, and his grandson here is called *the priest*, we would reasonably assume that he is the *High Priest*.

<sup>37</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:1–6.

<sup>38</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:2.

<sup>39</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:2.

<sup>40</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1–6.

<sup>41</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:2.

<sup>42</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:2.

There is some confusion on whether Azariah is Zadok's son or grandson. However, the line is clearly laid out in 1Chron. 6:8–9: ...Ahitub fathered Zadok, Zadok fathered Ahimaaz, Ahimaaz fathered Azariah, Azariah fathered Johanan,...

Some even claim that this might be a *different* Zadok (Gill, for instance). When his grandson is called *the priest* and this line of descent is clearly laid out in 1Chron. 6:8–9, those are simply too many overlaps to refer to different sets of people.

## Chapter Outline

## Charts, Graphics and Short Doctrines

The *High Priest* is often signified by *the priest*. I cannot recall an instance where someone is specifically called the High Priest in the Old Testament until 1Kings 22:4. The term is used a few times before, but never to identify someone specifically as *the High Priest*.

The ESV; capitalized is used below:

### Two Points of View Concerning Azariah ben Zadok

1. In reading a few of the quotations in the doctrine above, it is clear that there are two opinions regarding Azariah: (1) he is the High Priest or (2) he holds the second highest position in the land—the Prime Minister of Israel (or, whatever).
2. Jamieson, Fausset and Brown argue<sup>1</sup> that the reference to *priest* can mean a variety of things other than *priest*, and they cite the verses: Gen. 41:45 Ex. 2:16 2Sam. 8:18. First, let's take those verses one at a time:
  - 1) Gen. 41:45 *And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphera priest of On. So Joseph went out over the land of Egypt.* Since Joseph is prime minister, it is less likely that the word *priest* here means *prime minister*. There is nothing in the context which suggests that Potiphera is another other than a priest.
  - 2) Ex. 2:16 *Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock.* Moses developed a very close relationship with this priest and married one of his daughters. There is nothing in their relationship to suggest that this man is something other than a priest. It would be much more a strain of credulity to suggest that he occupies some high political office, as is suggested about Azariah.
  - 3) 2Sam. 8:18 *...and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites, and David's sons were priests.* This is the most difficult verse of them all. However, it is very likely that David's sons were *over* the priests, which word would have been carried down from a previous verse (it is not found in v. 18 in the Hebrew). The idea is, David's sons were intermediaries between the priests and the government, which provided their wherewithal.
3. Peter Pett, who is also quite reliable, writes: *The repeated reference to 'priests' in both may suggest that old Jebusite titles had been taken over in Jerusalem which in fact indicated that previously such offices had been held by priests (cohanim) of the old Jebusite religion, possibly the worship of El Elyon (Gen. 14:18), overseen by the priest-king himself. That was why David and Solomon saw themselves as being 'a priest for ever after the order of Melchizedek' (Psalm 110:4), and some of their appointees as similar 'priests'. They were probably seen, along with their other duties, as having intercessory responsibilities before YHWH on behalf of God's people.*<sup>2</sup>
  - 1) 3 of the men in this context are reasonably known as *priests*. Two have been priests that we have studied before (Zadok and Abiathar); and the third one is Zadok's grandson.
  - 2) Even though, from the human side, Psalm 110:4 could be understood to represent David or Solomon; they could be understood to be priests inasmuch as, they represent man to God, as kings over Israel.
  - 3) At best, we could understand this to reference the idea that, a king/ruler is also a representative of God.
4. We have just dealt with the strongest arguments in favor of Azariah ben Zadok holding a non-religious political post in Solomon's government. At the least, there are spiritual undertones in his office.

## Two Points of View Concerning Azariah ben Zadok

5. The Keil and Delitzsch argument against him being *the High Priest* is: *Azariah the son of Zadok cannot be a grandson of Zadok the high priest, i.e., a son of Ahimaaz the son of Zadok, as many infer from 1Chron. 5:34–35 (1Chron. 6:8–9); for, apart from the fact that Zadok's grandson can hardly have been old enough at the time for Solomon to invest him with the chief dignity in the kingdom, which would surely be conferred upon none but men of mature years, we can see no reason why the Azariah mentioned here should not be called the son of Ahimaaz.*<sup>3</sup>
  - 1) This chapter is an overview of Solomon's career as king, which would allow Azariah to age enough to be named High Priest.
  - 2) Furthermore, we have no idea as to Zadok's age, but under King David, he is old enough to have a son (as is Abiathar), who acts as a spy at that time. Given that Solomon is a king for 40 years, it is not impossible for Zadok's son to have a son and for him to be old enough to be the High Priest. Furthermore, there are no age requirements on this office of High Priest.
  - 3) Finally, calling Azariah the son of Zadok is not out of the ordinary; and Zadok is better known as a High Priest than is Ahimaaz. Looking back, from who knows what point in time, there is nothing to prevent the author from speaking of Zadok and then of Azariah. Who knows what has happened to Ahimaaz in the meantime?
  - 4) Keil and Delitzsch then suggest, *well, maybe Azariah is Ahimaaz's brother, as that is a common name*. Of course, that is possible; yet Azariah would still be the High Priest.
6. Zadok, in many places, is called *the priest*; and he served as high priest side-by-side Abiathar during the time of David. Azariah is his grandson. Azariah is called *the priest*. Zadok retained his position but Abiathar lost his.
7. The office of the High Priest is passed down primarily from father to son. If Abiathar was removed from the priesthood, then we would logically expect the son of Zadok to become the next High Priest. Here, the son of Zadok is called *the priest*. These things together pretty much clinches it for me.
8. Therefore, all evidence points toward Azariah as being *the High Priest*, rather than simply holding a high office in Solomon's government.
9. Furthermore, this suggests good priorities on Solomon's part, listing the High Priest first (and, as a wise man, we would expect that of Solomon).

<sup>1</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:2.

<sup>2</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:1–21.

<sup>3</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:2.

The Pulpit Commentary has a fairly long list of arguments for and against Azariah being the High Priest. *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:2.

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You may recall that Zadok was one of the two priests under King David (because of an unusual set of circumstances, two priesthoods arose during David's time). This is his grandson. In the priestly line, the oldest son often carried on after his father in this exalted position. The so-called priests today, who are, for the most part, celibate, have no one to pass their position to. That in itself ought to cast some aspersions on their incorrect understanding of the office.

Ultimately, the work for this doctrine probably came from R. B. Thieme, Jr. Unfortunately, Bible Doctrine Resource has not yet credited the authors with the doctrines that they have collected. This particular examination of the priesthood appears to be the work of Pastor Jack M. Ballinger of Maranatha Church in Oklahoma (I originally found it at Bible Doctrine Resources, but then traced it back to Ballinger). I am assuming that Ballinger received a great deal of his training from R. B. Thieme, Jr.



## Doctrine of the Priesthood (Ballinger, Thieme)

- I. Preliminary considerations and terminology.
  - A. Definition: a priest is one who is authorized to perform the sacred rites of a religion, whether heathen (Gen.41:45; Acts.14:13) or Biblical (Mt.8:4; 1Pet.2:5,9).
  - B. The basic Hebrew word is כֹּהֵן *cohen*; the Greek term is ἱερεὺς, *hiereus*; also ἀρχιερεὺς, *archiereus*: high priest.
  - C. Essential features of a Biblical priesthood include:
    1. Membership in the human race (Heb.5:1 “For every high priest taken from men”; Heb.2:17 “Therefore, He had to be made like His brethren in all things”).
    2. Divine appointment (Heb.5:4 “And no one takes the honor to himself, but receives it when He is called by God, even as Aaron was”).
    3. Representation (Heb.5:1 “appointed on behalf of men”). The stones on Aaron’s shoulders were inscribed with the names of the 12 tribes.
    4. Sacrifice (Heb.5:1; 8:3).
    5. Compassion for those he represents (Heb.5:2; cp. 2:18; 4:15).
  - D. Categories of priesthood authorized by God include:
    1. Individual priesthood – the only recorded example is that of one Melchizedek, King of ancient Salem (Heb.7:1-3; Gen.14:18-20).
    2. Levitical priesthood, which involved a regular priestly succession within the tribe of Levi and was authorized by the Mosaic Covenant (Ex.28:1; 32:25-29; Num.8:5-22).
    3. The High Priesthood of Jesus Christ, which superseded the Levitical priesthood and is patterned after the order of Melchizedek (Ps.110:4; Heb.5:10).
    4. Royal and universal priesthood of believers of the Church Age, which partakes of the priesthood of Christ (1Pet.2:9; Rev.1:6).
    5. The nation of Israel as a whole, which acted as the representative of God to the Gentile nations until temporarily replaced by the Church (Ex.19:6; Mt.21:33-46).
- II. The Levitical priesthood.
  - A. Some essential features of the Levitical priesthood include:
    1. They administered the ceremonial code of the Mosaic Covenant (Heb.8:4,5; 9:1-6).
    2. They taught the people the Law (Heb.7:11; Neh.8:7-9; 2Chr.17:8,9;
    3. They had to be without physical defect to serve (Lev.21:17-21), and their office ended with death (Heb.7:16,23).
    4. The family of Aaron supplied the nation with the high priest based on hereditary succession (Ex.28:1; 40:15).
    5. They had no allotted territory, but were given 48 cities within Israel (Num.35:1-8).
      - a. This fulfilled Jacob’s dying prophecy that Levi would be “scattered” (Gen.49:7).
      - b. Thus “scattered”, they could carry out their teaching ministry more effectively (Deut.33:10).
      - c. Included were 6 cities of refuge, accessible to those seeking legal protection (Num.35:6).
  - B. Some factors in the selection of Levi’s descendants for their special role in Israel.
    1. The selection of Moses and Aaron, who were descendants of Kohath, one of Levi’s 3 sons (Ex.2:1-10; 6:14-27; Num.26:59), conferred on Levi an honor that was recognized by the other tribes.
    2. An event of transcending importance at Mt. Sinai (Ex.32:25-29) gave to the Levites as a tribe their place of privilege and responsibility in God’s plan. This event transmuted the curse of Jacob’s prophecy (Gen.49:5-7) into the blessing of Moses’ prophecy (Deut.33:8-11).
    3. This choice was confirmed by a very similar event when an individual Levite, one Phinehas, stayed the plague of Num.25:1-13 that was about to decimate the nation.
  - C. Some of the purposes which served the divine plan in their selection.
    1. Their selection was a reward for their faithfulness and zeal during operation “golden calf” (Ex.32:25-29).
    2. The doctrine of substitution was illustrated, for although God claimed the firstborn males of

## Doctrine of the Priesthood (Ballinger, Thieme)

- all the tribes on the basis of the law of the firstborn, God graciously allowed the Levites to be substitutes for their brethren (Num.3:9,11-14,40-51; 8:14-19).
3. Israel's separation and selection from all the nations was further intensified and illustrated by the separation of one tribe from the rest (Num.8:5-22).
  4. Life without an inheritance for Levi, making the Lord their inheritance, illustrates that no matter what our condition in the cosmos, the Lord is our inheritance (Num.18:20-24; 26:62; Deut.10:9; 12:12; 14:27).
- D. A three-fold organization is discernible.
1. Aaron and his sons occupied the top echelon; these alone were priests in the restricted sense. These priests belonged to the family of Kohath.
  2. The middle echelon included all other Kohathites who were not of Aaron's family; to them were given certain privileges in bearing the most sacred parts of the Tabernacle (Num.3:27-32; 4:4-15; 7:9).
  3. The bottom echelon comprised all members of the families of Gershon and Merari; to them lesser duties were prescribed (Num.3:21-26,33-37).
- E. Priests and Levites.
1. The priests must come from Aaron's family; the Levites came from the larger family of Levi. A priest was a Levite, but a Levite was not necessarily a priest.
  2. Priests were consecrated (Ex.29:1-37); Levites were purified (Num.8:5-22).
  3. Levites were considered a gift to Aaron and his sons (Num.3:5-13; 8:19; 18:1-7).
  4. A fundamental difference was that only a priest had the right to minister at the altar and to enter the Most Holy Place (Ex.28:1; 29:9; Num.3:10,38; 4:15,19ff; 18:1-7; 25:10-13).
- F. The rebellion of Korah, a Kohathite (Num.16:1), against the uniqueness of Aaron's priesthood illustrated, in the manner in which it was subdued, the heinous nature of attempting to enter the priesthood without the necessary prerequisites (Num.16). The choice of Aaron was further confirmed by the budding of his rod (Num.17:1-11; Heb.9:4). Other attempted intrusions included King Saul (1Sam.13:9,13,14) and King Uzziah (2Chr.26:16-21).
1. The settlement in Canaan necessarily curtailed some of the Levites' duties, as the Tabernacle no longer needed transportation.
  2. David introduced innovations in the service of the Levites (1Chr.23-26). Certain Levites became musicians and, like Asaph, wrote some of the Psalms (1Chr.6:39,43; 15:16ff; 16:4ff; 25:1-9; Ps.50,73-83).
  3. In the disruption of the United Kingdom, many Levites from the North sought refuge in Judah (2Chr.11:13-16; 13:9-12; 15:9), but some were involved in the apostasy of the Northern Kingdom (Ezek.44:10-15).
  4. In the post-exilic period, Levites did not return from Babylon in the same proportion as the priests (Ezra.2:36-42; Neh.7:39-45). Later a special effort was required to get the Levites to return (Ezra.8:15-19). They were still considered teachers and musicians (Ezra.8:15ff; 2:40ff; 3:10ff; Neh.7:43ff).
  5. Only a few Levites are mentioned in the New Testament (Lk.10:32; Jn.1:19; Acts.4:36).
- G. Since the Levitical priesthood could not bring in perfection, it was required that another priest arise, from a different tribe and in a different order (Heb.7:11-17; Ps.110:4).
- III. The High Priesthood of Jesus Christ.
- A. It is the subject of Messianic prophecy, establishing Christ's priesthood in the divine decrees (Ps.110:4; Zech.6:13).
  - B. It is the principal theme of the book of Hebrews, especially chapters 5-10.
  - C. It is after the order of Melchizedek, the priest-king of Salem (Ps.110:4; Heb.5:5,6,10; 6:20; 7:11,15,17,21).
  - D. It is superior to the order of Aaron, as the patriarch Levi was seminally in Abraham when Abraham paid tithes to Melchizedek (Heb.7:4-10).
  - E. It is superior to Aaronic and Levitical orders for these reasons:
    1. It is based on a divine oath, whereas Aaron's was based on law (Heb.7:20-22,28).

## Doctrine of the Priesthood (Ballinger, Thieme)

2. It is permanent because it is centered in the eternal resurrected Son of God, whereas Old Testament priests' offices ended with their death (Heb.7:23-25).
  3. It partakes of the perfection of Christ who had no need to be purged of sin, as did the sons of Aaron (Heb.7:26-28).
  4. It continues in heaven where God Himself has erected the true sanctuary, of which Moses' tent was but "a copy and a shadow" (Heb.8:1-7).
  5. It is the fulfillment of a superior and New Covenant (Heb.8:8-13).
  6. Its sacrifice needs no repeating, but was rendered "once for all" (Heb.7:29; 9:12).
  7. Its offering was not "the blood of bulls and goats", unable to take away sins, but "the body of Jesus Christ", through which believers are sanctified (Heb.10:4,10).
  8. Its result is full and regular access to God for all Christians, not just a priestly order (Heb.10:11-22).
- F. It is the source of the highest motivation to hold fast to Bible Doctrine, produce divine good, and to have faithfulness under face-to-face teaching in light of the return of Christ (Heb.9:28; 10:23-25).
- G. Its effectiveness in our lives is guaranteed by Christ's constant intercession for us (Heb.7:25).
- IV. The universal priesthood of believers.
- A. The Scriptures documenting it are 1Pet.2:9 and Rev.1:6.
  - B. The extent of it is that every believer in the Church Age is a priest, so it is wrong to designate only certain persons as "priest".
  - C. Its nature is that it is a royal priesthood partaking of Christ's high priesthood, which is patterned after Melchizedek's (Ps.110:4).
  - D. The offerings of our priesthood are those things we are commanded to offer up to God (1Pet.2:5; cp. Rom.12:1; Heb.13:15,16).
  - E. The duration of our priesthood is forever, as we partake of Christ (Heb.3:14), who exists as high priest forever (Heb.7:17).

From [http://gracebiblechurchwichita.org/?page\\_id=444](http://gracebiblechurchwichita.org/?page_id=444) accessed March 22, 2016.

From <http://www.versebyverse.org/doctrine/priesthood.pdf> accessed March 22, 2016.

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In v. 4, Zadok and Abiathar will also be called priests. Zadok's line was extended and Abiathar's was not. These two older men were institutions by this time. This chart begins in the reign of King David, because Zadok and Abiathar (v. 4) were both priests in this era.

This doctrine is a portion of the chart, **Kings, Prophets and Priests** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Ahitub = a priest in the line of Eleazar

**Ahitub = a priest whose exact lineage is unknown**

**Ahitub = a priest in the line of Ithamar**

Much of the focus is upon the priestly succession.

Not all men named in the priest column are high priests.

The numbering below (like Amariah 1) is not done in the Bible. This simply allows us to keep separate men who have the same name.

Kings, Prophets and Priests			
Leaders (reigns B.C.)	Prophets	(High) Priests (Political Heads)	Scripture on Priests and Kings
David (1011–971)	Nathan (2Sam. 7:2 12:25) Gad (1Sam. 22:5 2Sam. 24:11)	Abiathar (Saul, David and Solomon) Ahimelech 2 <sup>43</sup> (David) Zadok 1 (David) (Solomon)	1Sam. 22:17–21 2Sam. 8:17 1Kings 2:26–27 2Sam. 8:17 1Chron. 18:16 24:3, 6, 31 1Chron. 16:39 24:3 2Sam. 8:17 15:24–29, 36 17:17–20 19:11–14
<p>Interestingly enough, early in David’s reign, Abiathar’s son, Ahimelech 2 will become the High Priest in that line. 2Sam. 8:17a <a href="#">Zadok the son of Ahitub and Ahimelech (2) the son of Abiathar were priests.</a> (ESV) See also 1Chron. 18:16.</p>			
<p>However, Zadok and Abiathar are called priests in Jerusalem by David in 2Sam. 15:11, 35; but Zadok and his brothers are also priests in Gibeon, where the Tabernacle is (1Chron. 16:39). So, both Abiathar and Zadok are priests in Jerusalem; Zadok is sometimes a priest in Gibeon; and Ahimelech 2 is possibly a priest in Gibeon (with the Tabernacle).</p>			
<p>This is likely due to the destruction of the priestly line in Nob by Saul, where only Abiathar survived (he fled for his life to David—1Sam. 21). So there was probably an establishment priest line to then spring up (under Zadok); and Abiathar’s priesthood, as he traveled with King David. Abiathar had the Ephod of God with him (1Sam. 23:6).</p>			
<p>David will move the Ark to Jerusalem during his reign (1Sam. 7:1–2 2Sam. 6 1Chron. 15:1–3, 12 16:1, 37 1Chron. 15:26) and Abiathar and Zadok will come up for its being moved (2Sam. 15:24, 29). However, the Tabernacle will apparently remain in Gibeon during this time (1Chron. 16:37, 39–40). Logically, there would have been some priests in charge of the Tabernacle and another set of priests in charge of the Ark of God, which was in Jerusalem, in a Tent that King David had made.</p>			
<p>Why David didn’t unite the Ark and the Tabernacle of God? (1) No prophet or priest came to David telling him to do this; and (2) David had in his mind very early on to build a House for God—a permanent structure (2Sam. 7). God told Nathan that David would not build the Temple but that Solomon would. When the Temple is built, the Ark will be placed inside of it.</p>			
<p><a href="#">Ahimelech</a> (Abiathar’s son) is tied to the sons of Ithamar and Zadok to the sons of Eleazar in 1Chron. 24:3.</p>			
<p>Tying Eli to Ithamar. There are two sets of priests noted in 1Chron. 24:3: the sons of Eleazar under Zadok1 and the sons of Ithamar under Ahimelech ben Abiathar, all during the time of King David (1Chron. 24:31). Logically, because all of the priests of Nob were killed except for Abiathar, this would be the Abiathar that we know from 1 &amp; 2Samuel, and Ahimelech2 would be his son (logically, named for his grandfather, who was killed at Nob—1Sam. 30:7). Jonathan would be another son of Abiathar’s (2Sam. 15:36 17:15–17 1Kings 1:42).</p>			
<p>The end of Abiathar as High Priest and the recognition of Zadok as High Priest is said to be the fulfillment of a prophecy against the line of Eli. 1Sam. 2:31–35 3:11–14 2Sam. 20:25 1Kings 2:27, 35</p>			

<sup>43</sup> Do not be concerned that we have a father and son serving both David and Solomon. We should be more concerned if such a thing did not occur occasionally.

Kings, Prophets and Priests			
Leaders (reigns B.C.)	Prophets	(High) Priests (Political Heads)	Scripture on Priests and Kings
Solomon (971–931)	Nathan (1Kings 1:8, 22–23, 32, 45)	Zadok 1 (Solomon) Ahimaaz** ben Zadok Azariah 1 ben Zadok Johanan* ** Azariah 2	1Kings 1:44–45 2:35 1Chron. 29:22 2Sam. 15:36 18:22, 27 1Chron. 6:8 1Kings 4:2 1Chron. 6:9 1Chron. 6:10 (see discussion in <b>1Chron. 6:5–9, 6:10</b> )

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### 1Kings 4:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlîychôreph (הַרְחִיֶּלֶף) [pronounced ehl-ee-KHOH-rehf]	<i>God of Autumn, Autumn God; transliterated Elihoreph, Elichoreph</i>	masculine singular proper noun	Strong's #456 BDB #45
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĀchîyyâh (אֲחִיָּיָהּ) [pronounced uh-KHEE-yaw]	<i>brother [worshiper] of Yah (God), and is transliterated Ahiah, Ahijah, Achijah</i>	masculine proper noun	Strong's #281 BDB #26
Unlike v. 2 above, this is the less formal spelling. The formal spelling of this name is, ʿĀchîyâhûw (אֲחִיָּיָהוּ) [pronounced uh-khee-YAW-oo].			
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Shîyshâ' (שִׁישָׁא) [pronounced shee-SHAW]	<i>Jehovah contends; whiteness; transliterated Shishaw</i>	masculine singular proper noun	Strong's #7894 BDB #1010
çôphêr (סוֹפֵר) [pronounced soh-FAIR]	<i>enumerator, secretary, scribe; learned man; military scribe; general</i>	masculine plural noun; possibly the masculine plural, Qal active participle	Strong's #5608 BDB #708

BDB lists this word as a noun, and *The Englishman's Hebrew Concordance of the Old Testament* lists it as a verb (as does my KJV+ in e-sword). It is probably a participle of the verb, which acts like a noun.

The NET Bible: *Heb* "were scribes"; *NASB, NIV, NRSV* "secretaries"; *TEV, NLT* "court secretaries."<sup>44</sup>

<sup>44</sup> From <https://bible.org/netbible/index.htm?1ki4.htm> accessed March 19, 2016.

**Translation:** ...Elihoreph and Ahijah beni Shisha [are] scribes;... There are two scribes. These men would be in charge of issuing orders, keeping copies of whatever reading material that Solomon had; they might find older documents and preserve them; and they may be involved in preserving Scripture. Whatever, they preserved in writing was done by hand.

These men probably had a great many assistant scribes under them.

Peter Pett had interesting thoughts about Elihoreph: *[His] name could mean 'God of Autumn' (the God Who provides through harvest) or it may have been a Canaanite name 'borrowed' by Shisha who, of course, lived in the former Canaanite city of Jerusalem. It need not indicate Canaanite descent, although Shisha may have taken a Jebusite wife who had become a Yahwist. Alternatively it may have been given to him on appointment, as being seen as suitable for someone engaged in foreign correspondence. It is similar to the Hurrian name E(h)liarip. Ahijah (Yah is my brother) was a relatively common Hebrew name.*<sup>45</sup>

1Kings 4:3a ...Elihoreph and Ahijah beni Shisha [are] scribes;...

Barnes notes: *Shisha, or Shavsha 1Chron. 18:16, seems also to have been called Sheva 2Sam. 20:25, and Seraiah 2Sam. 8:17.*<sup>46</sup> The Cambridge Bible believes *Seraiah* to be the correct form, and that the other spellings are copyist error.<sup>47</sup>

### Commentators on the Duties of Elihoreph and Ahijah beni Shisha (Seraiah)

Barnes: *The "scribes" were probably royal "secretaries" (margin), who drew up the king's edicts, wrote his letters, and perhaps managed his finances 1Kings 12:10. They were among his most influential councillors.*<sup>48</sup>

The Cambridge Bible: *Seraiah's office had descended to his sons, as was so often the case among the Jews. With the growth of the kingdom since David's time the duties of the royal scribe, or secretary, would have been much increased; we can therefore understand that two persons were needed for the office instead of one.*<sup>49</sup>

Clarke: *Secretaries to the king.*<sup>50</sup>

College Press Bible Study: *Elihoreph and Ahijah were official court scribes. Apparently they had been trained in the scribal duties by their father Shisha who seems to have held the same office during the reign of David. These scribes were secretaries of state: they wrote letters and proclamations, drew up edicts and apparently had certain fiscal duties (2Kings 12:10).*<sup>51</sup>

Thomas Constable: *Secretaries (1Kings 4:3) prepared official documents and records while recorders (1Kings 4:3) maintained diaries of daily events in the kingdom.*<sup>52</sup>

The Expositor's Bible Commentary: *The two chief secretaries (Sopherim) were Elihoreph and Ahiah. They inherited the office of their father Shavsha, (1Chron. 18:16) who had been the secretary of David. It was their duty to record decrees and draw up the documents of state.*<sup>53</sup>

<sup>45</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:2–6.

<sup>46</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:3.

<sup>47</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:3.

<sup>48</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:3.

<sup>49</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:3.

<sup>50</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:3.

<sup>51</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1–6.

<sup>52</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:1–6.

<sup>53</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 4:1–34.

## Commentators on the Duties of Elihoreph and Ahijah beni Shisha (Seraiah)

Gill: *Their father Shisha, the same with Sheva, was scribe only in David's time; and he being dead very probably, both his sons were continued in the office as secretaries of state, Solomon having more business for such an office.*<sup>54</sup>

Jamieson, Fausset and Brown: *[T]hat is, [they were] secretaries of state. Under David, there had been only one [2Sam. 8:17 20:25]. The employment of three functionaries in this department indicates either improved regulations by the division of labor, or a great increase of business, occasioned by the growing prosperity of the kingdom, or a more extensive correspondence with foreign countries.*<sup>55</sup>

The Pulpit Commentary: *[T]he scribes, סֹפְרֵי־מִ, were Secretaries of State: they wrote letters and proclamations, drew up edicts, and apparently kept the accounts (2Kings 12:10). Their position in the list indicates their importance.*<sup>56</sup>

Peter Pett: *The title 'scribe' could be given both to the highest officials in the land, and to humble copyists and letter writers. There were probably two Scribes (secretaries of state) because one saw to 'home affairs' to do with Israel/Judah and the other with 'foreign affairs' to do with the wider empire. The one who took the latter position may well have been required to be an expert in 'foreign languages' (compare 2Kings 18:26). By the time of Hezekiah there was one 'Scribe' who was one of the three leading officials in the land (2Kings 18:18) because by then there was no empire.*<sup>57</sup>

The Pulpit Commentary<sup>58</sup> points out that this office apparently transferred from father to son, which was true of many professions in the ancient world.

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### 1Kings 4:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y <sup>e</sup> hōwshâphâṭ (יְהוֹשָׁפָט) [pronounced y <sup>e</sup> -hoh-shaw-FAWT]	Yah [Jehovah] has judged; transliterated Jehoshaphat	masculine singular proper noun	Strong's #3146 & #3092 BDB #221
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
ʾĀchîylûwd (אֲחִילֻד) [pronounced akh-ee-LOOD]	my brother is goodness; transliterated Achilud, Ahilud	masculine singular proper noun	Strong's #286 BDB #26
zâkar (זָכַר) [pronounced zaw-KAHR]	recorder, recounter, the one remembering, record-keeper, keeper of the records, secretary, historian, in charge of official records	masculine singular, Hiphil participle; with the definite article	Strong's #2142 BDB #269

<sup>54</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:3.

<sup>55</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:3.

<sup>56</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:3.

<sup>57</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 2Kings 4:2-6.

<sup>58</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:3.

**Translation:** ...Jehoshaphat ben Ahilud [is] the official historian;... There is a court historian who kept track of the events of the king and the nation. The documents written by this man may have been used in the composition of Chronicles; and, possibly even *Kings*.

1Kings 4:3b ...Jehoshaphat ben Ahilud [is] the official historian;...

### Commentators on the Duties of Jehoshaphat ben Ahilud

Barnes: By "recorder" or "remembrancer" [which]...we must understand "court annalist".<sup>59</sup>

Clarke: *Historiographer to the king, who chronicled the affairs of the kingdom. He was in this office under David see 2Sam. 20:24.*<sup>60</sup>

The Cambridge Bible: [Jehoshaphat] had held the same office in the days of David. See 2Sam. 8:16; 2Sam. 20:24. The duties of the recorder, or remembrancer, were to keep records of such events as were important in the history of the country. Such annals have afforded, no doubt, a good deal of the matter for *Kings* and *Chronicles*. Such was the 'book of records of the *Chronicles*' (Esther 6:1) in which Mordecai's service was registered, and from which it was read out to Ahasuerus.<sup>61</sup>

College Press Bible Study: *Jehoshaphat was the recorder or remembrancer whose duty it was to bring to the king's attention matters of importance affecting the state. In Egyptian literature an official bearing a similar title is mentioned. It was his duty to regulate the ceremonies of the palace, introduce people to royal audiences, serve as master of ceremonies on an official tour, report affairs to the king, and explain royal commands to the people. Jehoshaphat also held his office during the reign of David (2Sam. 8:16).*<sup>62</sup> They also suggest that some of these offices might be modeled after the Egyptian government. I don't know that I buy that.

Thomas Constable: [R]ecorders (1Kings 4:3) maintained diaries of daily events in the kingdom.<sup>63</sup>

The Expositor's Bible Commentary: *Jehoshaphat, the son of Ahilud, continued to hold the office of annalist or historiographer (Mazkir), the officer known as the Waka Nuwish in Persian courts.*<sup>64</sup>

Jamieson, Fausset and Brown: [T]hat is, [he was an] historiographer, or annalist - an office of great importance in Oriental courts, and the duties of which consisted in chronicling the occurrences of every day.<sup>65</sup>

Peter Pett: *The recorder...was responsible for disseminating the king's will vocally among the people and ensuring that it was responded to. He may also have recorded the day to day events related to the king. A similar figure in Egypt regulated the ceremonies of the palace and gave audience to people with the king, and transmitted and explained royal commands.*<sup>66</sup>

Preacher's Complete Homiletical Commentary: *Historiographer or chronicler (the same officer was under David, 2Sam. 8:16): in all oriental kingdoms, ancient and modern, this officer is of first rank.*<sup>67</sup>

<sup>59</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:3.

<sup>60</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:3.

<sup>61</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:3.

<sup>62</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1-6.

<sup>63</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:1-6.

<sup>64</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 4:1-34.

<sup>65</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:3.

<sup>66</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:2-6.

<sup>67</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:3.



## Commentators on the Duties of Jehoshaphat ben Ahilud

Wiseman: *Jehoshaphat, who had served under David (2Sam. 8:16 20:24), continued as recorder. As such he was more a chief of protocol than a 'remembrancer' or recorder of the past. His status was almost that of a Secretary of State.*<sup>68</sup>

Whedon: *This was an officer of high rank in the ancient Eastern courts, whose especial duty was to preserve such records as are referred to in Ezra 6:1; Esther. 6:1. He kept an accurate record of all the items of importance that occurred in the kingdom.*<sup>69</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

## 1Kings 4:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
B <sup>n</sup> âyâh (הַיָּב) [pronounced <i>b<sup>e</sup>n-aw-YAW</i> ]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
Also spelled B <sup>n</sup> âyâhûw (וְהַיָּבִי) [pronounced <i>b<sup>e</sup>n-aw-YAW-hoo</i> ], which is the spelling found here.			
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y <sup>e</sup> hōwyâdâ' (עֲדֵי־יְהוָה) [pronounced <i>y<sup>e</sup>hoh-yaw-DAWḠ</i> ]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
There is an alternate spelling of this proper noun.			
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service</i>	masculine singular noun with the definite article	Strong's #6635 BDB #838

**Translation:** ...and Benaiah ben Jehoiada [is] over the army;... You may recall what happened to the previous head of the army, Joab. 1Kings 2:34–35 Then Benaiah the son of Jehoiada went up and struck him down and put him to death. And he was buried in his own house in the wilderness. The king put Benaiah the son of Jehoiada over the army in place of Joab, and the king put Zadok the priest in the place of Abiathar. (ESV)

<sup>68</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:1–6.

<sup>69</sup> Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 2Sam. 8:16.

1Kings 4:4a ...and Benaiah ben Jehoiada [is] over the army;...

### Commentators on the Duties of Benaiah ben Jehoiada

The Cambridge Bible: *Benaiah had [already] been put into Joab's office [in]... 1Kings 2:34.*<sup>70</sup>

The Expositor's Bible Commentary: *Benaiah succeeded to the chief-captaincy of Joab. We hear nothing more of him, but the subsequent history shows that when David gathered around him this half alien and wholly mercenary force in a country which had no standing army, he turned the sovereignty into what the Greeks would have called a tyranny. As the only armed force in the kingdom the body-guard overawed opposition, and was wholly at the disposal of the king. These troops were to Solomon at Jerusalem what the Praetorians were to Tiberius at Rome.*<sup>71</sup>

Matthew Henry: *Benaiah, in his [Solomon's] father's time, was a principal man in military affairs, and so he was now.*<sup>72</sup>

Peter Pett: *[Benaiah] had been commander of David's bodyguard and had taken over the position of commander-in-chief from Joab (1Kings 2:35).*<sup>73</sup>

Preacher's Complete Homiletical Commentary: *Benaiah, over the host, formerly captain of the guard, now succeeded Joab as commander of the forces.*<sup>74</sup>

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

ISBE: *Benaiah, the son of Jehoiada of Kabzeel (compare Joshua 15:21), was a man of "mighty deeds" and was more honorable than any of the mighty men of David except the three chiefs. Therefore David made him his chief counselor (2Sam. 23:23 m; compare 1Chron. 27:34 where the order of names seems to be reversed) and set him over the Cherethites (compare Carites, 2Kings 11:4 and margin) and Pelethites and he was made the 3rd captain of the host and chief over the course of the 3rd month (1Chron. 27:5 f; 2Sam. 8:18; 2Sam. 20:23; 1Chron. 18:17; 2Sam. 23:20; 2Sam. 11:22). Being a true friend of David (compare 2Sam. 15:18) he did not take part in the usurpation of Adonijah (1Kings 1:8, 1Kings 1:10, 1Kings 1:26), and was therefore with others chosen by the king to proclaim Solomon king over Israel (1Kings 1:32) and later by Solomon to execute Adonijah (1Kings 2:25), Joab (1Kings 2:29), and Shimei (1Kings 2:46). In recognition of his services Solomon appointed him over the host in Joab's place (1Kings 2:35; 1Kings 4:4).*<sup>75</sup>

### 1Kings 4:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

<sup>70</sup> The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:4.

<sup>71</sup> Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 4:1-34.

<sup>72</sup> Matthew Henry, Matthew Henry's Commentary on the Whole Bible; from e-Sword, 1Kings 4:1-19.

<sup>73</sup> Dr. Peter Pett; Commentary Series on the Bible; from e-sword, 1Kings 4:2-6.

<sup>74</sup> The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:4.

<sup>75</sup> The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Benaiah.

## 1Kings 4:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tsâdôwq or Tsâdôwq (צָדִיק or צִדְקָה) [pronounced tzaw-DOHK]	<i>just, righteous</i> ; transliterated <i>Zadok</i>	masculine singular proper noun	Strong's #6659 BDB #843
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Eb <sup>e</sup> yâthâr (אֲבִיָּאֵתָר) [pronounced eb <sup>e</sup> -yaw-THAWR]	<i>the Great One is father; my father is great</i> ; transliterated <i>Abiathar</i>	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֲנִים) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine plural noun	Strong's #3548 BDB #463

**Translation:** ...Zadok and Abiathar [are both] priests;... There were two sets of priests. When the Tent of Meeting was at Nob, Abiathar's family was also there. David came to Nob when being chased by Saul, and Saul went to Nob and killed everyone. Abiathar escaped and ran to David and stayed with him.

Since there needed to be a priesthood and a high priest, Zadok, from a different Levitical line, became the high priest. The other line had been wiped out; and probably no one even knew that Abiathar was still alive (apart from David and his crew).

When David became king and Abiathar was known to still be alive, Zadok did not lose his position; so, for a time, there were two high priests. Abiathar and Zadok are both older now, and it appears that Zadok's son is the new high priest.

1Kings 4:4b ...Zadok and Abiathar [are both] priests;...

### Commentators on the Duties of Zadok and Abiathar

Barnes: *It is curious to find Abiathar in this list of princes, after what has been said of his disgrace 1Kings 2:27, 1Kings 2:35. Some have supposed that after a while Solomon pardoned him. Perhaps the true explanation is that the historian here enumerates all those who were accounted "princes" in any part of Solomon's reign.*<sup>76</sup>

The Cambridge Bible: *Abiathar was still called priest, we may presume, after his banishment to Anathoth. The existence of two chief places for worship and sacrifice, the one at Gibeon, where the tabernacle was, and the other, where the ark was kept, on Mt Zion, had made it necessary that there should be more than one principal priest. Hence Abiathar and Zadok were in office together, and now that Abiathar was deposed, Azariah had come in as a second priest.*<sup>77</sup>

<sup>76</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:3.

<sup>77</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:4.

## Commentators on the Duties of Zadok and Abiathar

College Press Bible Study: *The mention of Abiathar here after the mention of his deposition in chapter two is somewhat puzzling. It has been suggested that this is a different Abiathar; or that Abiathar was not completely expelled from the priesthood, only demoted to a lower grade; or that Abiathar was subsequently pardoned and restored to office. The simplest explanation is that Abiathar is listed here because he had been high priest under Solomon, albeit only for a brief period.*<sup>78</sup>

Thomas Constable: *Even though Solomon had dismissed Abiathar (1Kings 4:4) from his official duties, Abiathar retained his title and honor.*<sup>79</sup>

Russell Dilday: *Since Abiathar had been exiled by Solomon (1Kings 2:26ff), his inclusion here as a priest seems to be a problem. It must be remembered, however, that while Solomon could only reassign Abiathar's responsibility, he could not take away his title nor his dignity as a priest.*<sup>80</sup>

Gill: *Zadok and Abiathar were the priests...when Solomon came to the throne; but Abiathar was deposed by him after some time, though he might retain the name afterwards, and be employed, as Ben Gersom thinks, in case of necessity, in the room of Zadok, or, however, be employed as a common priest at Jerusalem, upon a reconciliation with Solomon; though Kimchi thinks another Abiathar is meant, which is not so likely.*<sup>81</sup>

Russell Dilday: *Since Abiathar had been exiled by Solomon (1Kings 2:26 ff), his inclusion here as a priest seems to be a problem. It must be remembered, however, that while Solomon could only reassign Abiathar's responsibility, he could not take away his title nor his dignity as a priest.*<sup>82</sup>

Joe Guglielmo: *[Nevertheless, Abiathar] was removed from service and as we saw last time, it was the fulfillment of what God said in I Samuel 2:31-35, that the descendants of Eli would no longer function as priests for their abominations before the Lord and Abiathar was a descendant of Eli.*<sup>83</sup>

Jamieson, Fausset and Brown: *Only the first discharged the sacred functions; the latter had been banished to his country seat and retained nothing more than the name of high priest.*<sup>84</sup>

Peter Pett: *Zadok and Abiathar...were both official High Priests, the former, descended from Aaron through Eliezer, appointed, probably by Saul, over the Tabernacle, and later presiding at the Sacred Tent in Jerusalem, the latter by David, for he was descended from Aaron through Ithamar and was the only surviving son of the previous High Priest slain by Saul at Nob, and had fled with the Ephod to David, and would for a time have been High Priest in Ziklag, then in Hebron, and then in Gibeon. The High Priesthood was for life, so that once appointed a man remained High Priest until death (Num. 35:25, 28), even though he had been relieved of his duties as Abiathar had been (1Kings 2:35).*<sup>85</sup>

The simplest explanation as to why Abiathar's name is found here: *he had been high priest, though for a brief period only, under Solomon.*<sup>86</sup>

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<sup>78</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1–6.

<sup>79</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:1–6.

<sup>80</sup> From [Calvary Chapel](#); accessed April 14, 2016.

<sup>81</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:4.

<sup>82</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:1–6.

<sup>83</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:1–6.

<sup>84</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:4.

<sup>85</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:2–6.

<sup>86</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:4.

Poole gave the most in depth answer for this.

### Matthew Poole on Why Abiathar's Name is Found Here

**Question:** Why is Abiathar named when he was deposed?

**Answer:** First, Because it is ordinary for persons to retain the names and titles of those places which in reality they have lost [when speaking to a former government official in the United States, they are still called by their political title]. Secondly, Because though he was deposed from the high priesthood, yet he was a priest, and the chief of one of the priestly families: and as Zadok was jointly named with Abiathar, when Abiathar alone was the high priest, as 2Sam. 8:17 20:25; so now Zadok and Abiathar are joined, although the high priesthood was rested in Zadok alone. Thirdly, Possibly Abiathar, though he was deposed from the supreme priesthood, yet upon his serious repentance, and by the intercession of his friends, was restored to the execution of the priestly office, and put into that place which Zadok enjoyed when Abiathar was high priest. [This seems highly unlikely] Fourthly, Some say that here is mention made of all Solomon's chief officers, both such as now were, and such as had been, and such as were afterwards, as they gather from 1Kings 4:11, 15, where two persons are named who married two of Solomon's daughters, which could not be till many years after this time

Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:4 (edited).

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### 1Kings 4:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĂzar <sup>e</sup> yâhûw (וְיִזְרְחָהּ) [pronounced <i>guz-ahr-YAW-hoo</i> ]	<i>Yah has helped; transliterated Azariah, Azarjah</i>	masculine singular proper noun	Strong's #5838 BDB #741
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Nâthân (נָתַן) [pronounced <i>naw-THAWN</i> ]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
nâtsab (בְּצִנּוֹ) [pronounced <i>naw-TSAH<sup>B</sup>V</i> ]	<i>those stationed, the ones left standing, stationing themselves, who are taking a stand; those standing [at the ready]; deputies, prefects, officers; guard</i>	masculine plural, Niphal participle; with the definite article	Strong's #5324 BDB #662

**Translation:** ...Azariah ben Nathan [is] over the [palace and city] guard;... I think that those standing at the ready refer to the palace and city guard. There would be an army which is out at war (at least during the time of David); but there had to be some soldiers at home to protect the people of Jerusalem.

Or Azariah could be over all of the officers of the land, who are listed in vv. 7–19.

ISBE calls him the chief of the tax collectors,<sup>87</sup> which does not seem right to me.

The Cambridge Bible: *The word signifies such persons as had the oversight of any work. Thus the same word is used for the victualling officers in 1Kings 4:7; it is again used in 1Kings 5:16 for the persons at the head of the preparation for the temple-building, and in 1Kings 9:23 of those who bare rule over the people that wrought in such works as the building of cities which is there described.*<sup>88</sup>

We do not know if his father is a Nathan that we know or not. Smith suggests that he might be David's grandson, but that seems highly unlikely. Nathan is Solomon's younger brother and Solomon is quite young. Even though this summary takes place later in his life, Nathan would still be younger than Solomon and his son younger yet. It is a very important position for someone so young to have. Therefore, logically, Solomon's nephew would not be over the palace and city guard. Nathan the prophet could have very well had children, and his children would have been quite trustworthy. It is certainly possible that this is simply another man with the name of *Nathan*. Just because we have the name Nathan here as the father of Azariah, that does not mean that it is a Nathan that we know. However, the son of this prophet would have been a wise choice on Solomon's part.

1Kings 4:5a ...Azariah ben Nathan [is] over the [palace and city] guard;...

### Commentators on the Duties of Azariah ben Nathan

Barnes: *Azariah who was "over the officers" was chief, that is, of the "officers" mentioned in 1Kings 4:8–19, as appears from the identity of the term here used with the title by which they are designated in 1Kings 4:7.*<sup>89</sup>

Clarke: *Azariah...had the superintendence of the twelve officers mentioned below; see 1Kings 4:7.*<sup>90</sup>

College Press Bible Study: *Azariah was over the twelve officers or governors who are enumerated in 1Kings 4:7–19. His father Nathan is thought by some to be the famous prophet of that name, and by others to be Nathan the son of David (2Sam. 5:14). Which Nathan is meant, if either, cannot be determined.*<sup>91</sup> As previously noted, it is highly unlikely that this is David's grandson.

The Expositor's Bible Commentary: *Azariah was over the twelve prefects (Nitta-bim), or farmers-general, who administered the revenues.*<sup>92</sup>

Gill: *Zabud...[is] another of the sons of Nathan the prophet: for he being a principal instrument of settling Solomon on the throne, had interest enough to promote his sons to the chief places of honour and trust...[he was] a chief minister about him, very intimate with him, that kept him company, privately conversed with him, was in his secrets, and admitted to great privacy and nearness to him.*<sup>93</sup>

Although some have suggested that this is not Nathan the prophet, recall that Nathan the prophet played an important part in recognizing and promoting Solomon as king. See **1Kings 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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<sup>87</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Azariah.

<sup>88</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:5.

<sup>89</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:3.

<sup>90</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:5.

<sup>91</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1–6.

<sup>92</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 4:1–34.

<sup>93</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:5.

## 1Kings 4:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Zâbûwd (זָבֻד) [pronounced <i>zaw-BOOD</i> ]	<i>given, bestowed; transliterated Zabud</i>	masculine singular proper noun	Strong's #2071 BDB #256
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Nâthân (נָתַן) [pronounced <i>naw-THAWN</i> ]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular noun	Strong's #3548 BDB #463
rêa <sup>c</sup> (רֵעַ) [pronounced <i>RAY-ahg</i> ]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular construct	Strong's #7453 BDB #945
James Rickard: "Neighbor" is the Hebrew noun REA, רֵעַ, which means, "kinsman, fellow countryman, friend or anyone you know." Here the context is anyone you know as it is linked with ZAR or ZUR, רוּז, meaning "stranger, foreigner" in the second half of the verse. <sup>94</sup>			
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** ...Zabud ben Nathan [is] a priest [as well as] a friend of the king;... Zabud is also a son of Nathan (the same father?), and he is a priest as well as being Solomon's friend.

1Kings 4:5b ...Zabud ben Nathan [is] a priest [as well as] a friend of the king;...

### Commentators on the Duties of Zabud ben Nathan

Barnes: Or, "cohen." The fact that the title כֹּהֵן kôhên was borne by sons of David 2Sam. 8:18, who could not be "priests" in the ordinary sense of the word, seems to identify the Nathan of this verse with David's son 2Sam. 5:14 rather than with the prophet.<sup>95</sup>

The Cambridge Bible: This means a chief and intimate counsellor. It is applied to Hushai (2Sam. 15:37; 2Sam. 16:16) and from the relation in which Hushai stood to David we may see what is implied in the title.<sup>96</sup>

<sup>94</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>95</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:3.

<sup>96</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:5.

### Commentators on the Duties of Zabud ben Nathan

Clarke: *Perhaps what we call premier, or prime minister; [and] [t]he king's friend - His chief favourite - his confidant.*<sup>97</sup>

College Press Bible Study: *Zabud (1Kings 4:5). Another son of Nathan, Zabud, was chief minister and the king's friend (1Kings 4:5). Again the problem of interpreting the Hebrew word kohen arises. Some think of Zabud as a priest who also occupied the office of king's friend. It is again best to take the word kohen in the secular sense of chief minister. See comments on 1Kings 4:2. The office of king's friend also existed during the days of David (2Sam. 15:37; 2Sam. 16:16). While the exact duties of the king's friend are uncertain, it would appear that he was a confidential adviser to the king who was responsible for carrying out instructions which were to be kept secret.*<sup>98</sup>

Thomas Constable: *Zabud (1Kings 4:5) was probably the king's personal chaplain and adviser.*<sup>99</sup>

Preacher's Complete Homiletical Commentary: *[Azariah was] his confidential friend or favourite. This attachment of Solomon to the sons of Nathan is natural and honourable, considering what service Nathan had rendered him (chap. 1, 1Kings 2:22).*<sup>100</sup>

I think that it is more likely that *friend* is not a reference to an actual office, but simply to a relationship between the two men. However, I can see having a question as to what it means for him to be a priest.

On the other hand, Zabud probably executes some priestly duties; but he is on staff with Solomon's cabinet because of his relationship with Solomon. Sometimes, it is important to have a friend—a person you love and trust—to discuss issues with.

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Zabud's inclusion on this list is quite interesting. He is called a *priest*, but not *the priest*. He is descended from Nathan, who really looked out for Solomon at the very beginning (Nathan was being loyal to both King David and to nation Israel). Zabud is named only in this verse, being called both a priest and a friend. Being the son of a prophet, it is reasonable to assume that his interests in life tended toward the spiritual. However, he was likely included in Solomon's cabinet because of friendship (which is not necessarily a bad thing). Whether he had some priestly duties at the Ark of God or whether he acted as an intercessor between the government and the Levites, we do not know. For reasons already stated, I lean against the word *priest* being used in a secular manner.

I should add, even though the Levites were the priestly tribe, this does not mean that some people outside of their tribe assumed some duties that were related to God, and are therefore called priests.

#### 1Kings 4:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾĂchîyshâr (אֲחִישָׁר) [pronounced <i>uhkh-ee-SHARER</i> ]	<i>my brother has sung, brother of a singer and is transliterated Ahishar Achishar</i>	masculine singular proper noun	Strong's #301 BDB #27

<sup>97</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:5.

<sup>98</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1–6.

<sup>99</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:1–6.

<sup>100</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:5.



## 1Kings 4:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

BDB definitions: 1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within. Add to this concept, a dynasty.

**Translation:** ...Ahishar [is] over the palace;... Someone has to be over the house (that is, the king's palace) and coordinate all the activities there; and that is what Ahishar did.

1Kings 4:6a ...Ahishar [is] over the palace;...

### Commentators on the Duties of Ahishar

Barnes: *Comptroller of the household, like the "Steward" of the Persian court. On the importance of this office, see 2Kings 18:18, and compare Isa. 22:15–25.*<sup>101</sup>

College Press Bible Study: *Ahishar was the chamberlain, i.e., he was the steward and manager of the palace. That such an officer was needed indicates the growing size of the court. Ahishar is unique in this list in that his father's name has been omitted. This has been taken to indicate his foreign, or humble origin.*<sup>102</sup>

Regarding the remarks above, we would expect most of the people who have their heads screwed on right to have had a father active in their lives.

The Expositor's Bible Commentary: *Ahishar was "over the household" (al-hab-Baith); that is, he was the chamberlain, vizier, or mayor of the palace, wearing on his shoulder the key which was the symbol of his authority. (Isa. 22:21).*<sup>103</sup>

Keil and Delitzsch: *Ahishar was לע תיבה, over the palace, i.e., governor of the palace, or minister of the king's household (compare 1Kings 16:9 2Kings 18:18 Isa. 22:15), an office met with for the first time under Solomon.*<sup>104</sup>

Peter Pett: *Solomon's household was huge, as what follows indicates. Ahishar therefore had responsibility for overseeing the whole. The non-mention of his father's name may suggest that he was a 'commoner', appointed because of his special abilities having in mind the needs of the king's household. The title would later be applied to the Prime Minister (see 2Kings 15:5; 2Kings 18:18; Isa. 22:20–22 with Isa. 36:3).*<sup>105</sup>

<sup>101</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:3.

<sup>102</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1–6.

<sup>103</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 4:1–34.

<sup>104</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:6.

<sup>105</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:2–6.

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## 1Kings 4:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾĂdônîyrâm (אֲדֹנָיִרָם) [pronounced <i>uhd-oh-nee-RAWM</i> ]	<i>my Lord is exalted; lord of height; transliterated Adoniram</i>	masculine singular proper noun	Strong's #141 BDB #12
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʿab <sup>e</sup> dâʾ (עַבְדָּבַע) [pronounced <i>ahb-DAW</i> ]	<i>a servant of Jehovah; work</i>	masculine singular, proper noun	Strong's #5653 BDB #715
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
maç (מַחֵץ) [pronounced <i>mahç</i> ]	<i>tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]</i>	masculine singular noun with the definite article	Strong's #4522 BDB #586

Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists *servile work, laborer* as its primary meaning. Bear in mind that when a country was conquered, sometimes they simply paid the conquering country a yearly fee, and this is tribute. So, in this way, they are slaves to the victorious country.

The NET Bible: *The work crews. This Hebrew word (מַחֵץ, mas) refers to a group of laborers conscripted for royal or public service.*<sup>106</sup>

Ellicott claims: *To this list the Greek Version adds: "Eliab the son of Shaphat was over the body-guard." As the office of captain of the body-guard is found in the other lists, and is too important to be omitted, it is possible that this addition corrects some defect in the Hebrew text. Yet it is also possible that no successor to Benaiah was appointed, as experience had shown, in the crushing of the rebellion of Adonijah, how easily the captaincy of the body-guard might become a quasi-independent power.*<sup>107</sup> I did not find that in 2 of the Greek versions that I use. However, it is not impossible for there to be a Greek version out there with this addition.

**Translation:** ...and Adoniram ben Abda [is] over the tribute and forced labor. What Adoniram is over is maç (מַחֵץ) [pronounced *mahç*], which can mean, *tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]*. Strong's #4522 BDB #586. He is certainly over the slaves belonging to the royal family; and he might be in charge of tribute as well (money paid by a locality in order to enjoy some protection from Israel and not to be attacked by Israel).

1Kings 4:6b ...and Adoniram ben Abda [is] over the tribute and forced labor.

<sup>106</sup> From <https://bible.org/netbible/index.htm?1ki4.htm> accessed March 19, 2016.

<sup>107</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

## Commentators on the Duties of Adoniram ben Abda

Barnes: *The reference is to the forced laborers whom Solomon employed in his great works (marginal reference).*<sup>108</sup>

The Cambridge Bible: *[Adoniram] is mentioned again 1Kings 5:14; and the name is found in a contracted form Adoram (2Sam. 20:24; 1Kings 12:18) and Hadoram (2Chron. 10:18). He was stoned to death by the Israelites to whom Rehoboam sent him, as a collector of tribute, after the revolt of the ten tribes to Jeroboam.*<sup>109</sup>

The Cambridge Bible adds: *[This final reference] is [to] the forced labour, in which form the service of tributaries was often exacted. The same word is also used (1Kings 5:13) of the men who did this forced labour.*<sup>110</sup>

Clarke: *Adoniram...received and brought into the treasury all the proceeds of taxes and tributes. He was in this office under David (2Sam. 20:24).*<sup>111</sup>

College Press Bible Study: *Adoniram was over the tribute or levy. The Hebrew word mas denotes the forced labor which citizens were obligated to contribute towards the erection of royal buildings. Adoniram (or Adoram) had also held the office under David (2Sam. 20:24).*<sup>112</sup>

Thomas Constable: *Forced laborers (corvée, 1Kings 4:6) were non-Israelites whom the king conscripted to work for the government (cf. 1Kings 5:13–14; 1Kings 9:15; 2Chron. 2:2; 2Chron. 8:8).*<sup>113</sup>

The Expositor's Bible Commentary: *Adoniram or Adoram who had been tax-collector for David, still held that onerous and invidious office, (2Sam. 20:24) which subsequently, in his advanced old age, cost him his life.*<sup>114</sup>

Jamieson, Fausset and Brown says, on the other hand: *[This was] not the collection of money or goods, but the levy of compulsory laborers (compare 1Kings 5:13–14).*<sup>115</sup>

Peter Pett: *Adoniram the son of Abda was over the men subject to taskwork." This may be the same man as the one who was appointed by David (2Sam. 20:24) and survived up to the beginning of Rehoboam's reign (1Kings 12:18). At one time he had 'five hundred and fifty' slave-masters (1Kings 9:23). Enforced labour was a necessary part of being a great king, for it was the only means by which large building projects could go forward (compare the warning in 1Sam. 8:16). The worst aspect of this kind of servitude was limited to 'foreigners' (1Kings 9:15; 1Kings 9:21–22; 2Sam. 12:31; 2Chron. 2:18) but the need became so great that native Israelites were also drafted in (1Kings 5:13 ff), although in their case on a part time basis, and it was this, and their treatment while involved, as much as anything else that resulted in the disaffection that caused the later division of the kingdom.*<sup>116</sup>

Preacher's Complete Homiletical Commentary: *[Adoniram was over the] tribute: מַס, the levy, or labourers (comp. 1Kings 5:13–14) overseer of the hirelings who were employed to maintain the splendour of Solomon's court.*<sup>117</sup>

<sup>108</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:3.

<sup>109</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:6.

<sup>110</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:6.

<sup>111</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:6 (slightly edited).

<sup>112</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1–6.

<sup>113</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:1–6.

<sup>114</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 4:1–34.

<sup>115</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:6.

<sup>116</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:2–6.

<sup>117</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:6.

## Commentators on the Duties of Adoniram ben Abda

Ellicott: *Adoniram [was]...evidently the head of Solomon's great public works. (See 1Kings 5:14.) The name is elsewhere given as Adoram. It is to be noticed that in the enumeration of David's officers in the early part of the reign (2Samuel 8:16-18) no such officer is found; but that in the latter part of his reign the list contains the name of Adoram (2Samuel 20:24). It has been thought that the numbering of the people recorded in 2Samuel 24 and 1Chronicles 21, was in preparation for such forced work, and hence was odious to Joab and others. In 1Kings 12:18 we read how the holder of this office, being naturally most unpopular with those who had felt the burden of Solomon's splendour, was stoned to death in the insurrection against Rehoboam.*<sup>118</sup>

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Most people read vv. 1-6 in about 30 seconds and give no thought to what they have read. *Solomon is king; a bunch of names; blah, blah, blah.* And they move on.

## Summary Observations Based Upon 1Kings 4:1–6

1. Nearly all of the men named above were named in conjunction with their own fathers. Of course, this provides the clear identify of each man (from the human side of this text); but it also stresses the importance of the father (or grandfather) in the lives of these young people (the divine message of the recorded text).
2. There is an emphasis upon the priesthood in Israel. At least 3 of the men named are official priests to God (there is some question on the 4<sup>th</sup> man). This is seen as more important than the other offices and persons named. It is the spiritual temperature of a nation which is key to its being blessed by God.
3. Authority orientation is an extremely important virtue in those who work for the highest authority; for those assigned important offices by the highest authority.
4. The ability to delegate authority is extremely important for the highest authority.
5. Many of the men on Solomon's staff were from his father David's cabinet. This maintains continuity of administrations and makes for an easier transfer of power. This also indicates that Solomon is not too proud to appoint men who worked for his father; and that he does not need to have young men near his age in order to run his government.

The Word of God has important information which it teaches everywhere, even when it is nothing more than a list of names and responsibilities.

The Expositor's Bible Commentary has its own list of points, which I thought was inadequate and, at times, even inaccurate. They spend a great deal of time ragging on the priesthood (which is simply like any other institution of men; sometimes it is good and sometimes is isn't—not the point made by EBC).

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<sup>118</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

**Artist's depiction of Solomon's court (Ingobertus, c. 880);** from [wikimedia](#); accessed April 15, 2016.

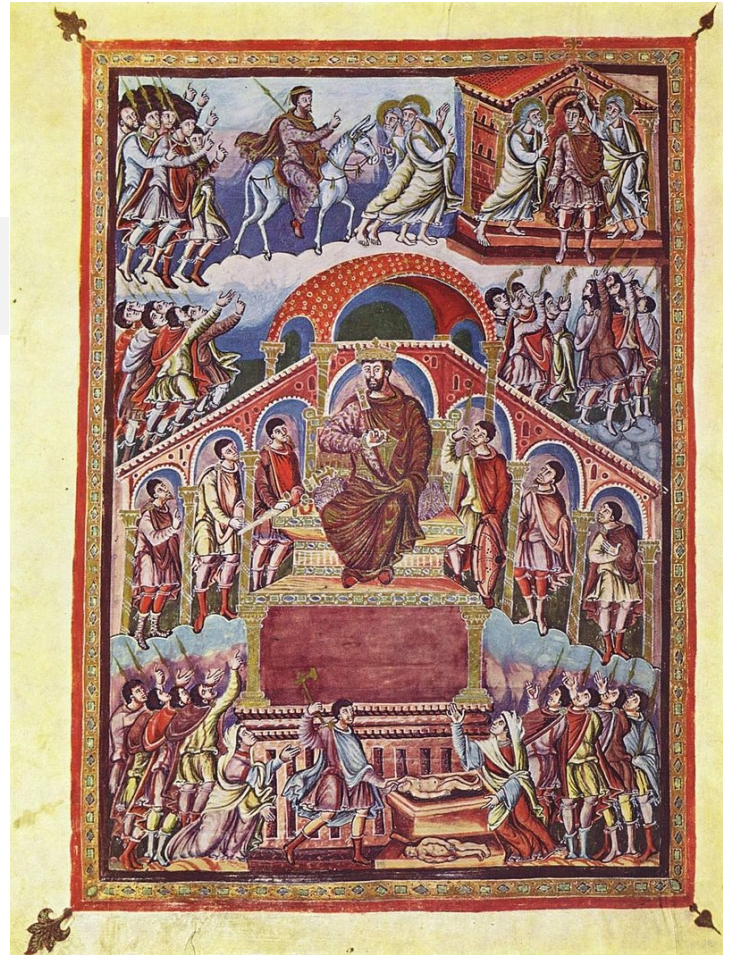
Ingobertus - The Yorck Project: 10.000 Meisterwerke der Malerei. DVD-ROM, 2002. ISBN 3936122202. Distributed by [DIRECTMEDIA](#) Publishing GmbH.

## Chapter Outline

### Charts, Graphics and Short Doctrines

1Kings 4:1–6 King Solomon was king over all Israel, and these were his high officials: Azariah the son of Zadok was the priest; Elihoreph and Ahijah the sons of Shisha were secretaries; Jehoshaphat the son of Ahilud was recorder; Benaiah the son of Jehoiada was in command of the army; Zadok and Abiathar were priests; Azariah the son of Nathan was over the officers; Zabud the son of Nathan was priest and king's friend; Ahishar was in charge of the palace; and Adoniram the son of Abda was in charge of the forced labor. (ESV)

There are some incidents in Scripture which inspire artists, and some which do not. I have no doubt that artists read section and saw nothing there, and moved on to something more interesting to represent in oils.



I was thinking about including the points noted by the Expositor's Bible Commentary, but realized that most of what they had to say was incorrect. I include it here, in case you have some interest.

### The Mostly Incorrect Views of Priests by the Expositor's Bible Commentary

*Secondly, the priests are quite subordinate. They are only mentioned fifth in order, and Abiathar is named with Zadok, though after his deposition he was living in enforced retirement. The sacerdotal authority was at this time quite overshadowed by the royal. In all the elaborate details of the pomp which attended the consecration of the Temple, Solomon is everything, the priests comparatively nothing. Zadok is not even mentioned as taking any part in the sacrifices in spite of his exalted rank. Solomon acts throughout as supreme head of the Church. Nor was this unnatural, since the two capital events in the history of the worship of Jehovah—the removal of the Ark to Mount Zion, and the suggestion, inception, and completion of the building of the Temple—were due to Solomon and David, not to Zadok or Abiathar. The priests, throughout the monarchy, suggest nothing, inaugurate nothing. They are lost in functions and formal ceremonies. They are but obedient administrative servants, and, so far from protecting religion, they acquiesce with tame indifference in every innovation and every apostasy. History has few titles which form so poor a claim to distinction as that of Levitic priest.*

*Further, we have two curious and significant phenomena. The title "the priest" is given to Azariah, who is first mentioned among the court functionaries. Solomon had not the least intention to allow either the priestly or the much loftier prophetic functions to interfere with his autocracy. He did not choose that there should be any danger of a priest usurping an exorbitant influence, as Hir-hor had done in Egypt, or Ethbaal afterwards did in the court of Tyre, or Thomas 'a-Becket in the court of England, or Torquemada in that of Spain. He was too much a king to submit to priestly domination. He therefore appointed one who should be "the priest," for courtly and official purposes, and should stand in immediate subordination to himself.*

## The Mostly Incorrect Views of Priests by the Expositor's Bible Commentary

Using this same reasoning, an attack upon the institution of king could be conducted, because there were some really lousy kings in Israel (and in the divided kingdom). Listen carefully: in all institutions which involve men with sin natures, there are times that these institutions will go wrong; really wrong. That does not mean that the institutions themselves are flawed.

From *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 4:1–34.

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Briefly, this is what we have:

### Summarizing 1Kings 4:1–6 from Carpe Scriptura

- Elihoreph and Ahijah, the sons of Shisha, served as secretaries;
- Jehoshaphat, son of Ahilud, was recorder;
- Benaiah, son of Jehoiada, was commander of the army;
- Ahishar was in charge of the palace;
- Adoniram, son of Abda, was in charge of the forced labor.

From [Carpe Scriptura](#); accessed April 14, 2016.

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## Solomon's Officials

### Solomon's Officials Throughout Israel (vv. 7–19)

What follows is a second list of names, those military officers who presided over their districts in Israel.

### Introduction to 1Kings 4:7–19 (Several Commentators)

Peter Pett: *These appointments are followed by the appointing of 'officers' over the twelve districts into which Israel/Judah was divided up, one of their purposes being to ensure provision of ample supplies of food and drink for the royal court.*<sup>119</sup>

Peter Pett: *Solomon also divided up Israel (excluding Judah) into twelve regions over whom he placed district 'tax collectors or governors' (literally 'those appointed'). One of their major responsibilities was that of collecting the king's taxes, mainly in the form of produce, and in each case it included ensuring that sufficient provisions were made available to the king's vast household for one moon period out of twelve. But this would undoubtedly also have required the official to exercise control in other spheres, for they would not act directly themselves, delegating the main collection to others, and would require a wide authority in order to carry out what would not have been something welcomed by the Israelites. They were learning what having a king really involved.*<sup>120</sup>

Enter the Bible: *[This] list actually divides Israel into twelve districts, not necessarily aligned with the older tribal configurations, each with an officer who reported to Azariah son of Nathan, the cabinet official (v. 5). Each district was responsible for one month of royal support (vv. 22-23, 27-28). The result was centralized control for Solomon.*<sup>121</sup>

<sup>119</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:1–21.

<sup>120</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:7.

<sup>121</sup> From [Enter the Bible](#) (chapter 4); accessed April 14, 2016.

## Introduction to 1Kings 4:7–19 (Several Commentators)

Joe Guglielmo: *These 12 governors were responsible for taxation in their individual districts, and tribal boarders did not necessarily separate them but they were spread throughout the land of Israel. Their responsibility was to provide provisions for the king and his household for one month out of the year. Thus, these governors would cover all 12 months. Now don't think this was an easy task, cooking and providing for a few people. There were several thousand people to feed each day. And as we move on you will see what they provided each day for the king and his household.*<sup>122</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

Even though this is another long list of names, do not be fooled in thinking that there is nothing here worth examining or learning from.

And to Solomon two-teen [of] those stationed over all Israel and they provided for the king and his house a month in the year he is over one to provide; and these [are] their names: Ben-hur [of] a hill country of Ephraim; Ben-decker in Makaz and in Shaalbim and Beth-shemesh and Elon-beth-hanan; Ben-hesed in the Arubboth (to him, Socoh and all land of Hopher); Ben-abinadab [in] all Naphath-dor (Taphath a daughter of Solomon was to him for a woman); Baana ben Ahilud [in] Taanach and Megiddo and all Beth-shean (which [is] beside Zarethan from below Jezreel from Beth-shean as far as Abel-meholah as far as a side of to Jokmeam); Ben-geber in Ramoth-gilead to him villages of Jair (a son of Manasseh) which [are in] the Gilead, to him a region of Argob which [is in] the Bashan—cities great walled and a bar of bronze; Ahinadab ben Iddo Mahanaim-ward; Ahimaaz in Naphtali (also he [even] he had taken Basemath a daughter of Solomon for a woman); Baana ben Hushai in Asher and Bealoth; Jehoshaphat ben Paruah in Issachar; Shimei ben Ela in Benjamin; Geber ben Uri in a land of Gilead (a land of Sihon, a king of the Amorite and Og king of the Bashan); and a garrison one which [is] in the land.

1Kings  
4:7–19

Solomon had 12 officers over all Israel and they provided for the king and his house—[one] month he was over to provide [for the king]. These [are] the names [lit., *their names*] [of those 12 officers]: Ben-hur of the hill country of Ephraim [or, *Mount Ephraim*]; Ben-decker [who is] in Makaz, Shaalbim, Beth-shemesh and Elon-beth-hanan; Ben-hesed [who is] in the Arubboth (his [is] Socoh and all the land of Hopher); Ben-abinadab [who is in] Naphath-dor (Tachath, Solomon's daughter was his wife); Baana ben Ahilud [is in] Taanach, Megiddo and all Beth-shean (which [is] beside Zarethan below Jezreel, from Beth-shean as far as Abel-meholah [and] as far as the region of Jokmeam); Ben-geber [who is] in Ramoth-gilead—[he has] the villages of Jair (the son of Manasseh) which [are in] the Gilead [and] [he has] the region of Argob which [is in] the Bashan (those great walled cities with a bronze bar); Ahinadab ben Iddo [who is] towards Mahanaim; Ahimaaz [is] in Naphtali (and he took Basemath, Solomon's daughter, for [his] wife); Baana ben Hushai [is] in Asher and Bealoth; Jehoshaphat ben Paruah [is] in Issachar; Shimei ben Ela [is] in Benjamin; Geber ben Uri [is] in the land of Gilead ([which was] the land of Sihon, the Amorite king, and Og, the king of the Bashan); and [there is] one officer in the land.

<sup>122</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 4:1–6.

Solomon had 12 officers over all Israel and they provided for the king and his house—one month he was over to provide for the king. These are the names of those 12 officers: Ben-hur of the hill country of Ephraim; Ben-decker who is in Makaz, Shaalbim, Beth-shemesh and Elon-beth-hanan; Ben-hesed, who is in the Arubboth (his is Socoh and all the land of Hopher); Ben-abinadab, who is in Naphath-dor (Tachath, Solomon's daughter, was his wife); Baana ben Ahilud is in Tanach, Megiddo and all Beth-shean (which is beside Zarethan below Jezreel, from Beth-shean as far as Abel-meholah and as far as the region of Jokmeam); Ben-geber who is in Ramoth-gilead—he has the villages of Jair (the son of Manasseh) which are in the Gilead and he has the region of Argob which is in the Bashan (those great walled cities with a bronze bar); Ahinadab ben Iddo who is towards Mahanaim; Ahimaaz is in Naphtali (and he took Basemath, Solomon's daughter, for his wife); Baana ben Hushai is in Asher and Bealoth; Jehoshaphat ben Paruah is in Issachar; Shimei ben Ela is in Benjamin; Geber ben Uri is in the land of Gilead (which was the land of Sihon, the Amorite king, and Og, the king of the Bashan); and there is one officer in the land.

Here is how others have translated this verse:

### Ancient texts:

#### Masoretic Text (Hebrew)

And to Solomon two-teen [of] those stationed over all Israel and they provided for the king and his house a month in the year he is over one to provide; and these [are] their names: Ben-hur [of] a hill country of Ephraim; Ben-decker in Makaz and in Shaalbim and Beth-shemesh and Elon-beth-hanan; Ben-hesed in the Arubboth (to him, Socoh and all land of Hopher); Ben-abinadab [in] all Naphath-dor (Taphath a daughter of Solomon was to him for a woman); Baana ben Ahilud [in] Taanach and Megiddo and all Beth-shean (which [is] beside Zarethan from below Jezreel from Beth-shean as far as Abel-meholah as far as a side of to Jokmeam); Ben-geber in Ramoth-gilead to him villages of Jair (a son of Manasseh) which [are in] the Gilead, to him a region of Argob which [is in] the Bashan—cities great walled and a bar of bronze; Ahinadab ben Iddo Mahanaim-ward; Ahimaaz in Naphtali (also he [even] he had taken Basemath a daughter of Solomon for a woman); Baana ben Hushai in Asher and Bealoth; Jehoshaphat ben Paruah in Issachar; Shimei ben Ela in Benjamin; Geber ben Uri in a land of Gilead (a land of Sihon, a king of the Amorite and Og king of the Bashan); and a garrison one which [is] in the land.

#### Latin Vulgate

And Solomon had twelve governors over all Israel, who provided victuals for the king and for his household: for every one provided necessaries, each man his month in the year.

And these are their names: Benhur, in mount Ephraim, Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon, and in Bethanan.

Benhesed in Arubboth: his was Socho, and all the land of Epher.

Benabinadab, to whom belonged all Nephath-Dor, he had Tapheth the daughter of Solomon to wife.

Bana the son of Ahilud, who governed Thanac and Mageddo, and all Bethsan, which is by Sarthana beneath Jezrael, from Bethsan unto Abelmehula over against Jecmaan.

Bengaber in Ramoth Galaad: he had the towns of Jair the son of Manasses in Galaad, he was chief in all the country of Argob, which is in Basan, threescore great cities with walls, and brazen bolts.

Abinadab the son of Addo was chief in Manaim.

Achimaas in Nephtali: he also had Basemath the daughter of Solomon to wife.

Baana the son of Husi, in Aser and in Baloth.

Josaphat the son of Pharue, in Issachar.

Semei the son of Ela in Benjamin.



Peshitta (Syriac) Gaber the son of Uri, in the land of Galaad, in the land of Sehon the king of the Amorrites and of Og the king of Basan, over all that were in that land. And Solomon had twelve governors over all Israel, who provided food for the king and his household and for the army; each month of the year it fell on one of them to supply provisions. And these are their names: the son of Hur, who ruled in mount Ephraim; The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan; The son of Hessed, in Raboth to him belonged Socoth, and all the land of Hephher; The son of Abinadab, in Naphatdor, who had Taphath the daughter of Solomon to wife; Baana the son of Ahilud, who ruled in Taanach and Megiddo, and in all Beth-shean, which is beside Zartan, below Jezreel, from Beth-shean to Abel-meholah, as far as the other side of Nekemaam; The son of Geber, in Ramoth-gilead; to him belonged the towns of Jair the son of Manasseh; to him also belonged the region of Argob, which is in Bashan, sixty great cities with wails and bronze bars; Ahinadab the son of Iddo, in Mahanaim; Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife; Baana the son of Hushai was in Asher and in Aloth; Jehoshaphat the son of Paroh, in Issachar; Shimei the son of Elah, in Benjamin; Geber the son of Uri was in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; and the governors ruled in the land.

Septuagint (Greek) And Solomon had twelve officers over all Israel, to provide for the king and his household; each one's turn came to supply for a month in the year. And these were their names: Been the son of Or in the mount of Ephraim, one. The son of Dacar, in Makes, and in Salabin, and Baethsamys, and Elon as far as Bethanan, one. The son of Esdi in Araboth; his was Socho, and all the land of Opher. All Nephthador belonged to the son of Aminadab, Tephath daughter of Solomon was his wife, one. Bana son of Achiluth had Ithaanach, and Mageddo, and his was the whole house of San which was by Sesathan below Esrae, and from Bethsan as far as Sabelmaula, as far as Maeber Lucam, one. The son of Naber in Raboth Galaad, to him fell the lot of Ergab in Basan, sixty great cities with walls, and brazen bars, one. Achinadab son of Saddo, had Maanaim. Achimaas was in Nephthalim, and he took Basemmath daughter of Solomon to wife, one. Baana son of Chusi, in Aser and in Baaloth, one, Josaphat son of Phuasud was in Issachar. Semei son of Ela, in Benjamin. Gaber son of Adai in the land of Gad, the land of Seon king of Esebon, and of Og king of Basan, and one officer in the land of Juda.

Significant differences: In the Greek, *Ben-hur* is *Been the son of Or*, which either adds in the name *Been* or uses the word *son* twice (*ben* means *son*). After most governors/officers, the Greek adds the word *one*.

For Ben-decker, the Latin and Greek split up the final city into two cities.

In the section dealing with Baana ben Ahilud (Bana son of Achiluth), there is *house of San*, which is the same as Beth-shean (later called *Bethsan* in the Greek).

Instead of Ben-geber, the Greek has *son of Naber*. The Hebrew *g* (ג) is not too different from the Hebrew *n* (נ). It would not be impossible for the Hebrew manuscript to be hard-to-read here or there. When dealing with proper nouns, there can be more mistakes, simply because there is no context to help with the translation.

*In the Gilead* is missing from the Aramaic in the Ben-geber section. The Greek is missing a considerable amount of text in that section as well (following *Ramoth Galaad*). Essentially what is missing in the Greek is *to him villages of Jair (a son of Manasseh) which [are in] the Gilead*.

The final line is confusing in any language. The Latin and Aramaic both went a little free-form here, interpreting this line as much as translating it.

Considering that this was 13 verses, filled with proper nouns as well as one particularly difficult phrase at the end, the ancient translations are remarkably similar to the Hebrew, with very few serious discrepancies.

### Limited Vocabulary Translations:

#### Easy English

Solomon also had 12 (other) officers. They were in (different) places in all Israel. They supplied food for the king and for the people that lived in his houses. Each (officer) had to supply food for one month in (each) year.

These are their names.

Ben-hur. (He supplied food from) the hills in Ephraim.

Ben-deker. (He supplied food from) Makaz and Shaalbim and Beth Shemesh and Elon Beth Hanan.

Ben-hesed. (He supplied food from) Arubboth. Socoh and all the fields round Hopher were his (also).

Ben-abinadab. (He supplied food from) the hills near Dor. (Abinadab) had married Solomon's daughter called Tachath.

Baana, (who was) the son of Ahilud. (He supplied food from) Taanach and Megiddo and (from) all of Beth-shean. (Beth-shean) is near Zarethan, (which is) below Jezreel. (He also supplied food) from Beth-shean to Abel-meholah and across to Jokmeam.

Ben-geber. (He supplied food from) Ramoth Gilead. The villages of Manasseh's son Jair in Gilead were his. Also, the country round Argob in Bashan (was his). It included 60 large cities. The cities had walls and long pieces of metal (to lock) the gates.

Ahinadab, (who was) the son of Iddo. (He supplied food from) Mahanaim.

Ahimaaz. (He supplied food from) Naphtali. (Ahimaaz) had married Basemath, (who was) Solomon's daughter.

Baana, (who was) the son of Hushai. (He supplied food from) Asher and (from) Aloth.

Jehoshaphat, (who was) the son of Paruah. (He supplied food from) Issachar.

Shimei, (who was) the son of Ela. (He supplied food from) Benjamin.

Geber, (who was) the son of Uri. (He supplied food from) Gilead. (Gilead was) the country where Sihon was king. He was king of the people called Amorites. Also, (Gilead was) the country where Og was the King of Bashan. (Geber) was the only officer in (all) this country.

#### Easy-to-Read Version—2008

Israel was divided into twelve districts. Solomon chose governors to rule over each district. These governors were ordered to gather food from their districts and give it to the king and his family. Each of the twelve governors was responsible for giving food to the king one month each year. These are the names of the twelve governors:

Ben Hur was governor of the hill country of Ephraim.

Ben Deker was governor of Makaz, Shaalbim, Beth Shemesh, and Elon Bethhanan.

Ben Hessed was governor of Arubboth, Socoh, and Hopher.

Ben Abinadab was governor of Naphoth Dor. He was married to Taphath, daughter of Solomon.

Baana son of Ahilud was governor of Taanach and Megiddo and all of Beth Shean next to Zarethan. This was below Jezreel, from Beth Shean to Abel Meholah across from Jokmeam.

Ben Geber was governor of Ramoth Gilead. He was governor of all the towns and villages of Jair son of Manasseh in Gilead. He was also governor of the district of

Argob in Bashan. In this area there were 60 cities with big walls around them. These cities also had bronze bars on the gates.

Ahinadab son of Iddo was governor of Mahanaim.

Ahimaaz was governor of Naphtali. He was married to Basemath the daughter of Solomon.

Baana son of Hushai was governor of Asher and Aloth.

Jehoshaphat son of Paruah was governor of Issachar.

Shimei son of Ela was governor of Benjamin.

Geber son of Uri was governor of Gilead. There had been two kings in this area, King Sihon of the Amorites and King Og of Bashan, but Solomon appointed only one governor for that district.

Good News Bible (TEV)

Solomon appointed twelve men as district governors in Israel. They were to provide food from their districts for the king and his household, each man being responsible for one month out of the year. The following are the names of these twelve officers and the districts they were in charge of:

Benhur: the hill country of Ephraim

Bendeker: the cities of Makaz, Shaalbim, Beth Shemesh, Elon, and Beth Hanan

Benhesed: the cities of Arubboth and Socoh and all the territory of Hopher

Benabinadab, who was married to Solomon's daughter Taphath: the whole region of Dor

Baana son of Ahilud: the cities of Taanach, Megiddo, and all the region near Beth Shan, near the town of Zarethan, south of the town of Jezreel, as far as the city of Abel Meholah and the city of Jokmeam

Bengeber: the city of Ramoth in Gilead, and the villages in Gilead belonging to the clan of Jair, a descendant of Manasseh, and the region of Argob in Bashan, sixty large towns in all, fortified with walls and with bronze bars on the gates

Ahinadab son of Iddo: the district of Mahanaim

Ahimaaz, who was married to Basemath, another of Solomon's daughters: the territory of Naphtali

Baana son of Hushai: the region of Asher and the town of Bealoth

Jehoshaphat son of Paruah: the territory of Issachar

Shimei son of Ela: the territory of Benjamin

Geber son of Uri: the region of Gilead, which had been ruled by King Sihon of the Amorites and King Og of Bashan

Besides these twelve, there was one governor over the whole land.

The Message

Solomon had twelve regional managers distributed throughout Israel. They were responsible for supplying provisions for the king and his administration. Each was in charge of bringing supplies for one month of the year. These are the names:

Ben-Hur in the Ephraim hills;

Ben-Deker in Makaz, Shaalbim, Beth Shemesh, and Elon Bethhanan;

Ben-Hesed in Arubboth—this included Socoh and all of Hopher;

Ben-Abinadab in Naphoth Dor (he was married to Solomon's daughter Tachath);

Baana son of Ahilud in Taanach and Megiddo, all of Beth Shan next to Zarethan below Jezreel, and from Beth Shan to Abel Meholah over to Jokmeam;

Ben-Geber in Ramoth Gilead—this included the villages of Jair son of Manasseh in Gilead and the region of Argob in Bashan with its sixty large walled cities with bronze-studded gates;

Ahinadab son of Iddo in Mahanaim;

Ahimaaz in Naphtali (he was married to Solomon's daughter Basemath);

Baana son of Hushai in Asher and Aloth;

Jehoshaphat son of Paruah in Issachar;

Shimei son of Ela in Benjamin;

Geber son of Uri in Gilead—this was the country of Sihon king of the Amorites and also of Og king of Bashan; he managed the whole district by himself.

## Names of God Bible

Solomon appointed 12 district governors in Israel. They were to provide food for the king and his palace. Each one had to supply food for one month every year. Their names were

**Benhur**, who was in charge of the hills of Ephraim,

**Bendeker**, who was in charge of Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan, and

**Benhesed**, who was in charge of Arubboth, Socoh, and the entire region of Hephher.

**Benabinadab** had the entire region of Dor.

(Solomon's daughter Taphath was his wife.)

**Baana**, son of Ahilud, had Taanach, Megiddo, and all of Beth Shean.

(This was near Zarethan, below Jezreel, from Beth Shean to Abel Meholah and over to Jokmeam.)

**Bengeber** was in charge of Ramoth Gilead; he had the settlements of Jair, a descendant of Manasseh, in Gilead.

He also had the territory of Argob in Bashan, 60 large cities with walls and bronze bars across their gates.

**Ahinadab**, son of Iddo, was in charge of Mahanaim.

**Ahimaaz** was in charge of Naphtali.

(He also married Solomon's daughter Basemath.)

**Baana**, son of Hushai, was in charge of Asher and Aloth.

**Jehoshaphat**, son of Paruah, was in charge of Issachar.

**Shimei**, son of Ela, was in charge of Benjamin.

**Geber**, son of Uri, was in charge of Gilead, the territory of King Sihon the Amorite and King Og of Bashan. (There was only one governor in that territory.)

## NIRV

Solomon had 12 local governors over the whole land of Israel. They provided supplies for the king and the royal family. Each governor had to provide supplies for one month out of each year.

Here are their names and areas.

Ben-Hur's area was the hill country of Ephraim.

Ben-Deker's area was Makaz, Shaalbim, Beth Shemesh and Elon Bethhanan.

Ben-Hesed's area was Arubboth. Sokoh and the whole land of Hephher were included in his area.

Ben-Abinadab's area was Naphoth Dor. He married Solomon's daughter Tachath.

Baana's area was Taanach, Megiddo and the whole territory of Beth Shan. Beth Shan was next to Zarethan below Jezreel. Baana's area reached from Beth Shan all the way to Abel Meholah. It also went across to Jokmeam. Baana was the son of Ahilud.

Ben-Geber's area was Ramoth Gilead. The settlements of Jair, the son of Manasseh, were included in his area in Gilead. The area of Argob in Bashan was also included. That area had 60 large cities that had high walls around them. The city gates were made secure with heavy bronze bars.

Ahinadab's area was Mahanaim. He was the son of Iddo.

Ahimaaz's area was Naphtali. He had married Basemath. She was Solomon's daughter.

Baana's area was Asher and Aloth. He was the son of Hushai.

Jehoshaphat's area was Issachar. He was the son of Paruah.

Shimei's area was Benjamin. He was the son of Ela.

Geber's area was Gilead. He was the only governor over the area. He was the son of Uri. Gilead had been the country of Sihon and Og. Sihon had been king of the Amorites. Og had been king of Bashan.

## Thought-for-thought translations; paraphrases:

Contemporary English V.

Solomon chose twelve regional officers, who took turns bringing food for him and his household. Each officer provided food from his region for one month of the year. These were the twelve officers: The son of Hur was in charge of the hill country of Ephraim.

The son of Deker was in charge of the towns of Makaz, Shaalbim, Beth-Shemesh, and Elon-Beth-Hanan.

The son of Hessed was in charge of the towns of Arubboth and Socoh, and the region of Hephher.

The son of Abinadab was in charge of Naphath-Dor and was married to Solomon's daughter Taphath.

Baana son of Ahilud was in charge of the towns of Taanach and Megiddo. He was also in charge of the whole region of Beth-Shan near the town of Zarethan, south of Jezreel from Beth-Shan to Abel-Meholah to the other side of Jokmeam.

The son of Geber was in charge of the town of Ramoth in Gilead and the villages in Gilead belonging to the family of Jair, a descendant of Manasseh. He was also in charge of the region of Argob in Bashan, which had sixty walled towns with bronze bars on their gates.

Ahinadab son of Iddo was in charge of the territory of Mahanaim.

Ahimaaz was in charge of the territory of Naphtali and was married to Solomon's daughter Basemath.

Baana son of Hushai was in charge of the territory of Asher and the town of Bealoth.

Jehoshaphat son of Paruah was in charge of the territory of Issachar.

Shimei son of Ela was in charge of the territory of Benjamin.

Geber son of Uri was in charge of Gilead, where King Sihon of the Amorites and King Og of Bashan had lived. And one officer was in charge of the territory of Judah.

The Living Bible

There were also twelve officials of Solomon's court—one man from each tribe—responsible for requisitioning food from the people for the king's household. Each of them arranged provisions for one month of the year.

The names of these twelve officers were:

Ben-hur, whose area for this taxation was the hill country of Ephraim;

Ben-deker, whose area was Makaz, Shaalbim, Beth-shemesh, and Elon-beth-hanan;

Ben-hessed, whose area was Arubboth, including Socoh and all the land of Hephher; Ben-abinadab (who married Solomon's daughter, the princess Taphath), whose area was the highlands of Dor;

Baana (son of Ahilud), whose area was Taanach and Megiddo, all of Beth-shean near Zarethan below Jezreel, and all the territory from Beth-shean to Abel-meholah and over to Jokmeam;

Ben-geber, whose area was Ramoth-gilead, including the villages of Jair (the son of Manasseh) in Gilead; and the region of Argob in Bashan, including sixty walled cities with bronze gates;

Ahinadab (the son of Iddo), whose area was Mahanaim;

Ahimaaz (who married Princess Basemath, another of Solomon's daughters), whose area was Naphtali;

Baana (son of Hushai), whose areas were Asher and Bealoth;

Jehoshaphat (son of Paruah), whose area was Issachar;

Shimei (son of Ela), whose area was Benjamin;

Geber (son of Uri), whose area was Gilead, including the territories of King Sihon of the Amorites and King Og of Bashan.

A general manager supervised these officials and their work.

New Berkeley Version

Solomon also had twelve overseers in charge of all Israel [Obviously one for each tribe], who supplied food for the king and his household, each one supplying food

for one month in the years. These are their names: the son of Hur, in Mount Ephraim, the son of Deker, in Makaz, in shaalbim, in Bethshemesh, and in Elonbethhanan; the son of Hesed, in Arubboth (he had Socoh and all the territory of Hephher); the son of Abinadab, in all the highlands of Dor (Tachath, Solomon's daughter, was his wife [Solomon was hardly past 20 when he took the throne. This statement probably names Abinadab's son as Tachath's future husband. She is mentioned only here.]); Baana the son of Ahilud in Taanach, Megiddo, and in all Bethshean beside Zarethan below Jezreel, from Bethshean to Abel-Meholah, as far as the other side of Jokmeam; the son of Geber, in Ramath-Gilead (he had the tent villages of Jair the son of Manasseh, which are in Gilead and the territory of Argob which is in Bashan, sixty great cities with walls and bronze bars); Ahinadab the son of Iddo, in Mahanaim; Ahimaaz, in Naphtali and he married Basemath, Solomon's daughter. Baana the son of Hushai, in Asher and Bealoth; Jehoshaphat the son of Paruah, in Issachar; Shimei the son of Ela, in Benjamin; Geber the son of Uri, in the land of Gilead, the land of Sihon king of the Amorites and of Og king of Bashan; and one overseer was in the land.

## New Century Version

Solomon placed twelve governors over the districts of Israel, who gathered food from their districts for the king and his family. Each governor was responsible for bringing food to the king one month of each year. These are the names of the twelve governors:

Ben-Hur was governor of the mountain country of Ephraim.

Ben-Deker was governor of Makaz, Shaalbim, Beth Shemesh, and Elon Bethhanan.

Ben-Hesed was governor of Arubboth, Socoh, and all the land of Hephher.

Ben-Abinadab was governor of Naphoth Dor. (He was married to Taphath, Solomon's daughter.)

Baana son of Ahilud was governor of Taanach, Megiddo, and all of Beth Shan next to Zarethan. This was below Jezreel from Beth Shan to Abel Meholah across from Jokmeam.

Ben-Geber was governor of Ramoth in Gilead. (He was governor of all the towns of Jair in Gilead. Jair was the son of Manasseh. Ben-Geber was also over the district of Argob in Bashan, which had sixty large, walled cities with bronze bars on their gates.)

Ahinadab son of Iddo was governor of Mahanaim.

Ahimaaz was governor of Naphtali. (He was married to Basemath, Solomon's daughter.)

Baana son of Hushai was governor of Asher and Aloth.

Jehoshaphat son of Paruah was governor of Issachar.

Shimei son of Ela was governor of Benjamin.

Geber son of Uri was governor of Gilead. Gilead had been the country of Sihon king of the Amorites and Og king of Bashan. But Geber was the only governor over this district.

## New Life Version

Solomon had twelve men over all Israel, who brought food for the king and those of his house. Each man had to bring food for one month in the year. These were their names. There was Ben-hur, in the hill country of Ephraim, and Ben-deker in Makaz. There were Shaalbim, Beth-shemesh, Elonbeth-hanan, Ben-hesed in Arrubboth (Socoh and all the land of Hephher belonged to him), and Ben-abinadab in all Naphath-Dor (Solomon's daughter Taphath was his wife). There was Baana the son of Ahilud, in Taanach and Megiddo and all Beth-shean which is beside Zarethan below Jezreel, from Beth-shean to Abel-meholah as far as the other side of Jokmeam. There was Bengeber in Ramoth-gilead. (The towns of Manasseh's son Jair which are in Gilead were his. And he had the land of Argob in Bashan, where there were sixty big cities with walls and locks of brass.) There was Ahinadab the son of Iddo in Mahanaim, Ahimaaz in Naphtali (who married Solomon's daughter Basemath), and Baana the son of Hushai in Asher and

Bealoth. And there was Jehoshaphat the son of Paruah in Issachar, Shimei the son of Ela in Benjamin, and Geber the son of Uri in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan. He was the only leader in the land.

#### New Living Translation

Solomon also had twelve district governors who were over all Israel. They were responsible for providing food for the king's household. Each of them arranged provisions for one month of the year. These are the names of the twelve governors: Ben-hur, in the hill country of Ephraim.

Ben-deker, in Makaz, Shaalbim, Beth-shemesh, and Elon-bethhanan.

Ben-hesed, in Arubboth, including Socoh and all the land of Hopher.

Ben-abinadab, in all of Naphoth-dor [Hebrew *Naphath-dor*, a variant spelling of Naphoth-dor.]. (He was married to Taphath, one of Solomon's daughters.)

Baana son of Ahilud, in Taanach and Megiddo, all of Beth-shan [Hebrew *Beth-shean*, a variant spelling of Beth-shan; also in 4:12b.] near Zarethan below Jezreel, and all the territory from Beth-shan to Abel-meholah and over to Jokmeam.

Ben-geber, in Ramoth-gilead, including the Towns of Jair (named for Jair of the tribe of Manasseh [Hebrew *Jair son of Manasseh*; compare 1 Chr 2:22.]) in Gilead, and in the Argob region of Bashan, including sixty large fortified towns with bronze bars on their gates.

Ahinadab son of Iddo, in Mahanaim.

Ahimaaz, in Naphtali. (He was married to Basemath, another of Solomon's daughters.)

Baana son of Hushai, in Asher and in Aloth.

Jehoshaphat son of Paruah, in Issachar.

Shimei son of Ela, in Benjamin.

Geber son of Uri, in the land of Gilead [Greek version reads of *Gad*; compare 4:13.], including the territories of King Sihon of the Amorites and King Og of Bashan.

There was also one governor over the land of Judah [As in some Greek manuscripts; Hebrew lacks of *Judah*. The meaning of the Hebrew is uncertain.].

#### Partially literal and partially paraphrased translations:

##### American English Bible

So Solomon assigned twelve men over all Israel to handle matters for him and his house.

Then there were others who were assigned to [bring the things that Solomon required] for just one month each year, and these are their names:

- The son of Or was responsible in the mountains of Ephraim
- The son of DaKar was responsible in MachEmas, SalaBin, BethSamus, AiLon, and BethAnan
- The son of Esdi was responsible in ArabOth, SochOth, and all the land of Opher
- The son of AmiNadab (who was married to Solomon's daughter) was responsible in all of NephthaDor and TephAth
- BaAna (the son of AchiLouth) was responsible in lthAnak, MegidDo, and over the whole house of San near SesaThan and below EsraE, from BethSan to SebelMaula, to MaEber and Lucam
- The son of Gaber from Gilead was over a piece of measured land around EreGaba (which is in BaShan) and which included sixty great walled cities that were [protected by] bronze bars
- AchiNadab (the son of SadDo) was responsible in MaAnaim
- AchimaAs (who was married to Solomon's daughter BasEmath) was responsible in [the land of] NaphTali
- BaAnah (the son HushAi) was in charge of BaAlOth and [the land of] Asher
- JehoShaphat (the son ParuAh) was responsible in [the land of] IsSachar
- Shemei (the son of ElAh) was responsible in [the land of] BenJamin

· Gaber (the son Adai) was responsible in the land of Gilead, [the land of] Seon (the king of Heshbon), [the land of] Og (the king of Bashan), and [the land of] NaSeb (in the land of Judah).

## New Advent (Knox) Bible

Solomon appointed twelve commissioners in the various parts of Israel to secure the maintenance of the king and his court, each of them providing the revenues needed for one month in the year. They were these; the son of Hur, for the hill country of Ephraim, the son of Decar for Maces, Salebim, Bethsames, Elon and Bethhanan, the son of Hased for Aruboth, with Socho and the whole of Epher, the son of Abinadab, who married Solomon's daughter Taphet, for the whole of Naphath-Dor. Bana, son of Ahilud, for Thanac and Mageddo and the whole region of Bethsan (close by Sarthana that lies under Jezrahel) from Bethsan itself to Abel-Mehula, that faces Jecmaan. The son of Gaber for Ramoth-Galaad, with the townships Jair, son of Manasses, conquered in Galaad; he controlled all the Argob district of Basan, containing sixty great walled cities that had bolts of bronze. 14 Ahinadab, son of Addo, for Manaim; Achimaas (husband of Solomon's daughter Basemath) for Nephthali; Baana, son of Husi, for Aser and Baloth; Josaphat, son of Pharue, for Issachar; Semei, son of Ela, for Benjamin; Gaber, son of Uri, for Galaad, that once belonged to the Amorrhite king Sehon and to Og, king of Basan; for all that country he alone was answerable.

## Translation for Translators

Solomon appointed twelve men to govern *the districts in* Israel. They also were required to provide food for the king and all the others who lived and worked in the palace. Each man was required to provide from his own district the food for one month in each year. Their names were:

Ben-Hur, for the hilly area of the tribe of Ephraim.

Ben-Deker, for Makaz, Shaalbim, Beth-Shemesh, and Elon-Bethhanan *cities*;

Ben-Hesed, for Arubboth and Socoh towns and the area near Hopher *town*;

Ben-Abinadab, who was married to Solomon's daughter Taphath, for all the Dor *district*;

Ahilud's son Baana, for Taanach and Megiddo *towns*, and all the region near Zarethan *city*, and from Beth-Shan *city* south of Jezreel as far as Abel-Meholah town and Jokmeam *city*;

Ben-Geber, for Ramoth *city* in the Gilead *region*, and for the villages in Gilead that belonged to Jair, who was a descendant of Manasseh, and the Argob area in the Bashan *region*. There were 60 large towns in that region altogether, each town with a wall around it and bronze bars across the gates.

Iddo's son Ahinadab, for Mahanaim *city east of the Jordan River*;

Ahimaaz, who had married Solomon's daughter Basemath, for *the territory of the tribe of Naphtali*;

Hushai's son Baana, for *the territory of the tribe of Asher* and for Aloth *town*;

Paruah's son Jehoshaphat, for the territory of the tribe of Issachar;

Ela's son Shimei, for *the territory of the tribe of Benjamin*;

Uri's son Geber, for the Gilead *region*, the land that Sihon the king of the Amor people-group *formerly ruled*, and the Bashan area, which was the area that Og *formerly ruled*.

*In addition to all those*, Solomon appointed one governor for *the territory of the tribe of Judah*.

**Mostly literal renderings (with some occasional paraphrasing):**

## Ferrar-Fenton Bible

(B.C. 1014) **Provincial Governors Appointed**

Solomon also had twelve Governors over all Israel, who also sustained the king and his family, each a month in a year,—they were to equalise the expenses, and these were their names.



Ben Khor, in Mount Ephraim; Ben Dakar, in Makaz, and Shalbim, and Beth-shemsh, and the oak wood of Beth-khanan;  
 Ben Khesed in Arboth, with Sokah, and all the district of Khafir;  
 Ben-Abiriadab over all Nafath-dor.

(Tafath the daughter of Solomon was his wife.)

To Ana-ben-Akhilud were Thank, and Megiddo, and all Bethshan to Abel-Makholah, as far as the ford of jekemam.

Ben-Gabar was at Ramoth-Gilad. He had the villages of Ben-Manasseh, that are in Gilad, with the district of Argob, that lies in Bashan. Sixty great walled cities, with walls and brass gates.

Akhinadab-ben-Ada was at Makhanim; Akhirmatz in Naphthali. (He also married as his wife Basmath, the daughter of Solomon;)

Bana-ben-Khoshai, in Asher, and Baloth;

Jhoshafat-ben-Paranh, in Issakar;

Shimai-ben-Ala, in Benjamin;

Gabar-ben-Ari, in the land of Gilad, the district of Sihon, King of the Ameri, and Og, King of Bashan, which district was a single government.

God's Truth (Tyndale)

And Salomon had twelve general receivers over all Israel which sustained the king and his household: each man his month in a year. Whose names are these: The son of Hur in mount Ephraim: the son of Dekar in Makez, in Salem in Bethsames, in Elon and in Bethhanan: the son of Hased in Aruboth, and to him pertained Socoh and all the land of Hopher: the son of Abinadab, which had all the regions of Dor, and Tapheth the daughter of Salomon was his wife: Baanah the son of Ahilud had Thanach Magedo and all Bethsan which is by Zarhanah beneath Jezrahel, and from Bethsan to Abel Mehulah and unto beyond Jecmaam. The son of Gaber had Ramoth Galaad, and his were the towns of Jair the son of Manasses which lie in Galaad, and his were the coasts of Argob in Basan, three score great cities with wall and Bars of Brass.

Abinadab the son of Ado had Mahanaim: Ahimaaz had Nephthalim, and he had taken Basemath the daughter of Salomon to wife: Baanah the son of Husai had Aser and Aloth: Jehosaphat the son of Pharuah had Isachar, Semei the son of Elah had Benjamin: Gaber the son of Uri had the country of Galaad and the land of Sehon king of the Amorites and of Og king of Basan, and was alone receiver in the land. And Juda and Israel were many even as the sand of the sea in number, eating, drinking, and making merry. And Salomon reigned over all kingdoms from the river throughout all the land of the Philistines unto the borders of Egypt, and they brought presents and served Salomon all days of his life.

HCSB

Solomon had 12 deputies for all Israel. They provided food for the king and his household; each one made provision for one month out of the year. These were their names:

Ben-hur, in the hill country of Ephraim;

Ben-deker, in Makaz, Shaalbim, Beth-shemesh, and Elon-beth-hanan;

Ben-hesed, in Arubboth (he had Socoh and the whole land of Hopher);

Ben-abinadab, in all Naphath-dor (Taphath daughter of Solomon was his wife);

Baana son of Ahilud, in Taanach, Megiddo, and all Beth-shean which is beside Zarethan below Jezreel, from Beth-shean to Abel-meholah, as far as the other side of Jokmeam;

Ben-geber, in Ramoth-gilead (he had the villages of Jair son of Manasseh, which are in Gilead, and he had the region of Argob, which is in Bashan, 60 great cities with walls and bronze bars);

Ahinadab son of Iddo, in Mahanaim;

Ahimaaz, in Naphtali (he also had married a daughter of Solomon—Basemath);

Baana son of Hushai, in Asher and Bealoth;

Jehosaphat son of Paruah, in Issachar;

Shimei son of Ela, in Benjamin;  
Geber son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan.

Jubilee Bible 2000

There was one deputy in the land of Judah [LXX; MT omits of Judah].

And Solomon had twelve officers over all Israel, who maintained the king and his household. Each one of them made provision for one month in the year. 8 And these are their names: The son of Hur, in Mount Ephraim; 9 the son of Dekar, in Makaz and in Shaalbim and in Bethshemesh and in Elon and in Bethhanan; 10 the son of Hesed, in Aruboth; to him *pertained* Sochoh and all the land of Hopher. 11 The son of Abinadab, in all the region of Dor, who had Taphath, the daughter of Solomon, to wife; 12 Baana, the son of Ahilud; to *him pertained* Taanach and Megiddo and all Bethshean, which is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, even unto the place that is beyond Jokneam; 13 the son of Geber, in Ramothgilead; to *him pertained* the towns of Jair, the son of Manasseh, which *were* in Gilead; to him *also pertained* the region of Argob, which is in Bashan, sixty great cities with walls and brasen bars; 14 Ahinadab, the son of Iddo, in Mahanaim; 15 Ahimaaz was in Naphtali; he also took Basmath, the daughter of Solomon, to wife. 16 Baanah, the son of Hushai, *was* in Asher and in Aloth; 17 Jehoshaphat, the son of Paruah, in Issachar; 18 Shimei, the son of Elah, in Benjamin; 19 Geber, the son of Uri, *was* in the land of Gilead, *in* the land of Sihon, king of the Amorites, and of Og, king of Bashan; and *in addition to these there was* an officer over all the land.

Lexham English Bible

Solomon had twelve governors over all Israel, and they sustained the king and his palace, {each one was to sustain for each month of the year}. These [are] their names: Ben-Hur [was] in the hill country of Ephraim. Ben-Deker [was] in Makaz and in Shaalbim and in Beth-Shemesh and Elon of Beth-Hanan. Ben-Hesed [was] in the Arubbot; Socoh and all the land of Hopher [were] his. Ben-Abinadab [was] in all of Naphat of Dor; Taphath the daughter of Solomon was his wife. Baanah the son of Ahilud [was] in Taanach and Megiddo and all Beth-Shean which [is] beside Zarethan below Jezreel, of Beth-Shean up to Abel-Meholah up to the other side of Jokneam. Ben-Geber [was] in Ramoth-Gilead; the villages of Jair, the son of Manasseh which are in the Gilead [were] his, and the region of Argob which [is] in the Bashan, sixty great cities, with walls [having] crossbars of bronze, [were] his. Ahinadab the son of Iddo [was in] Mahanaim. Ahimaaz [was] in Naphtali; he moreover also had taken Basemath the daughter of Solomon as wife. Baanah the son of Hushai [was] in Asher and Bealoth. Jehoshaphat the son of Paruah [was] in Issachar. Shimei the son of Ela [was] in Benjamin. Geber the son of Uri [was] in the land of Gilead, the land of Sihon, the king of the Amorites, and of Og, the king of Bashan; one governor which [was] over the land.

NIV – UK

Solomon had twelve district governors over all Israel, who supplied provisions for the king and the royal household. Each one had to provide supplies for one month in the year. These are their names:

Ben-Hur – in the hill country of Ephraim;

Ben-Deker – in Makaz, Shaalbim, Beth Shemesh and Elon Bethhanan;

Ben-Hesed – in Arubboth (Sokoh and all the land of Hopher were his);

Ben-Abinadab – in Naphoth Dor (he was married to Taphath daughter of Solomon);

Baana son of Ahilud – in Taanach and Megiddo, and in all of Beth Shan next to Zarethan below Jezreel, from Beth Shan to Abel Meholah across to Jokneam;

Ben-Geber – in Ramoth Gilead (the settlements of Jair son of Manasseh in Gilead were his, as well as the region of Argob in Bashan and its sixty large walled cities with bronze gate bars);

Ahinadab son of Iddo – in Mahanaim;

Ahimaaz – in Naphtali (he had married Basemath daughter of Solomon);

Baana son of Hushai – in Asher and in Aloth;

Jehoshaphat son of Paruah – in Issachar;

Shimei son of Ela – in Benjamin;  
 Geber son of Uri – in Gilead (the country of Sihon king of the Amorites and the country of Og king of Bashan). He was the only governor over the district.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Solomon had twelve governors over all Israel who provided food for the king and his household; each one of them making provisions for one month during the year. These were their names: Benhur, in the hill country of Ephraim; Bendeker, in Makaz; Shaalbim, Beth-shemesh, and Elonbeth-hanan; Ben hesed, in Arubboth (to him belonged Socoh and all the land of Hopher); Ben-abinadab, in all of Naphath-dor (he had Taphath, daughter of Solomon, for his wife); Baana, son of Ahilud, in Taanach; Megiddo and all of Beth-shean beside Zarethan below Jezreel, and from Beth-shean to Abelmeholah, as far as Jok meam and beyond; Ben-geber, in Ramoth-gilead (he had the villages of Jair, son of Manasseh, which are in Gilead, as also the region of Argob in Bashan, sixty big towns, walled and barred with brazen bars); Ahinadab, son of Iddo, in Maha naim; Ahimaaz, in Naphtali (he had taken Basemath, daughter of Solomon, for his wife); Baana, son of Hushai, in Asher and Bealoth; Jehoshaphat, son of Paruah, in Issachar; Shimei, son of Ela, in Benjamin;

### The Heritage Bible

Geber, son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan. And there was also an attendant in the land of Judah. And Solomon had twelve of those stationed over all Israel, and they provided the king and his house with food; for each new moon of the year there was one who provided food. And these are their names: The son of Hur, in mount Ephraim: The son of Dekar, in Makaz, and in Shaalbim, and Beth She'mesh, and Elon Bethhanan; The son of Hesed, in Arubboth; to him was Sochoh, and all the land of Hopher: The son of Abinadab, in all the height of Dor; Taphath, the daughter of Solomon; she was wife to him; Baana, the son of Ahilud; to him was Taanach, and Megiddo, and all Beth Shean, which is by Zartanah beneath Jezreel, from Beth Shean to Abelmeholah, to the place beyond Jokneam; The son of Geber, in Ramoth Gilead; to him were the towns of Jair, the son of Manasseh, which are in Gilead; to him was the region of Argob, which is in Bashan, sixty great cities with walls and brazen bars; To Ahinadab, the son of Iddo, was Mahanaim; Ahimaaz was in Naphtali; he also took Basmath, the daughter of Solomon, as wife; Baanah, the son of Hushai, was in Asher and in Aloth; Jehoshaphat, the son of Paruah, in Issachar; Shimei, the son of Elah, in Benjamin; Geber, the son of Uri, was in the land of Gilead, in the land of Sihon, king of the Amorites, and of Og, king of Bashan; and he was the only one who was stationed in the land.

### New American Bible (2002)

Solomon had twelve commissaries for all Israel who supplied food for the king and his household, each having to provide for one month in the year. [[7-19] The administration of the kingdom thus initiated by Solomon continued in its main features for the duration of the monarchy in Israel and Judah.] Their names were: the son of Hur in the hill country of Ephraim; the son of Deker in Makaz, Shaalbim, Beth-shemesh, Elon and Beth-hanan; the son of Hesed in Arubboth, as well as in Socoh and the whole region of Hopher; the son of Abinadab, who was married to Solomon's daughter Taphath, in all the Naphath-dor;

Baana, son of Ahilud, in Taanach and Megiddo, and beyond Jokmeam, and in all Beth-shean, and in the country around Zarethan below Jezreel from Beth-shean to Abel-meholah;

the son of Geber in Ramoth-gilead, having charge of the villages of Jair, son of Manasseh, in Gilead; and of the district of Argob in Bashan - sixty large walled cities with gates barred with bronze;

Ahinadab, son of Iddo, in Mahanaim;

Ahimaaz, who was married to Basemath, another daughter of Solomon, in Naphtali;

Baana, son of Hushai, in Asher and along the rocky coast;

Jehoshaphat, son of Paruah, in Issachar;

Shimei, son of Ela, in Benjamin;

Geber, son of Uri, in the land of Gilead, the land of Sihon, king of the Amorites, and of Og, king of Bashan. There was one prefect besides, in the king's own land. [One prefect . . . in the king's own land: the royal territory of Judah had its own peculiar administration different from that of the twelve districts which had to supply the king and his household with a month's provisions of food each year (⇒ 1Kings 4:7).]

New American Bible (2011)

Solomon had twelve governors over all Israel who supplied food for the king and his household, each having to provide for one month in the year. [[4:7–19] The administration of the kingdom thus initiated by Solomon continued in its main features for the duration of the monarchy in Israel and Judah. Note the use of “all Israel” to mean only the northern tribes (see also 5:27). Solomon's exactions did not fall evenly on the whole people, but favored his own southern tribe of Judah. Eventually this inequity would lead to the dissolution of the union of Israel and Judah (12:1–19).]

Their names were: [[4:8–19] Several of the governors are identified only by their fathers' names.]

the son of Hur in the hill country of Ephraim;

the son of Deker in Makaz, Shaalbim, Beth-shemesh, and Elon Beth-hanan;

the son of Hesed in Arubboth, as well as in Socoh and the whole region of Hopher; the son of Abinadab, in all Naphath-dor; he was married to Taphath, Solomon's daughter;

Baana, son of Ahilud, in Taanach and Megiddo and all Beth-shean near Zarethan below Jezreel, from Beth-shean to Abel-meholah to beyond Jokmeam;

the son of Geber in Ramoth-gilead, having charge of the villages of Jair, son of Manasseh, in Gilead; and of the district of Argob in Bashan—sixty large walled cities with gates barred with bronze;

Ahinadab, son of Iddo, in Mahanaim;

Ahimaaz, in Naphtali; he was married to Basemath, another daughter of Solomon;

Baana, son of Hushai, in Asher and Aloth;

Jehoshaphat, son of Paruah, in Issachar;

Shimei, son of Ela, in Benjamin;

Geber, son of Uri, in the land of Gilead, the land of Sihon, king of the Amorites, and of Og, king of Bashan.

There was one governor besides, in the land of Judah. [One governor...land of Judah: the royal territory of Judah had its own peculiar administration different from that of the twelve northern districts, each of which had to supply the king and his household with a month's provisions of food each year (v. 7).]

New Jerusalem Bible

Solomon had twelve administrators for all Israel who saw to the provisioning of the king and his household; each had to provide for one month in the year.

These are their names: Son of Hur, in the mountain country of Ephraim.

Son of Deker, in Makaz, Shaalbim, Beth-Shemesh, Aijalon, Beth-Hanan.

Son of Hesed, in Arubboth; his district was Socoh and the whole territory of Hopher.

Son of Abinadab, all the Slopes of Dor. Tabaath Solomon's daughter was his wife.

Baana son of Ahilud, in Taanach and Megiddo as far as the other side of Jokmeam, and all Beth-Shean below Jezreel, from Beth-Shean as far as Abel-Meholah by Zarethan.

Son of Geber, in Ramoth-Gilead: his district was the Encampments of Jair son of Manasseh, which are in Gilead; he had the region of Argob, which is in Bashan: sixty fortified towns, walled and with bolts of bronze.

Ahinadab son of Iddo, in Mahanaim.

Ahimaaz in Naphtali; he too married a daughter of Solomon, Basemath.

Baana son of Hushai, in Asher and in the highlands.

Jehoshaphat son of Paruah, in Issachar.

Shimei son of Ela, in Benjamin.

Geber son of Uri, in the territory of Gad, the territory of Sihon king of the Amorites and of Og king of Bashan. In addition, there was one administrator in the country. Solomon had twelve regional governors over Israel and they supplied the food for the king and the royal household, each being responsible for one month's provision in the year.

These were their names: Ben-hur in the hill-country of Ephraim.

Ben-dekar in Makaz, Shaalbim, Beth-shemesh, Elon, and Beth-hanan.

Ben-hesed in Aruboth; he had charge also of Socoh and all the land of Hopher.

Ben-abinadab, who had married Solomon's daughter Taphath, in all the district of Dor.

Baana son of Ahilud in Taanach and Megiddo, all Beth-shean as far as Abel-meholah beside Zartanah, and from Beth-shean below Jezreel as far as Jokmeam.

Ben-geber in Ramoth-gilead, including the tent-villages of Jair son of Manasseh in Gilead and the region of Argob in Bashan, sixty large walled towns with bronze gate-bars.

Ahinadab son of Iddo in Mahanaim.

Ahimaaz in Naphtali; he also had married a daughter of Solomon, Basmath.

Baanah son of Hushai in Asher and Aloth.

Jehoshaphat son of Paruah in Issachar.

Shimei son of Elah in Benjamin.

Geber son of Uri in Gilead, the country of Sihon king of the Amorites and of Og king of Bashan. In addition, one governor over all the governors in the land.

Revised English Bible

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Shlomo had twelve officers over all Isra'el who were in charge of providing food and supplies for the king and his household; each one was in charge of provisions for one month out of the year. They were: the son of Hur, in the hills of Efrayim; the son of Deker, in Makatz, Sha'albim, Beit-Shemesh and Eilon-Beit-Hanan; the son of Hesed, in Arubot; he also had charge of Sokhoh and all the territory of Hefer; the son of Avinadav, in all the area of Dor; he had Tafat the daughter of Shlomo as his wife; Ba'ana the son of Achilud, in Ta'anakh, Megiddo, and all Beit-Sh'an by Tzartan below Yizre'el, from Beit-Sh'an to Avel-M'cholah, as far as beyond Yokme'am; the son of Gever, in Ramot-Gil'ad; he was in charge of the villages of Ya'ir the son of M'nasheh in Gil'ad and in charge of the region of Argov in Bashan, sixty large cities with walls and bronze bars; Achinadav the son of 'Iddo, in Machanayim; Achima'atz, in Naftali; he also took Basmat the daughter of Shlomo as his wife; 16 Ba'ana the son of Hushai, in Asher and in Alot; Y'hoshafat the son of Paruach, in Yissakhar; Shim'i the son of Ela, in Binyamin; and Gever the son of Uri, in the land of Gil'ad, the country of Sichon king of the Emori and 'Og king of Bashan. Over all these, there was one administrator in the land.

exeGesés companion Bible

**THE STATIONED OF SHELOMOH**

And Solomon Shelomoh  
 had twelve officers stationed over all Israel Yisra El ,  
 which provided victuals for sustained the king sovereign  
 and his household:  
 each man his month in a year made provision  
 each one sustained one month per year .  
 And these are their names:  
 The son of Hur Ben Hur , in mount Ephraim Ephrayim :  
 The son of Dekar Ben Deqer , in Makaz Maqas ,  
 and in Shaalbim and Bethshemesh Beth Shemesh ,  
 and Elonbethhanan Elon Beth Hanan :  
 The son of Hesed Ben Hesed , in Aruboth Arubboth ;  
 to him pertained Sochoh,  
 and all the land of Hopher:  
 The son of Abinadab Ben Abi Nadab ,  
 in all the region heights of Dor;  
 which had Taphath the daughter of Solomon Shelomoh  
 to wife woman :  
 Baana the son of Ahilud Achiy Lud ;  
 to him pertained Taanach and Megiddo,  
 and all Bethshean Beth Shaan ,  
 which is by Zartanah beside Sarethan  
 beneath Jezreel Yizre El ,  
 from Bethshean Beth Shaan  
 to Abelmeholah Abel Mecholah ,  
 even unto the place that is beyond Jokneam Yoqme Am :  
 The son of Geber Ben Geber ,  
 in Ramothgilead Ramoth Gilad ;  
 to him pertained the towns living areas of Jair Yair  
 the son of Manasseh Menash Sheh ,  
 which are in Gilead Gilad ;  
 to him also pertained the region boundaries of Argob,  
 which is in Bashan,  
 threescore sixty great cities  
 with walls and brasen copper bars:  
 Ahinadab Achiy Nadab the son of Iddo  
 had Mahanaim Machanayim :  
 Ahimaaz Achiy Maas was in Naphtali;  
 he also took Basmath Bosmath  
 the daughter of Solomon Shelomoh to wife woman :  
 Baanah the son of Hushai Hushay  
 was in Asher and in Aloth Bealoth :  
 Jehoshaphat Yah Shaphat the son of Paruah Paruach ,  
 in Issachar Yissachar :  
 Shimei Shimi the son of Elah Ela ,  
 in Benjamin Ben Yamin :  
 Geber the son of Uri  
 was in the country land of Gilead Gilad ,  
 in the country land of Sihon Sichon  
 king sovereign of the Amorites Emoriy ,  
 and of Og king sovereign of Bashan;  
 and he was the only officer one prefect  
 which was in the land.

JPS (Tanakh—1985)

Solomon had twelve prefects governing all Israel, who provided food for the king and his household; each had to provide food for one month in the year. And these were their names: Ben-hur, in the hill country of Ephraim; Ben-deker, in Makaz, Shaalbim, Beth-shemesh, and Elon-beth-hanan; Ben-hesed in Arubboth—he governed Socho and all the Hephher area; Ben-abinadab, [in] all of Naphath-dor (Solomon's daughter Taphath was his wife); Baana son of Ahilud [in] Taanach and Megiddo and all Beth-shean, which is beside Zarethan, below Jezreel—from Beth-shean to Abel-meholah as far as the other side of Jokmeam; Ben-geber, in Ramoth-gilead—he governed the villages of Jair son of Manasseh which are in Gilead, and he also governed the district of Argob which is in Bashan, sixty large towns with walls and bronze bars; Ahinadab son of Iddo, in Mahanaim; Ahimaaz, in Naphtali (he too took a daughter of Solomon—Basemath—to wife); Baanah son of Hushi, in Asher and Bealoth; Jehoshaphat son of Paruah, in Issachar; Shimei son of Ela, in Benjamin; Geber son of Uri, in the region of Gilead, the country of Sihon, king of the Amorites, and Og, king of Bashan; and one prefect who was in the land. And Sh'lomo had twelve Nitzavim (commissioners) over kol Yisroel, which provided provision for HaMelech and his Bais (palace); each man his month in a shanah (year) made provision.

Orthodox Jewish Bible

And these are their shemot; Ben Hur, in har Ephraim;  
The Ben Deker, in Makatz, and in Sha'alvim, and Beit Shemesh, and Elon Beit Chanan;

Ben Chesed, in Arubot; to him pertained Sochoh, and kol Eretz Chepher;  
Ben Avinadav, in kol Naphat Dor; which had Taphat Bat Sh'lomo as his isha;  
Ba'ana Ben Achilud; Ta'nach and Megiddo, and kol Beit She'an, which is near Zartanah below Yizre'el (Jezreel), from Beit She'an to Avel Mecholah, even unto beyond Yokme'am;

Ben Gever, in Ramot Gil'ad; to him pertained the towns of Yair Ben Menasheh, which are in Gil'ad; to him also pertained the region of Argov, which is in Bashan, threescore arim gedolim with chomah and gate bars of nechoshet;

Achinadav Ben Iddo had Machanayim;

Achima'atz was in Naphtali; he also took Ba'smat Bat Sh'lomo as his isha;

Ba'anah Ben Chushai was in Asher and in A lot;

Yehoshaphat Ben Paruach, in Yissakhar;

Shimei Ben Elah, in Binyamin;

Gever Ben Uri was in Eretz Gil'ad, in Eretz Sichon Melech Emori, and of Og Melech HaBashan; and he was the only Netziv (commissioner) which was in the land.

And Shelomoh had twelve governors over all Yisra'el, who provided food for the sovereign and his household – each one made provision for one month of the year

—

and these were their names: Ben-Ḥur, in the mountains of Ephrayim;  
Ben-Deqer, in Maqats and Sha'alvim and Bēyth Shemesh and Ḓlon Bēyth Ḥanan;  
Ben-Ḥesed in Arubboth, Soḵoh and all the land of Ḥēpher were his;  
Ben-Abinadab, all the height of Dor, Taphath the daughter of Shelomoh became his wife;

Ba'ana son of Aḥilud, in Ta'anak and Meḡiddo, and all Bēyth She'an, which is beside Tsarethan below Yizre'el, from Bēyth She'an to Abēl Meḥolah, as far as the other side of Yoqne'am;

Ben-Geber, in Ramoth Gil'ad, the towns of Ya'ir son of Menashsheh in Gil'ad were his; the portion of Argob in Bashan, sixty large cities with walls and bronze gate-bars, were his;

Aḥinadab son of Iddo, in Maḥanayim;

Aḥima'ats in Naphtali; he also took Basemath the daughter of Shelomoh as wife;

Ba'anah son of Ḥushai, in Asher and in Aloth;

Yehoshaphat son of Paruwaḥ, in Yissaskar;

The Scriptures 1998

Shim'i son of Ēlah, in Binyamin;  
 Geber son of Uri, in the land of Gil'ad, in the land of Siḥon sovereign of the Amorites and of Oḡ sovereign of Bashan, and one governor was in the land.

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

Solomon had twelve deputies over all Israel, who [b]secured provisions for the king and his household; each man had to provide for a month in the year. These were their names: Ben-hur, in the hill country of [the tribe of] Ephraim; Ben-deker in Makaz and Shaalbim and Beth-shemesh and Elon-beth-hanan; Ben-hesed, in Arubboth (to him belonged Socoh and all the land of Hephher); Ben-abinadab, in all the hills of Dor (Taphath, Solomon's daughter, was his wife); Baana the son of Ahilud, in Taanach, Megiddo, and all Beth-shean which is beside Zarethan below Jezreel, from Beth-shean to Abel-meholah as far as beyond Jokmeam; Ben-geber, in Ramoth-gilead (the villages of Jair the son of Manasseh, which are in Gilead belonged to him, also the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars); Ahinadab the son of Iddo, in Mahanaim; Ahimaaz, in [the tribe of] Naphtali (he also married Basemath, Solomon's daughter); Baana the son of Hushai, in [the tribe of] Asher and Bealoth; Jehoshaphat the son of Paruah, in [the tribe of] Issachar; Shimei the son of Ela, in [the tribe of] Benjamin; Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; and he was the only officer who was in the land.

#### The Expanded Bible

Solomon placed twelve ·governors [deputies; administrators] over the districts of Israel, who gathered ·food from their districts [provisions] for the king and his ·family [household]. Each ·governor [deputy; administrator] was responsible for bringing food to the king one month of each year. These are the names of the twelve ·governors [deputies; administrators]:

Ben-Hur was ·governor [deputy; administrator] of the ·mountain [hill] country of Ephraim.

Ben-Deker was ·governor [deputy; administrator] of Makaz, Shaalbim, Beth Shemesh, and Elon Bethhanan.

Ben-Hesed was ·governor [deputy; administrator] of Arubboth, Socoh, and all the land of Hephher.

Ben-Abinadab was ·governor [deputy; administrator] of Naphoth Dor. (He was married to Taphath, Solomon's daughter.)

Baana son of Ahilud was ·governor [deputy; administrator] of Taanach, Megiddo, and all of Beth Shan next to ·Zarethan. This was below Jezreel [Zarethan below Jezreel, and] from Beth Shan to Abel Meholah ·across from [and over to] Jokmeam.

Ben-Geber was ·governor [deputy; administrator] of Ramoth in Gilead. (He was ·governor [deputy; administrator] of all the towns of Jair in Gilead. Jair was the son of Manasseh. Ben-Geber was also over the district of Argob in Bashan, which had sixty large, walled cities with bronze bars on their gates.)

Ahinadab son of Iddo was ·governor [deputy; administrator] of Mahanaim.

Ahimaaz was ·governor [deputy; administrator] of Naphtali. (He was married to Basemath, Solomon's daughter.)

Baana son of Hushai was ·governor [deputy; administrator] of Asher and Aloth.

Jehoshaphat son of Paruah was ·governor [deputy; administrator] of Issachar.

Shimei son of Ela was ·governor [deputy; administrator] of Benjamin.

Geber son of Uri was ·governor [deputy; administrator] of Gilead. Gilead had been the country of Sihon king of the Amorites and Og king of Bashan. ·But Geber was the only governor over this district [In addition, there was one governor/deputy/administrator over the land of Judah].

#### Kretzmann's Commentary

And Solomon had twelve officers over all Israel, which provided victuals for the king and his household, chiefs or prefects, whose main duty consisted in delivering the



allotted food-products from their districts for the maintenance of the king's household; each man his month in a year made provision.

And these are their names: The son of Hur, Ben-hur, in Mount Ephraim; the son of Dekar, Ben-dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan, within the territory of Dan, near the Mediterranean;

the son of Hesed, Ben-hesed, in Aruboth; to him pertained Sochoh and all the land of Hopher, within the territory of Judah;

the son of Abinadab, Ben-abinadab, in all the region of Dor, along the coast of the Mediterranean below Carmel, which had Taphath, the daughter of Solomon, to wife;

Baana, the son of Ahilud, probably a brother of the chancellor Jehoshaphat; to him pertained Taanach and Megiddo and all Beth-shean, which is by Zartanah, beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam, along the southern border of the Plain of Jezreel, as far east as Jordan;

the son of Geber, in Ramoth-gilead; to him pertained the towns of Jair, the son of Manasseh, Num. 32:41, which are in Gilead, in the central district east of Jordan;

to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars, in the northern territory, east of Jordan;

Ahinadab, the son of Iddo, had Mahanaim, an important city on the north side of the Jabbok, within the territory of Gad;

Ahimaaz was in Naphtali, in the north, in the lower ranges of the Lebanon; he also took Basmath, the daughter of Solomon, to wife;

Baanah, the son of Hushai, was in Asher and in Aloth, also in the north;

Jehoshaphat, the son of Paruah, in Issachar, practically the entire Plain of Jezreel;

Shimei, the son of Elah, in Benjamin, just north of the territory of Judah;

Geber, the son of Uri, was in the country of Gilead, in the country of Sihon, king of the Amorites, and of Og, king of Bashan, all the territory east of Jordan which was not in charge of Ben-geber and Ahinadab; and he was the only officer which was in the land, in spite of the great extent of the district it had only this one chief officer.

The prosperity of the country was in a large measure due to the careful system worked out by Solomon as here outlined. Haphazard and sluggish work does not please the Lord, for He is a God of order.

Solomon had twelve district governors appointed throughout Israel who acquired supplies for the king and his palace. Each was responsible for one month in the year. These were their names:

Ben-Hur was in charge of the hill country of Ephraim.

Ben-Deker was in charge of Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan.

Ben-Hesed was in charge of Arubboth; he controlled Socoh and all the territory of Hopher.

Ben-Abinadab was in charge of Naphath Dor. (He was married to Solomon's daughter Tachath.)

Baana son of Ahilud was in charge of Taanach and Megiddo,<sup>8</sup> as well as all of Beth Shan next to Zarethan below Jezreel, from Beth Shan to Abel Meholah and on past Jokneam.

Ben-Geber was in charge of Ramoth Gilead; he controlled the tent villages of Jair son of Manasseh in Gilead, as well as the region of Argob in Bashan, including sixty large walled cities with bronze bars locking their gates.

Ahinadab son of Iddo was in charge of Mahanaim.

Ahimaaz was in charge of Naphtali. (He married Solomon's daughter Basemath.)

Baana son of Hushai was in charge of Asher and Aloth.

Jehoshaphat son of Paruah was in charge of Issachar.

Shimei son of Ela was in charge of Benjamin.

Geber son of Uri was in charge of the land of Gilead (the territory which had once belonged to King Sihon of the Amorites and to King Og of Bashan). He was sole governor of the area.

#### The Voice

Solomon commissioned administrators over the entire community of Israel. They each gave provisions for the king and his house. Each administrator provided supplies for one month out of every year. The following were his administrators: Ben-hur from the hills of Ephraim; Ben-deker from Makaz, Shaalbim, Beth-shemesh, and Elonbeth-hanan; Ben-hesed from Arubboth (he possessed Socoh and all of Hephher); Ben-abinadab from the height of Dor (he was married to Taphath, Solomon's daughter); Baana (Ahilud's son) from Taanach, Megiddo, and Beth-shean, which is next to Zarethan below Jezreel (from Beth-shean to Abel-meholah) all the way to the far end of Jokmeam; Ben-geber (Manasseh's son) from Ramoth-gilead, which is the whole of all the towns of Jair, the towns in Gilead, the sector of Argob in Bashan, and 60 large cities which were fortified by walls and bronze bars; Ahinadab (Iddo's son) from Mahanaim; Ahimaaz from Naphtali (Ahimaaz was married to Basemath, Solomon's daughter); Baana (Hushai's son) from Asher and Bealoth; Jehoshaphat (Paruah's son) from Issachar; Shimei (Ela's son) from Benjamin; and finally Geber (Uri's son) from Gilead (the land of Sihon the Amorite king, and the land of Og, Bashan's king). Geber was the only administrator who lived in the country.

#### Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>And Solomon has twelve officers over all Israel, and they have sustained the king and his household--a month in the year is on each one for sustenance;" and these [are] their names: Ben-Hur in the hill-country of Ephraim; Ben-Dekar in Makaz, and Shaalbim, and Beth-Shemesh, and Elon-Beth-Hanan. Ben-Hesed [is] in Arubboth, has Socoh and all the land of Hephher;" Ben-Abinadab [has] all the elevation of Dor, Taphath daughter of Solomon became his wife.</p> <p>Baana Ben-Ahilud [has] Taanach and Megiddo, and all Beth-Shean, which [is] by Zartanah beneath Jezreel, from Beth-Shean unto Abel-Meholah, unto beyond Jokneam.</p> <p>Ben-Geber, in Ramoth-Gilead, has the small towns of Jair son of Manasseh, which [are] in Gilead; he has a portion of Argob that [is] in Bashan, sixty great cities [with] wall and brazen bar.</p> <p>Ahinadab son of Iddo [has] Mahanaim.</p> <p>Ahimaaz [is] in Naphtali; he also has taken Basemath daughter of Solomon for a wife.</p> <p>Baanah Ben-Hushai [is] in Asher, and in Aloth.</p> <p>Jehoshaphat Ben-Paruah [is] in Issachar.</p> <p>Shimei Ben-Elah [is] in Benjamin.</p> <p>Geber Ben-Uri [is] in the land of Gilead, the land of Sihon king of the Amorite, and of Og king of Bashan: and one officer who [is] in the land.</p>
Context Group Version	<p>And Solomon had twelve officers over all Israel, who provided provisions for the king and his household: each man had to make provision for a month in the year. And these are their names: Ben-hur, in the hill-country of Ephraim; Ben-deker, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan; Ben-hesed, in Arubboth ( to him [ pertained ] Socoh, and all the land of Hephher ); Ben-abinadab, in all the height of Dor ( he had Taphath the daughter of Solomon as woman { or wife } ); Baana the son of Ahilud, in Taanach and Megiddo, and all Beth-shean which is beside Zarethan, beneath Jezreel, from Beth-shean to Abel-meholah, as far as beyond Jokmeam;</p>

Ben-geber, in Ramoth-gilead ( to him [ pertained ] the towns of Jair the son of Manasseh, which are in Gilead; [ even ] to him [ pertained ] the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars );

Ahinadab the son of Iddo, in Mahanaim;

Ahimaaz, in Naphtali ( he also took Basemath the daughter of Solomon as woman { or wife } );

Baana the son of Hushai, in Asher and Bealoth;

Jehoshaphat the son of Paruah, in Issachar;

Shimei the son of Ela, in Benjamin;

Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; and [ he was ] the only officer that was in the land { or earth }.

NASB

Solomon had twelve deputies over all Israel, who provided [Lit *nourished*] for the king and his household; each man had to provide [Lit *nourish*] for a month in the year. These are their names: Ben-hur, in the hill country of Ephraim; Ben-deker in Makaz and Shaalbim and Beth-shemesh and Elonbeth-hanan; Ben-hesed, in Arubboth (Socoh was his and all the land of Hephher); Ben-abinadab, in all the height of Dor [Or *Naphoth-dor*] (Taphath the daughter of Solomon was his wife); Baana the son of Ahilud, in Taanach and Megiddo, and all Beth-shean which is beside Zarethan below Jezreel, from Beth-shean to Abel-meholah as far as the other side of Jokmeam; Ben-geber, in Ramoth-gilead (the towns of Jair, the son of Manasseh, which are in Gilead were his: the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars were his); Ahinadab the son of Iddo, in Mahanaim; Ahimaaz, in Naphtali (he also married Basemath the daughter of Solomon); Baana the son of Hushai, in Asher and Bealoth [Or *in Aloth*]; Jehoshaphat the son of Paruah, in Issachar; Shimei the son of Ela, in Benjamin; Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; and he was the only deputy who was in the land.

New King James Version

And Solomon had twelve governors over all Israel, who provided food for the king and his household; each one made provision for one month of the year. These are their names: Ben-Hur [Literally *Son of Hur*], in the mountains of Ephraim; Ben-Deker [Literally *Son of Deker*], in Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan; Ben-Hesed [Literally *Son of Hesed*], in Arubboth; to him belonged Sochoh and all the land of Hephher; Ben-Abinadab [Literally *Son of Abinadab*], in all the regions of Dor; he had Taphath the daughter of Solomon as wife; Baana the son of Ahilud, in Taanach, Megiddo, and all Beth Shean, which is beside Zaretan below Jezreel, from Beth Shean to Abel Meholah, as far as the other side of Jokneam; Ben-Geber [Literally *Son of Geber*], in Ramoth Gilead; to him belonged the towns of Jair the son of Manasseh, in Gilead; to him also belonged the region of Argob in Bashan—sixty large cities with walls and bronze gate-bars; Ahinadab the son of Iddo, in Mahanaim; Ahimaaz, in Naphtali; he also took Basemath the daughter of Solomon as wife; Baanah the son of Hushai, in Asher and Aloth; Jehoshaphat the son of Paruah, in Issachar; Shimei the son of Elah, in Benjamin; Geber the son of Uri, in the land of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan. He was the only governor who was in the land.

Third Millennium Bible

And Solomon had twelve officers over all Israel, who provided victuals for the king and his household; each man his month in a year made provision. And these are their names: the son of Hur, in Mount Ephraim; the son of Deker, in Makaz and in Shaalbim and Bethshemesh and Elonbethhanan; the son of Hesed, in Arubboth; to him pertained Sochoh and all the land of Hephher; the son of Abinadab, in all the region of Dor, who had Taphath the daughter of Solomon as a wife; Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Bethshean, which is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, even unto the place that is beyond Jokneam; the son of Geber, in Ramothgilead; to him pertained the

towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars; Ahinadab the son of Iddo had Mahanaim; Ahimaaz was in Naphtali; he also took Basemath the daughter of Solomon for a wife; Baanah the son of Hushai was in Asher and in Aloth; Jehoshaphat the son of Paruah, in Issachar; Shimei the son of Elah, in Benjamin; Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites and of Og king of Bashan, and he was the only officer who was in the land.

Young's Updated LT

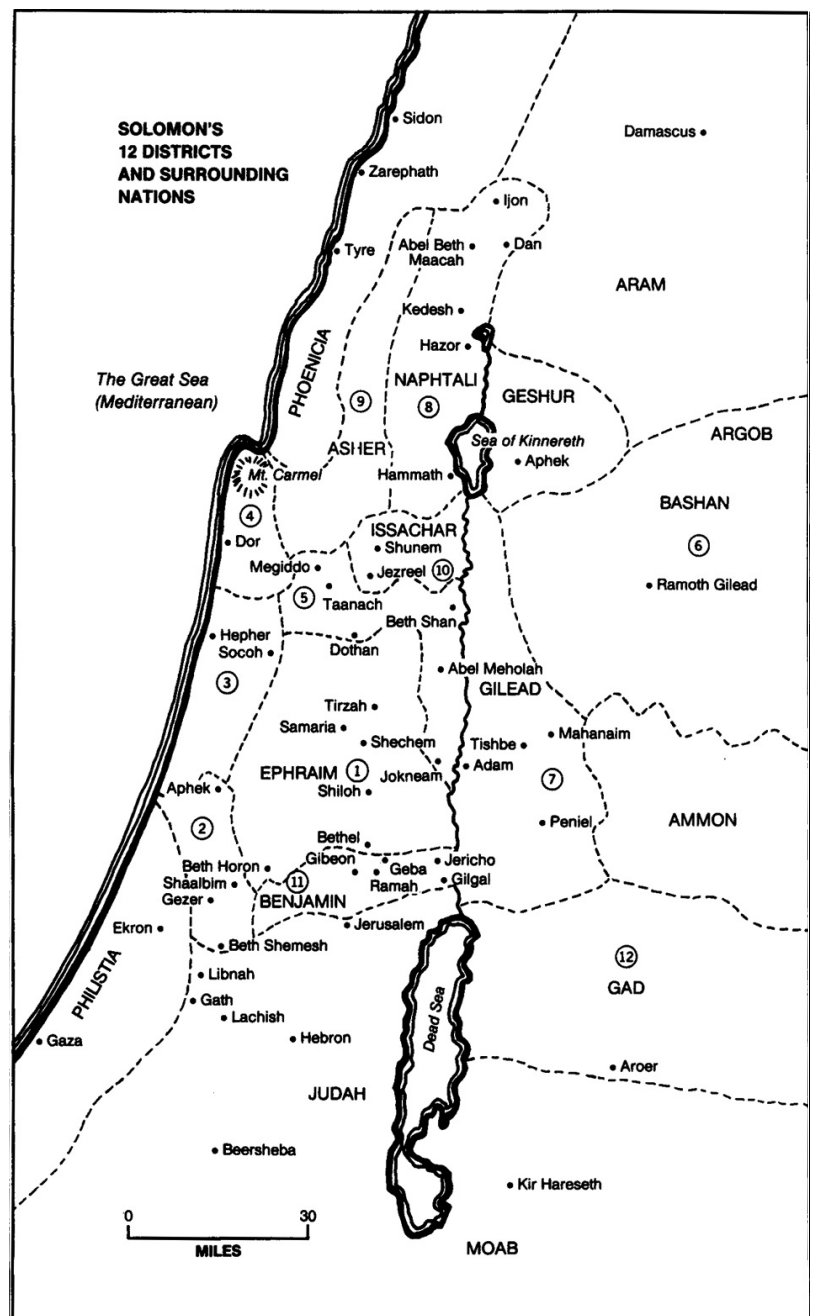
And Solomon has twelve officers over all Israel, and they have sustained the king and his household—a month in the year is on each one for sustenance; and these are their names: Ben-Hur in the hill-country of Ephraim; Ben-Dekar in Makaz, and Shaalbim, and Beth-Shemesh, and Elon-Beth-Hanan. Ben-Hesed is in Aruboth, has Sochoh and all the land of Hephher; Ben-Abinadab has all the elevation of Dor, Taphas daughter of Solomon became his wife. Baana Ben-Ahilud has Taanach and Megiddo, and all Beth-Shean, which is by Zartanah beneath Jezreel, from Beth-

Shean unto Abel-Meholah, unto beyond Jokneam. Ben-Geber, in Ramoth-Gilead, has the small towns of Jair son of Manasseh, which are in Gilead; he has a portion of Argob that is in Bashan, sixty great cities with wall and brazen bar. Ahinadab son of Iddo has Mahanaim. Ahimaaz is in Naphtali; he also has taken Basemath daughter of Solomon for a wife. Baanah Ben-Hushai is in Asher, and in Aloth. Jehoshaphat Ben-Paruah is in Issachar. Shimei Ben-Elah is in Benjamin. Geber Ben-Uri is in the land of Gilead, the land of Sihon king of the Amorite, and of Og king of Bashan: and one officer who is in the land.

**The gist of this passage:** There are 12 officers that Solomon had throughout Israel; and they are named in vv. 7–19. Each officer, in his month, oversaw the catering services to King Solomon and his palace.

In vv. 7–19, Israel will be subdivided into 12 districts, and each officer named will patrol and defend his particular district (each officer will lead a substantial army).

**Solomon's 12 Districts and Surrounding Nations** (a map); from the [3 Year Bible Book Club](#) (who took it from another source); accessed March 24, 2016. [Another map](#) will be added at the end of this section.



Each of the 12 regions had an officer of that region. Each of these 12 officers have so many men under them. I believe that each officer has 2 basic duties: (1) to act as a defensive force in their **region** in case they are attacked. And (2) to provide for the king, his staff and his slaves in Jerusalem. This first duty is an assumption on my part. Solomon continued with a great military; but he did not need to send out his military each spring to attack their latest foes, as his father David had to. Instead, Solomon divided up his land into districts and embedded each company in a particular region.

There is a brilliance in this plan. Each of the 12 armies was positioned in a region of Israel to defend the people there in case of a sudden incursion (the Philistines were famous for this). And, at the same time, any one of these armies could have shifted into logistical mode and support another army or armies on a different front.

### Chapter Outline

### Charts, Graphics and Short Doctrines

It is important to note that, Solomon, even though he ruled in a time of peace, did not disband his military or cut them back dramatically. He recognized that this army is what protected Israel. You do not necessarily need to use your army all of the time in order for it to be effective.

**Application:** This appears to be something that the left does not understand in the United States. They are always trying to cut the military, as if having a powerful military automatically means that the United States will launch wars all over the world. Exactly the opposite is true. We often stop wars or reduce their number by being the toughest country on the block.

**Application:** I just recently watched **Neil Cavuto interview a young demonstrator** who is very much a person of the left, and she was so upset that \$1 trillion over a period of 30 years was going to be spend on updating our nuclear weapons, and she thought that this indicated that we had the wrong priorities. She was also upset that prisons were being built and maintained by private companies and that, if this money were shifted to education, that we would not need the prisons (and certainly not private ones). The problem with such a person is they have no understanding whatsoever of history (she is probably in her early 20's) and her focus is only upon her life and what is important to her right then and there (paying for her education). Her education has failed her because she never learned the importance of the military and why we have a great military. Furthermore, even though she is all caught up in the cost of education, college education is a very small part of one's life. She will live for decades and decades after that. Will she expect the government to pay for everything else as she enters into her 30's and 40's and 50's and 60's and 70's? Unfortunately, this is exactly how some people think.

**Application:** It is important to note that, it is God Who has so blessed the United States; and with great blessing comes great responsibility. There are times when God will call upon the military to be used for His glory. So that there is no misunderstanding here: God is not going to whisper into the ear of some president and say, "Go, boy, go, and kill those people." However, circumstances and world situations will make the use of our military absolutely necessary at time. When there is an army out there dedicating itself to destroying Christians; and they are brutally destroying Christians, then it is time for America to act. And not acting will result in this organization growing and striking us closer and closer to home.

**Application:** I have heard so many people complain about our military and our bases overseas; and the establishment of bases overseas. We have had our soldiers based in South Korea since the 1950's. This has allowed South Korea to grow into an independent, free nation, despite the insanity of North Korean dictators and despite the aggressive communist approach. We have had relatively few problems at that border, despite the fact that many people thought that border could be the beginning of WWII.

Sometimes we learn great spiritual lessons from a passage and sometimes we learn more about the **laws of divine establishment**. These past few paragraphs are all about the laws of divine establishment.

## Peter Pett Introduces and Summarizes 1Kings 4:7–21

Solomon also divided up Israel (excluding Judah) into twelve regions over whom he placed district 'tax collectors or governors' (literally 'those appointed'). One of their major responsibilities was that of collecting the king's taxes, mainly in the form of produce, and in each case it included ensuring that sufficient provisions were made available to the king's vast household for one moon period out of twelve. But this would undoubtedly also have required the official to exercise control in other spheres, for they would not act directly themselves, delegating the main collection to others, and would require a wide authority in order to carry out what would not have been something welcomed by the Israelites. They were learning what having a king really involved.

The situation in Israel was by this time far too complicated to allow a simple division of the Israelites into tribes, and the divisions were thus not simply based on tribal divisions, even if that had been possible with the situation as it was, with so many movements and counter-movements of sections of tribes having taken place since the Conquest. On the other hand tribal divisions undoubtedly played their part with regard to tribes that had maintained their own independent identity. Solomon was not trying to break down tribal identity. He was seeking to efficiently (from his point of view) organise the whole area of Israel so as to ensure that the needs of his court were continually met, taking into account the complexities or otherwise of each area. On the other hand there were also the great Canaanite cities such as Taanach and Megiddo, and other similar large Canaanite enclaves, which had to be taken into account, and had to be brought into the system. These had in many cases been brought within Israel more by absorption than conquest as a result of the activities described in Jdg\_1:27-36, and by such as Saul and David, and had probably in the course of it been forced to submit to Yahwism. All these had to be brought within the sphere of Solomon's administration. They would also be more used to such tight administration having suffered under kings for centuries.

The list commences with the hill country of Ephraim, which being situated where it was, and being the land first settled by the Israelites (if we ignore Judah) in comparatively virgin territory, was the most secure and prominent area among the northern tribes, and this is then followed by six areas mainly designated in terms of Canaanite cities, after which come areas named after tribes which had clearly not been so affected by having Canaanite cities among them, and had maintained their prominence and independence in the face of all the changes that had taken place, and were seen as administratively capable. Thus Ephraim, Naphtali, Asher, Issachar and Benjamin were seen as still compact enough, and independent enough, to form their own units, whereas other areas were more fragmented and had to take in the Canaanite enclaves, and be run from them.

Transjordan had three 'appointed officers', but the division was not simply on the basis of tribal boundaries. The first was stationed in Ramoth-gilead, which was in the upper territory of Gad, and the district covered the northern part of the country, including the area allocated to the half tribe of Manasseh. The second was in Mahanaim, from where Ish-bosheth had ruled Israel, and where David had established himself during Absalom's rebellion. This was also located in the territory of Gad, and covered the central section of Transjordan. The third covered the larger southern area and gathered up all parts not covered by the other two, the area being described as 'the land of Gilead' (ever a vague description to us due to the many geographical uses of the term Gilead), and was so complex an area that it had to be explained in terms that sound as if it contained the whole of Transjordan, with the result that it had to be explained that he was the only officer in that particular area.

Alternately, the latter phrase 'and one officer over the land' might refer to the 'officer' over Judah (the Assyrians spoke of their homeland as 'the land') which is otherwise not mentioned. It could, however, be argued that Judah may rather have been centrally controlled directly from Jerusalem by one of the 'chief officials' described above. It may have been responsible for the thirteenth moon period which had to be inserted at regular intervals through the years in order to keep the seasons under control (twelve moon periods not making up a full year).

The remaining nine appointed officers were set over nine regions west of the Jordan Rift Valley, partly on the basis of principle cities or other regional descriptions, and partly on the basis of tribal designation. Thus we have the well known 'hill country of Ephraim, followed by designations in terms of leading cities in different central areas, and finalised by designations in terms of the principle independently surviving northern tribes such as Naphtali, Asher and Issachar, and in terms of Benjamin.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:7.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Preacher's Complete Homiletical Commentary: *[These officers are] Governors of territories allotted to their oversight, entrusted with securing the royal revenues. The division of the land into twelve sections was not according to the boundaries of the tribes, but the fertility of the land. The returns from these districts were made, not in cash, but in the produce of the soil. Each district sent supplies for a month, and the twelve in succession completed the year.*<sup>123</sup>

There are many remarkable things about this section of 1Kings 4—one of them being that 5 of the 12 officers are known only by the name of their father. *Ben Hur*, for instance, means *the son of Hur*. Most of the time, we would expect to find, *Rex ben Hur* (or, whatever).

### Various Commentators on the Missing First Names of 1Kings 4:7–13

Ellicott: *It is curious that in five cases only the patronymic of the officer is given, probably from some defect in the archives from which this chapter is evidently drawn.*<sup>124</sup>

Peter Pett: *It will be noted that the first four, and the sixth, of these officials are simply described as 'son of' (ben), which is unusual. It has been surmised that that was because one edge of the tablet on which their names had been recorded had either been broken off or had become unreadable. It is important to note, if that is the case, that no attempt was made to invent names to make up for the loss. The writer was scrupulous about sticking with the facts that he had, (thus underlining the reliability of the narrative). An alternative possibility is that they were so named because their positions were seen as hereditary, as with the similar situation pertaining at Ugarit, with each successor bearing the name of the original holder of the position. A third alternative is that in some circles naming oneself in this way had become the latest craze.*<sup>125</sup>

Pett, further on down: *[I]t will be noted that the first four names and the sixth name are given in terms of the names of their fathers only (Ben–hur, Ben–deker, Ben hesed, Ben–abinadab, Ben–geber), for 'ben' means 'son of'. This may be because it had become a fad in certain circles to be known in this way (such usage certainly does occur later, although not in such profusion. Compare 'Ben–chanan' in 1Chron. 4:20 and the well known 'Bar–timaeus' in the New Testament), or because the office was hereditary (such a usage is evidenced at Ugarit), or it may even have been a case where the official tablet containing the record had been broken off at the edge, or become partly obliterated, through much use, so that the initial names were lost.*<sup>126</sup>

Barnes<sup>127</sup> suggests that some of the missing names could be the result of a faulty manuscript which is referenced. I would suggest that this is a result of the Authorship of the Holy Spirit. So, perhaps a first name is missing here or there (a list of names with a damaged corner, could remove several first names); but the actual reason for this is, God the Holy Spirit is the final Editor over Scripture. This is known as the **Inspiration of the Bible**.

Keil and Delitzsch<sup>128</sup> suggests, instead, that this is simply how these young men were known. Hur's son, Deker's son, etc.

<sup>123</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:7–19. In my e-sword, it reads 17–19, but that is a typo.

<sup>124</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>125</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:1–21.

<sup>126</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>127</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:13.

<sup>128</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:8.

## Various Commentators on the Missing First Names of 1Kings 4:7–13

The Pulpit Commentary: *Of the twelve prefects, five are only known by their patronymics, for it is hardly likely that these are proper names, like Ben-hanan and Ben-zoheth (1Chron. 4:20). No satisfactory explanation of this curious circumstance has hitherto been given. The most probable is that in the document from which this list was compiled, the part of the page containing the missing names had been accidentally destroyed*.<sup>129</sup>

It is possible that the point being made here is, these are men who are successful and in high positions because of the faithfulness of their fathers. Therefore, the names of their fathers are emphasized.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### 1Kings 4:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh <sup>e</sup> lômôh (שְׁלֹמֹה) [pronounced <i>sh<sup>e</sup>-l-oh-MOH</i> or <i>shloh-MOH</i> ]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>-NĀM</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
‘âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i> ]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
nâtsab (נָצַב) [pronounced <i>naw-TSAH<sup>B</sup>V</i> ]	<i>those stationed, the ones left standing, stationing themselves, who are taking a stand; those standing [at the ready]; deputies, prefects, officers; guard</i>	masculine plural, Niphal participle; with the definite article	Strong's #5324 BDB #662
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh]</i>	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis <sup>e</sup> râ’êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** [Solomon had 12 officers over all Israel...](#) The words *to Solomon* mean *Solomon had*. He has 12 officers, deputies or prefects standing at the ready all over Israel. What would be logical is, these are men who

<sup>129</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:8.



are heads of local armies which are set up throughout Israel to ward off attacks and to be able to inform Solomon if there is any suspicious activity in their realm.

Recall that Solomon is very wise. Therefore, we would expect his country to be well-organized, with careful lines of authority drawn up, for the most efficient administration possible.

### 1Kings 4:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kûwl (כּוּל) [pronounced <i>kewl</i> ]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	3 <sup>rd</sup> person plural, Pilpel perfect	Strong's #3557 BDB #465
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i> ]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

## 1Kings 4:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
I wonder if <i>upon the one</i> has a particular meaning.			
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kûwl (כּוּל) [pronounced <i>kewl</i> ]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	Pilpel infinitive construct	Strong's #3557 BDB #465

**Translation:** ...and they provided for the king and his house—[one] month he was over to provide [for the king]. Each officer (and, presumably his men) were to provide for the palace of the king during his month. They would provide the food and whatever provisions the king needed for that month. This also suggests that, each officer might bring a slightly different array of food, depending upon what region he is in.

1Kings 4:7 Solomon had 12 officers over all Israel and they provided for the king and his house—[one] month he was over to provide [for the king].

### On the 12 Officers and 12 Districts (Several Commentators)

The Pulpit Commentary: *And Solomon had twelve officers [lit; persons "placed" or "set over" others, i.e; superintendents. The term is used of Doeg (1Sam. 22:9). They were twelve, not because of the twelve tribes, but the twelve months] over all Israel, which provided victuals for [Heb. nourished] the king and his household: each man his month in a year made provision [lit; a month in the year it was (i.e; devolved) upon each to nourish. It has been thought by some that these superintendents were also governors of provinces (ἡ γένεισισόνες καὶ στατηγοί, Jos. Ant. 8.2, 3), as well as purveyors. But of this nothing is said in the text. Their principal function was to collect the royal dues or taxes which were evidently paid, as they still are in the East, in kind].*<sup>130</sup>

Ellicott: *This [section] denotes the collection of revenue—mostly, no doubt, in kind—for the maintenance of the Court and household and guards of the king; and perhaps may have included also the management of the royal domain lands, such as is described under David's reign in 1Chronicles 26:25-31.*<sup>131</sup>

<sup>130</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:7.

<sup>131</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

## Chapter Outline

## Charts, Graphics and Short Doctrines

In the next section, the amount of food required each day will be given, and it is tremendous. For a month, each governor and the army under him would provide the food for Solomon and his palace. Two points: (1) this is extremely well-organized and (2) any one of the 12 armies could shift focus and provide logistics for the other armies in the field, in case of war. Logistics for an army is paramount and the unsupported army is weak and disorganized.

*Barnes: The requirement of a portion of their produce from subjects, in addition to money payments, is a common practice of Oriental monarchs. It obtained in ancient, and it still obtains in modern, Persia.*<sup>132</sup>

As we will find out later in this chapter, this provision was a major undertaking (1Kings 4:22–23).

*The College Press Bible Study: Solomon is credited with originating the first scientific system of taxation. He divided his entire realm into twelve tax districts over which he set a governor or superintendent. Each governor was responsible during one month of the year to garner from his district the produce and meat necessary to sustain the king's household during that month (1Kings 4:7). Since the office of district governor was quite prestigious, those who were appointed over the several districts are accorded the honor of being listed in the inspired word.*<sup>133</sup>

Notice how tax collection is tied to protection. There are 12 officers named in this chapter, and each officer is over an army; and that army is stationed in a specific district. They act as the protection for the people in this district—possibly acting both as policemen and as embedded military. However, they also collected taxes on behalf of Solomon, which will make up that massive amount of provision that is necessary to sustain Solomon's palace.

Let me remind you of an incident involving David, when he provided protection for a rancher named Nabal. David provided protection for him, but was stiffed on payment. Protection is coupled with collection.

**Application:** The most basic service that our government ought to provide is protection—law and order within, and a strong, tough military to protect us from threats on the outside. This is the basic and most fundamental trade-off between a people and its government. This does not excuse massive taxation or an attempt to control the rich through taxation (those the government likes receive tax breaks; those the government does not like is over-taxed).

## 1Kings 4:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

<sup>132</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:7.

<sup>133</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:7–20.

## 1Kings 4:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'èlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8034 BDB #1027

**Translation:** *These [are] the names [lit., their names] [of those 12 officers]:...* The next few verses will name these 12 men (and, in many cases, name their fathers; and in two cases, name their wives). Even though these are just names to us, let me suggest that the men listed here are believers in the **Revealed God**; and that their names stand for all eternity in the Word of God.

There may be a similar arrangement in eternity for believers throughout the **Church Age**, whose names are written in the Lamb's Book of Life.

The Pulpit Commentary: *And these are their names [the order is not geographical, nor do the districts correspond, except roughly, with the territories of the tribes. The order is probably that of the months for which they were severally responsible, and the districts were marked out according to the capabilities of the country].*<sup>134</sup>

## 1Kings 4:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Benchûwr (בְּחֻר) [pronounced ben-KHOOR]	<i>son of Chur, son of whiteness; transliterated Ben Hur, Ben Chur</i>	masculine singular proper noun	Strong's #1121 BDB #119
This name is from Strong's #1121 and Strong's #2354.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
'Eph <sup>e</sup> rayim (אֶפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun; pausal form	Strong's #669 BDB #68

**Translation:** *...Ben-hur of the hill country of Ephraim [or, Mount Ephraim];...* Ben Hur, or *the son of Hur*, is over the hill country of Ephraim. He is not the Ben Hur of movie fame (but that Ben Hur was undoubtedly named after this Ben-hur).

<sup>134</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:8.

The word *ben* means *the son of*. It is remarkable the number of times a person is referred to in this section as *the son of* \_\_\_\_\_. What is key is, these great men had great fathers. In fact, it is their fathers, in much of this section, who are given the credit.

Peter Pett: *The name 'Hur' is attested to elsewhere (Num. 31:8; 1Chron. 2:19).*<sup>135</sup>

**Application:** A father has the most important responsibility in the world—to raise his son or sons to be men. When a political party or some kind of movement suggests that there is a better way (such as raising a child by the state or claiming that the child is raised *by a village*) you know that those are Satanic approaches to life. At best, they are human viewpoint; and at worse, they are cosmic system thinking.

**Application:** If you are a normal person, then the most important male in your life is your father. People who cannot say that often have confused lives and values.

1Kings 4:8b ...Ben-hur of the hill country of Ephraim [or, Mount Ephraim];...

The Pulpit Commentary: *This district, which practically coincided with the territory of Ephraim, was one of the most fertile in Palestine. Hence, possibly, it stands first.*<sup>136</sup>

### The Hill Country of Ephraim (or Mount Ephraim) (Various Commentators)

Ellicott: *The first division, "mount Ephraim," included all the higher part of the territory of Ephraim, one of the most fertile and beautiful regions in Palestine, surrounding the city of Shechem, which lies in a rich plain between Mount Ebel and Gerizim, and including the strong site of the future Samaria. See the description of the country in the blessing of Moses (Deuteronomy 33:13-17).*<sup>137</sup>

Keil and Delitzsch: *Benhur was stationed on the mountains of Ephraim. These mountains, here only the mountainous district of the tribe of Ephraim, were among the most fruitful portions of Palestine (see at Joshua 17:14–15).*<sup>138</sup>

Peter Pett: *This area would include the tribal area of Ephraim combined with some of Manasseh up to the plain of Jezreel. Its southern border would be about fifteen kilometres (ten miles) north of Jerusalem and its northern border just beyond Shechem. To the east would be the Jordan and to the west the lower foothills about twenty two kilometres (fifteen miles) from the sea.*<sup>139</sup>

Mount Ephraim is in the central Palestine.

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## 1Kings 4:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (I) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

<sup>135</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>136</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:8.

<sup>137</sup> From <http://www.studydrive.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>138</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 4:8.

<sup>139</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

## 1Kings 4:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ben`deqer (בֶּן־דֶּקֶר) [pronounced <i>ben-DEH-kehr</i> ]	<i>son of Deqer, son of a lance, son of piercing [stabbing]; transliterated Ben-Decker, Ben-Dekar</i>	masculine singular proper noun	Strong's #1121 BDB #119
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mâqats (מֶקֶז) [pronounced <i>maw-BAHTS</i> ]	<i>end; transliterated Makaz, Makats</i>	proper singular noun/location	Strong's #4739 BDB #596
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Sha'al <sup>e</sup> bîym (שַׁאֲלַבִּימ) [pronounced <i>shah-ğah<sup>b</sup>-BEEM</i> ]	<i>a place of foxes, fox holes; and is transliterated Shaalabbin, Shaalbim</i>	proper singular noun; locale	Strong's #8169 BDB #1043
Also spelled sha'ălabbîyn (שַׁאֲלַבִּינ) [pronounced <i>shah-ğul-ahb-BEEN</i> ].			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Bêyth shemesh (בֵּית־שֶׁמֶשׁ) [pronounced <i>bayth-SHEM-esh</i> ]	<i>House of the Sun, sun temple; and is transliterated Beth-shemesh</i>	masculine proper noun	Strong's #1053 BDB #112
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Ëylôn bêyth chânân (עֵלֹן בֵּית־חַנָּן) [pronounced <i>ay-LONE bayth-khaw-NAWN</i> ]	<i>oak (grove) of (the) house of grace; transliterated Elon of Bethchananoak, Elon-beth-hanan</i>	masculine singular noun/location	Strong's #358 BDB #19 (from Strong's #356, 1004, and 2603)

Bullinger's Companion Bible Notes: *Some codices, with three early printed editions, read "Elon-ben-hanan". Other codices read "Elon and Beth-han. an". Septuagint reads "Elon as far as Beth-hanan"* <sup>140</sup>

Matthew Poole: *Or, Elon, the house or dwelling-place of Hanan; and Hanan may be a man's name and this place may be so differenced from other Elons. Or, the plain (for so the Hebrew word signifies) of Beth-hanan.* <sup>141</sup>

**Translation:** ...Ben-decker [who is] in Makaz, Shaalbim, Beth-shemesh and Elon-beth-hanan;... His father is named *Decker*, which means *lance, piercing, stabbing*. So his father was also a military man, and Ben-decker

<sup>140</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 4:9.

<sup>141</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:9.

followed in his footsteps. In fact, for his father to have this name, that means that his grandfather also had to be a military man.

Ben-decker is over 4 northern cities, the first of which is Makaz. Since Makaz occurs only here, we know nothing about it. Its association with other cities in the north tells us roughly where it is located.

Shaalbim is a city in Dan (which is the farthest region to the north), as we read in Joshua 19:42 Judges 1:35. It is also known as *Shaalabbin*. This would have been the original territory of Dan, which they later abandoned when they moved north. There is also a Beth-shemesh on the border of Dan and Judah (Joshua 15:10).

1Kings 4:9 ...Ben-decker [who is] in Makaz, Shaalbim, Beth-shemesh and Elon-beth-hanan;...

### The Location of the Second District (Several Commentators)

Ellicott: *The second division included the territory in the maritime plain to the north-west of Judah; assigned to Dan, but in all the earlier history held, with perhaps a few exceptions, by the Philistines. The cities Shaalbim, Elon, and Beth-shemesh, or Ir-shemesh, are noted in Joshua 19:41-43. Makaz is not mentioned elsewhere.*<sup>142</sup>

Peter Pett: *This probably indicates the four border cities, or central regional cities, of the area over which Ben-deker had responsibility. It includes the eastern Shephelah (lower hills), the south-eastern section of Ephraim, and the territory originally assigned to Dan. Makaz is unknown but would mark the eastern border, Shaalbim is modern Selbit, eleven kilometres (seven miles) south east of Lydda and is within the northern part of the Valley of Aijalon (Joshua 19:42; Judges 1:35) which would mark the northern border, Beth-shemesh marked the southern border and is modern Tell el-Rumeilah, twenty four kilometres (sixteen miles) west of Jerusalem, Elon-beth-hanan marked the western border. The name Deker may possibly be attested to it the name 'Bidkar' (shortening of 'ben Deker'? – 2Kings 9:25).*<sup>143</sup>

The Cambridge Bible<sup>144</sup> and Lange<sup>145</sup> both suggest that Ben-decker was over a district of Dan and on the border of Judah. Dan, since the time of the Judges, was far, far north, and Judah is the southernmost territory. However, this would have been the original location for Dan.

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### Charts, Graphics and Short Doctrines

BDB tells us that there are 4 cities with the name Beth-shemesh, found in Judah, Naphtali, Issachar and Egypt. ISBE also calls it the same way.<sup>146</sup> Because it means *house of the sun*, it became a common name for a city. This may be the Beth-shemesh where the Ark of God was temporarily stored (1Sam. 6:12–21).

Nave's Topics suggests that Bethshemesh is in Dan, but its scriptural references do not hold up (Joshua 21:16 1Sam. 6:15 1Chron. 6:59).<sup>147</sup> This city may have originally belong to Naphtali and was taken over by Dan when they moved north.

Elon-beth-hanan is found only here and is likely a city of Dan.

<sup>142</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>143</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

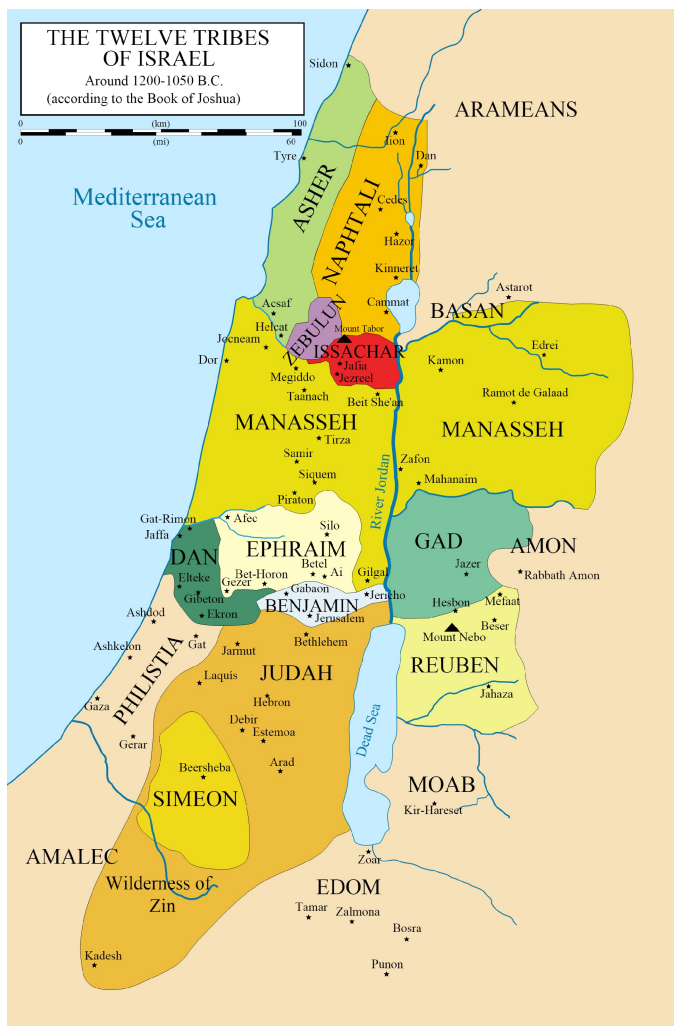
<sup>144</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:9.

<sup>145</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.

<sup>146</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Beth-shemesh.

<sup>147</sup> From [Google Books](https://books.google.com/books); p. 113; accessed March 18, 2016.

In case you are confused, Ben-decker, during the era of Solomon, is over a region where Dan was originally. The tribe of Dan moved to the far north during the period of the Judges (which area is not in view here).



THE 12 TRIBES OF ISRAEL

■ Reuben	■ Judah	■ Naphtali	■ Issachar	■ Zebulun
■ Simeon	■ Dan	■ Gad	■ Asher	■ Benjamin
■ Ephraim	■ Manasseh			

**Two Maps of Dan.** The first is of the original districts of the tribes after Joshua took the land and then assigned the districts. This map is from [Wikimedia](#). The second map is of Dan after the book of Judges, after they moved north. The second map comes from [Christians-standing-with-Israel](#). On the left is Dan located in its original place, between the coast of the Mediterranean Sea and Ephraim. The map on the right has Dan located in the far north, which occurs in the book of the Judges. Both maps accessed March 26, 0162.

The reason that we do not have an exact match of cities here with those in Joshua 19:41–43 is because about 500 years have passed. Therefore, some cities have become ghost towns (or less important) and other cities have sprung up in their place. This is exactly what we would expect of a book which is based upon historical accounts over a period of 3000–4000 years.



## 1Kings 4:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ben-chesed (בְּנֵי-חֶסֶד) [pronounced <i>behn-KHEH-sehd</i> ]	<i>son of grace; transliterated the son of Hesed, Ben Chesed, Ben-chesed</i>	masculine singular proper noun	Strong's #1136 BDB #122 (from Strong's #1121 and #2617)
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾĀrubbôth (אֲרֻבּוֹת) [pronounced <i>uhr-oob-both</i> ]	<i>windows; transliterated Arubboth, Aruboth</i>	feminine plural, proper noun/location; with the definite article	Strong's #700 BDB #70

**Translation:** ...Ben-hesed [who is] in the Arubboth... Ben's father is named *grace*.

The first city (or district), Aruboth, is unknown apart from this passage.

Peter Pett: *This was the coastal area which included Sharon and part of Manasseh. Arubboth was probably modern Arrabeh on the coastal plain, south of the valley of Dothan, and seventeen kilometres (twelve miles) north east of Khirbet Suweikeh.*<sup>148</sup>

## 1Kings 4:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
Sôwkôh (שׁוֹכּוֹה) [pronounced <i>soh-KOH</i> ]	<i>bushy, branch, brushwood and is transliterated Socoh, Shocho, Shochoh, Sochoh, Soco</i>	Proper noun/location	Strong's #7755 BDB #962
There are 3 spellings of this proper noun, including Sôwkô (שׁוֹכּוֹ). This refers both to a town in the lowlands of Judah and to a town in the mountain district of Judah. <sup>149</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כּוֹל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

<sup>148</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>149</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #7755.

## 1Kings 4:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
Chêpher (חֶפֶר) [pronounced KHAY-fer]	a pit, a well [from the word "to dig"]; transliterated Hopher, Chefer	masculine singular proper noun	Strong's #2660 BDB #343

**Translation:** ...(his [is] Socoh and all the land of Hopher);... There are at least two Socoh's (Shochoh, Shoco, Shocho): one in the Shephelah of Judah (Joshua 15:35 1Sam. 17:1); and another in southern Judah (Joshua 15:38). ISBE, and others, suggest that this is the city from the Shephelah.<sup>150</sup>

Hopher is one of the places conquered west of Palestine, but we do not know much more than that (Joshua 12:17). Most of the references to *Hopher* in the Old Testament are to individuals rather than to places.

1Kings 4:10 The son of Esdi in Araboth; his was Socho, and all the land of Opher. (ESV)

## 1Kings 4:10/District 3 (Several Commentators)

Ellicott: *The third division was also in the land of the Philistines, being part of the territory assigned to Judah. Sochoh is mentioned in Joshua 15:35, and is noticed in 1Samuel 17:1-3 as close to the field of battle on which David slew Goliath. Hopher is an old Amorite city which was conquered by Joshua (Joshua 12:17), still, by a curious survival, giving its name to the whole district, to which the name Aruboth (otherwise unknown) is here also given.*<sup>151</sup>

Peter Pett: *Socoh is mentioned in Egyptian records as on the high road that led through the coastal plain and is Khirbet Suweikeh, three kilometres (two miles) north of Tulkarm. 'All the land of Hopher' may refer to the area occupied by the Manassite clan of Hopher (Joshua 17:2), although a Canaanite city of the name is mentioned in Joshua 12:17.*<sup>152</sup>

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## 1Kings 4:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ben-'ăbîynâdâb (בֶּן־אֲבִינָדָב) [pronounced behn-ab-EE-naw-DAWB]	son of Abinadab; transliterated Ben-abinadab, son of Abinadab	masculine singular proper noun	Strong's #1125 BDB #122 (from Strong's #1121 and #40)

<sup>150</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Socoh; Soco.

<sup>151</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>152</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

## 1Kings 4:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nâphâh (נָפְחָה) [pronounced naw-FAW]	<i>borders, coast, region; height</i>	feminine singular noun	Strong's #5299 BDB #632
This word occurs four times in the KJV and is given four different translations: <i>borders, coast, region</i> (these three times nâphâh is combined with the proper noun Dor); and <i>sieve</i> (Isa. 30:28). Some simply take those 3 times and understand this to refer to a particular place.			
Dôwr (דֹּוֹר) [pronounced dohr]	<i>period, generation, dwelling; and is transliterated Dor</i>	proper singular noun; location	Strong's #1756 BDB #190
Also spelled Dô'r (דָּוָר) [pronounced dohr].			

**Translation:** ...Ben-abinadab [who is in] Naphath-dor... Many of these men listed are called *the son of* \_\_\_\_\_. This suggests that their fathers were great men who raised their children right. In fact, as previously noted, 5 of the 12 men are known *only* by the name of their father.

Peter Pett: *Ben-abinadab was one of Solomon's sons-in-law, having married his daughter Taphath. This very fact indicates the high status of these 'officials'. He was quite possibly the son of Abinadab, David's brother, and exercised his office in 'all the foothills of Dor' (or 'Naphath-dor'). Compare Joshua 12:23, 'the king of Dor in Naphath-dor'. He was thus responsible for the coastal plain from below Dor up to Carmel. The port of Dor may have been his administrative centre.*<sup>153</sup>

1Kings 4:11a ...Ben-abinadab [who is in] Naphath-dor...

### Naphath Dor (from Various Commentators)

The Cambridge Bible: *Dor was an ancient city of the Canaanites, lying on the seacoast under the side of Mount Carmel. It was in the tribe of Manasseh. It is first mentioned, and its king, in Joshua 11:1–2 12:23.*<sup>154</sup>

Lange: *Dor (1Kings 4:11), a town on the Mediterranean, nine Roman miles north of Cæsarea (Joshua 17:11). Naphat (i.e., heights) Dor is the hilly stretch of country towards the south of the town, and to this Thenius reckons the whole very fertile pasture–plain of Sharon to Joppa.*<sup>155</sup>

The Pulpit Commentary: *Dor, now represented by the miserable village of Tantura, lies on the strand of the Mediterranean, north of Caesarea. A "spur of Mount Camel, steep and partially wooded, runs parallel to the coastline, at the distance of about a mile and a half" (Porter).*<sup>156</sup>

According to BDB, Dor is a coastal city in Manasseh. 3 times it is called Naphath–dor in Scripture (Joshua 11:2 Joshua 12:23 1Kings 4:11). We are assuming that Dor is the same as Naphath-dor (which probably means *the region of Dor*).

<sup>153</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>154</sup> *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:11 (slightly edited).

<sup>155</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.

<sup>156</sup> *The Pulpit Commentary*; 1880–1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:11.

## Chapter Outline

## Charts, Graphics and Short Doctrines

1Kings 4:11 Ben-abinadab, in all Naphath-dor... (ESV)

### 1Kings 4:11/District 4 (Several Commentators)

Ellicott: *The fourth division, "all the region of Dor," still lies along the coast, but to the north of the preceding districts, close under Mount Carmel, in the territory assigned to Manasseh. Dor is named in Joshua 11:2, as forming a part of the confederacy of the north under Jabin, and as subsequently conquered (1Kings 12:23), and given to Manasseh (1Kings 17:11).*<sup>157</sup>

Keil and Delitzsch: *Ben–Abinadab had the whole of the high range of Dor (תַּפְּנֵי דֹר, Joshua 12:23), i.e., the strip of coast on the Mediterranean Sea below the promontory of Carmel, where the city of Dor, which has been preserved in the village of Tantura or Tortura, nine miles to the north of Caesarea, was situated (see at Joshua 11:2). Whether this district embraced the fruitful plain of Sharon is not so clearly made out as Thenius supposes.*<sup>158</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

### 1Kings 4:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ṭâphath (טַפַּת) [pronounced <i>taw-FAITH</i> ]	<i>ornament; a dropping [of ornament]; transliterated Taphath</i>	feminine singular proper noun	Strong's #2955 BDB #382
bath (בַּת) [pronounced <i>bahth</i> ]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Sh <sup>e</sup> lômôh (שְׁלוֹמֹה) [pronounced <i>sh<sup>e</sup>-l-oh-MOH</i> or <i>shloh-MOH</i> ]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

<sup>157</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>158</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:11.

**Translation:** ...(Tachath, Solomon's daughter was his wife);... Ben-abinadab married a daughter of Solomon. It is reasonable to suppose that, when a man married the king's daughter, that he was quite a good man.

There is the possibility that Ben-abinadab refers to the son of one of David's older brothers. If that is the case, then he and Solomon are cousins; and he has married a daughter of Solomon (his 2<sup>nd</sup> cousin).<sup>159</sup>

Barnes: *It has always been a practice among Oriental potentates to attach to themselves the more important of their officers by giving them for wives princesses of the royal house. Hence, the union here between Ben–Abinadab (probably Solomon's first cousin, compare 1Sam. 16:8) and Taphath.*<sup>160</sup>

Given Solomon's young age, this is another reason why we believe 1Kings 4 to have been written at the end of Solomon's reign or even after his reign. Solomon would not have an adult daughter for at least 15 or 20 years after 1Kings 3.

1Kings 4:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ba'ănâ' (בַּעֲנָא) [pronounced <i>bah-ġuhn-AW</i> ],	<i>in the affliction; in distress; son of distress; transliterated Baana, Baanah</i>	masculine singular proper noun	Strong's #1195 BDB #128
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Ăchîylûwd (אֲחִילֻד) [pronounced <i>akh-ee-LOOD</i> ]	<i>my brother is goodness; transliterated Achilud, Ahilud</i>	masculine singular proper noun	Strong's #286 BDB #26
We also find this name in v. 3 as the father of Jehoshaphat.			
Ta'ănâk <sup>e</sup> (תַּעֲנַק) [pronounced <i>tah-ġuh-NAWK</i> ]	<i>sandy; transliterated Taanak, Tanak, Taanach, Tanach</i>	proper noun; location	Strong's #8590 BDB #1073
Also spelled Ta <sup>e</sup> nâk <sup>e</sup> (תַּעֲנַק) [pronounced <i>tahġ-NAWK</i> ].			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
M <sup>e</sup> giddôwn (מִגִּדּוֹן) [pronounced <i>m<sup>e</sup>g-ihd-DOHN</i> ]	<i>rendezvous; a place of crowds; and is transliterated Megiddon, Megiddo</i>	proper noun; location	Strong's #4023 BDB #151
Also spelled Megiddôw (מִגִּדּוֹן) [pronounced <i>meh-gihd-DOH</i> ].			

**Translation:** ...Baana ben Ahilud [is in] Tanach, Megiddo... The meaning of Baana's name is quite convoluted: *the son of distress, a son of my brother is goodness.*

Taanach, Megiddo, and Beth-shean are all located in Manasseh. Joshua 17:11

<sup>159</sup> This is pointed out by Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:11.

<sup>160</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:11.

Back in v. 3, we read: **Jehoshaphat the son of Ahilud was recorder**. It is very likely that Baana and Jehoshaphat are brothers. It was not unusual to have a set of brothers in the same administration. They are brought up by the same parents and have developed very similar approaches to life.

The Cambridge Bible on Tanach and Megiddo: *These places are both inland to the east of Dor, Megiddo being a little north of Taanach which lies in the valley of Esdraelon.*<sup>161</sup>

The Pulpit Commentary: *These towns, which became famous in later Jewish history (2Kings 23:29; 2Chron. 35:22), lay at the foot of the E. spurs of Carmel, on the margin of the plain of Esdraelon.*<sup>162</sup>

Whedon: *Both Taanach and Megiddo were in the great plain of Esdraelon.*<sup>163</sup>

Smith describes Tanach as *An ancient Canaanitish city, whose king is enumerated, among the thirty-one kings conquered by Joshua (Joshua 12:21). It came into the half tribe of Manasseh (Joshua 17:11; Joshua 21:25; 1Chron. 7:29), and was bestowed on the Kohathite Levites (Joshua 21:25). Taanach is almost always named in company with Megiddo, and they were, evidently, the chief towns of that fine rich district, which forms the western portion of the great plain of Esdraelon. 1Kings 4:12. It is still called Ta'annuk, and stands about four miles southeast of Lejjun, and 13 miles southwest of Nazareth.*<sup>164</sup>

## Easton on Megiddo

Place of troops, originally one of the royal cities of the Canaanites (Joshua 12:21), belonged to the tribe of Manasseh (Judges 1:27), but does not seem to have been fully occupied by the Israelites till the time of Solomon (1Kings 4:12; 1Kings 9:15).

The valley or plain of Megiddo was part of the plain of Esdraelon, the great battle-field of Palestine. It was here Barak gained a notable victory over Jabin, the king of Hazor, whose general, Sisera, led on the hostile army. Barak rallied the warriors of the northern tribes, and under the encouragement of Deborah (q.v.), the prophetess, attacked the Canaanites in the great plain. The army of Sisera was thrown into complete confusion, and was engulfed in the waters of the Kishon, which had risen and overflowed its banks (Judges 4:5).

Many years after this (610 B.C.), Pharaohnecho II., on his march against the king of Assyria, passed through the plains of Philistia and Sharon; and King Josiah, attempting to bar his progress in the plain of Megiddo, was defeated by the Egyptians. He was wounded in battle, and died as they bore him away in his chariot towards Jerusalem (2Kings 23:29; 2Chron. 35:22–24), and



<sup>161</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:12.

<sup>162</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:12.

<sup>163</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:12 (paraphrased).

<sup>164</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Tanach (slightly edited).

## Easton on Megiddo

all Israel mourned for him. So general and bitter was this mourning that it became a proverb, to which Zechariah (Zec. 12:11, Zec. 12:12) alludes. Megiddo has been identified with the modern el-Lejjun, at the head of the Kishon, under the north-eastern brow of Carmel, on the south-western edge of the plain of Esdraelon, and 9 miles west of Jezreel. Others identify it with Mujedd'a, 4 miles south-west of Bethshean, but the question of its site is still undetermined.

**Map of Megiddo** from [Tageo.com](http://Tageo.com); accessed March 25, 2016.

From M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Megiddo (slightly edited).

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### 1Kings 4:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Bêyth Sh <sup>e</sup> ân (בֵּית־שָׁאן) [pronounced <i>beyth-SHAWN</i> ]	<i>house of quiet, place of quiet; and is transliterated Bethshan, Beth-shan, Beth Shan or Beth Shean</i>	proper noun; location	Strong's #1052 BDB #112
<p>There are alternative spellings: We have the spelling above with an inserted maqaf (which is like a high hyphen) in Joshua 17:11, 16 Judges 1:27 1Chron. 7:29. We have the slightly abbreviated form Bêyth Shân (בֵּית־שָׁן) in 1Sam. 31:10, 12; as well as the abbreviated form Bêyth Shan (בֵּית־שָׁן) [pronounced <i>bayth-SHAWN</i>] in 2Sam. 21:12. The two abbreviated forms differ from one another only in one vowel point, which vowel point was added perhaps a millennium later. The two spellings which are actually different account for the different transliteration found in the KJV and in other older English versions.</p>			
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
êtsel (אֵצֶל) [pronounced <i>AY-tsel</i> ]	<i>a side; near, by, beside</i>	preposition/substantive	Strong's #681 BDB #69
Tsâr <sup>e</sup> thân (צָרְתָּן) [pronounced <i>tsaw-reth-AWN</i> ]	<i>their distress; and is transliterated Zarthan, Zaretan</i>	proper singular noun location	Strong's #6891 BDB #866
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of; from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

## 1Kings 4:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
Yiz <sup>e</sup> -r <sup>e</sup> êl (יִזְרְעֵל) [pronounced yiz <sup>e</sup> -r <sup>e</sup> -GAIL]	<i>God will sow; that which God planted; it is transliterated Jezreel</i>	masculine proper noun	Strong's #3157 BDB #283
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Bêyth Sh <sup>e</sup> ân (בֵּית־שֵׁאֵן) [pronounced beyth-SHAWN]	<i>house of quiet, place of quiet; and is transliterated Bethshan, Beth-shan, Beth Shan or Beth Shean</i>	proper noun; location	Strong's #1052 BDB #112
‘ad (עַד) [pronounced ghahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
’Âbêl (אֲבֵל) [pronounced aw <sup>b</sup> -VAYL]	<i>meadow; village; mourning transliterated Abel</i>	feminine singular noun	Strong's #58 BDB #5
m <sup>e</sup> chôwlâh (מְחוֹלָה) [pronounced m <sup>e</sup> khoh-LAW]	<i>dances, dancing (which usually accompanies and celebrates a victory of some sort)</i>	feminine singular noun	Strong's #4246 BDB #298
This is understood by most to be a single proper noun: ’Âbêl m <sup>e</sup> chôwlâh (אֲבֵל מְחוֹלָה) [pronounced aw-VAYL-m <sup>e</sup> khoh-LAW], which means, <i>meadow of dances, village of dancing; transliterated Abel-Mecholah, Abel-meholah</i> . Strong's #65 BDB #5.			
‘ad (עַד) [pronounced ghahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘êber (עֵבֶר) [pronounced GAY <sup>B</sup> -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
Min ‘êber together act as a preposition and are reasonably translated <i>from beyond, from the other side, beyond</i> .			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510



## 1Kings 4:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yoq <sup>e</sup> m <sup>e</sup> c <sup>a</sup> m (יֻקְמָעַם) [pronounced yok-meh-AWM]	<i>gathered by the people, a people will be raised; let the people be established; transliterated Jokmeam</i>	proper singular noun/location	Strong's #3361 BDB #880

**Translation:** ...and all Beth-shean (which [is] beside Zarethan below Jezreel, from Beth-shean as far as Abel-meholah [and] as far as the region of Jokmeam);... The Bible is filled with very specific geographical references. This is because the Bible is not a listing of fairy tales, but of actual human history.

Beth-shean is in Manasseh (Joshua 17:11); Abel-meholah is probably in Manasseh, and Jokmeam is in Zebulun (Joshua 19:11). Zebulun is at the northern tip of Manasseh, between Asher and Issachar.

Zarethan is the same as Zeredah (compare 1Kings 7:46 with 2Chron. 4:17).<sup>165</sup>

Matthew Poole: *Zartanah beneath Jezreel, which was in Issachar. And this seems added to distinguish it from that Zartanah of Joshua 3:16 = ...the waters [of the Jordan] coming down from above stood and rose up in a heap very far away, at Adam, the city that is beside Zarethan, and those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off. And the people passed over opposite Jericho. —ESV.*<sup>166</sup>

Keil and Delitzsch: *The expression "below Jezreel" refers to "all Bethshean," and may be explained from the elevated situation of Jezreel, the present Zerîn (see at Joshua 19:18).*<sup>167</sup>

Keil and Delitzsch: *"And all Bethshean," in other words, the whole of the district of Bethshean, i.e., Beisan, at the eastern end of the valley of Jezreel, where it opens into the Jordan valley.*<sup>168</sup>



**Map of North and Central Israel;** from the [Katapi.org](http://Katapi.org); accessed March 25, 2016. On the map, you can see Megiddo and Taanach in West Manasseh, and the territory Zebulun is to the north of that.

<sup>165</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:12.

<sup>166</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:12 (edited).

<sup>167</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:12.

<sup>168</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:12.

1Kings 4:12 Bana son of Achiluth had Ithaanach, and Mageddo, and his was the whole house of San which was by Sesathan below Esrae, and from Bethsan as far as Sabelmaula, as far as Maeber Lucam, one. (ESV)

### 1Kings 4:12/District 5 (Several Commentators)

Ellicott: *The fifth division must have been large and important, including much of the great plain of Esdraelon or Jezreel, the garden and battle-field of Northern Palestine, and extending to the Jordan valley. Taanach, Megiddo, and Beth-shean are all named as Canaanitish cities not taken by Manasseh, but made tributary (Joshua 17:11; Judges 1:27). Taanach and Megiddo are referred to in the song of Deborah (Judges 5:19). Megiddo is the place of the death of Ahaziah (2Kings 9:27) and the fall of Josiah (2Kings 23:29). Beth-shean is the city in which the body of Saul was exposed in triumph (1Samuel 31:12). Abel-meholah, the birth-place of Elisha (1Kings 19:16), lies south of Beth-shean, and is mentioned in the record of the rout of the Midianites by Gideon (Judges 7:22). Jokmeam (for such is the right reading) is a Levitical city in Ephraim (1Chronicles 6:68), apparently called Kibzaim in Joshua 21:22, and must have been an outlying part of this division.*<sup>169</sup>

Peter Pett: *His territory included the southern Jezreel plain, the territory of Issachar and the west Jordan Valley. It included the great Canaanite cities of Taanach and Megiddo, which were clearly associated (here and Judges 5:19). Taanach was on the southern edge of the valley of Jezreel, with Megiddo opposite it on the northern part of Carmel, across the pass which guarded the way to the plain of Esdraelon. 'all Beth-shean which is beside Zarethan' is puzzling to us because Zarethan was in the Jordan Valley near the ford of the Jordan at Adamah, whereas the city of Beth-shean was situated where the valley of Jezreel met the Jordan Valley, but the geographical terminology 'all Bethshean' indicates a district which presumably stretched as far as Zarethan, and the situation was probably very plain then. The area is then defined as being 'from (the city of) Beth-shean to Abel-meholah', the latter also being in the Jordan Valley. 'Beneath Jezreel' distinguished his territory from that in Issachar, which included Jezreel, but may have in mind the height of Jezreel which has been described as "comparatively high, and commands a wide and noble view, extending down the broad low valley on the east of Beisan (Bethshean) and to the mountains of Ajlun beyond the Jordan."*<sup>170</sup>

Lange lays it out like this: *Megiddo, and close to it, in a southeasterly direction, Taanach (1Kings 4:12); two towns, that lie on the slope of the Carmel mountains, at the edge of the plain of Jezreel in the tribe of Manasseh. Beth-shean, on a straight line, east of Megiddo, where the plain of Jezreel ceases and that of the Jordan meadows begins. Zartanah lay near in a southerly direction, and Abel-meholah still more south; the latter was the birth-place of the prophet Elisha. Jokneam, according to 1Chron. 6:53, a levite town, the situation of which is doubtful, perhaps it was the same as Kibzaim (Joshua 21:22). The district must then have included the whole land of the tribe of Manasseh on this side (west of) Jordan.*<sup>171</sup>

The Cambridge Bible: *Beth-shean is still further east nearer to the Jordan, and Zartanah is no doubt Zarethan or Zarthan (Joshua 3:16), which must have been close to the Jordan. Abel-meholah is south from Beth-shean in the Jordan valley. The name Jokneam should be, on the authority both of Hebrew, Septuagint and Vulgate, written Jokmeam. This place is mentioned 1Chron. 6:68, but in the parallel passage Joshua 21:22 Kibzaim is given instead. In both passages the place is assigned as one of the Levitical cities in the tribe of Ephraim, which would suit entirely with the text of the present verse, as it would then be in the same district as Zarthan and Abel-meholah, whereas Jokneam lies to the north of the ridge of Carmel, not far from the coast of the Mediterranean. The scribe's confusion between Jokmeam *עמק* and Kibzaim *מיצבק* is not difficult to understand on looking at the forms in Hebrew...beneath Jezreel implies that the place or district so described lay in the plain country stretching south of Jezreel. That city was built on a small height and looked south over the plain of Esdraelon.*<sup>172</sup>

<sup>169</sup> From <http://www.studydrive.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>170</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8-19.

<sup>171</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857-1864; in the Public Domain; from E-sword; 1Kings 4:8-22.

<sup>172</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:12.

Whedon on *below Jezreel*: *The city of Jezreel, which gave its name to the whole neighbouring valley, was on the site of the modern Zerin, near the western end of Mount Gilboa. See on Joshua 19:18. Beneath Jezreel indicates that Beth–shean and its neighbouring towns lay lower than Jezreel, a fact confirmed by Robinson: “Zerin lies comparatively high, and commands a wide and noble view, extending down the broad low valley on the east to Beisan. We could here see the acropolis of Beisan lying much lower than Zerin; and from every account that place appears to be situated not far above the level of the Jordan valley.”*<sup>173</sup>

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Beth-shean (Beth-shan), in West Manasseh, can be seen on the map above.

### Fausset on Bethshean

BETHSHEAN or BETHSHAN ("house of quiet.") Now Beisan. A city of Manasseh (1Chron. 7:29), though within Issachar's boundary; 14 miles S. of the sea of Galilee, 4 miles W. of and on the height over the Ghor or valley of the Jordan, connected with the great plain of Jezreel, Esdraelon (Joshua 17:11). The Canaanites were not driven out thence (Judges 1:27). One of Solomon's commissariat districts was named from it, extending thence to Abel–meholah (1Kings 4:12). Except its temporary subjection in his reign, it kept a kind of independence of Israel, holding close relations with the Phoenicians on the N. and the Philistines on the S. Hence the latter fastened Saul's body to the wall of Bethshean, and put his armor in the house of Ashtaroth (1Sam. 31:10; 1Sam. 31:12).

The men of Jabesh Gilead stole the bones of Saul and Jonathan and Saul's other two sons from the wall in "the street" or open space before the gate of Bethshean (2Sam. 21:12.) In 1Sam. 29:1 translate "the Israelites pitched (before the fatal battle at Gilboa), by THE fountain in Jezreel." Close to Bethshean is the water of Ain Jalud, of which "the fountain is in Jezreel." The abundant supply of water, and the level country favoring the use of chariots, were the secondary causes which enabled the Canaanites to keep hold of Bethshean against Israel. Robinson places Jabesh Gilead at Ed Deir; so the distance to Bethshean which "the valiant men of Jabesh Gilead" took "all night" to traverse was 20 miles. The ruins are of a pagan character, and occupy a space three miles in circumference.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Bethshean.

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Abel–meholah is the country of Elisha (1Kings 19:16, 21).

*The Pulpit Commentary: Abelmeholah [lit. meadow of the dance]. It lay ten miles south of Bethshean. It is mentioned in connexion with Zererath (Zaretan) in Judges 7:22, but is best known as the home of Elisha (1Kings 19:16).*<sup>174</sup>

### 1Kings 4:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ben-geber (בֶּנ־גִּבְרָה) [pronounced <i>behn-GHEH-ber</i> ]	<i>son of Geber, son of a man, son of a hero</i> ; transliterated <i>Ben-geber</i>	masculine singular proper noun	Strong's #1127 BDB #119

<sup>173</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:12.

<sup>174</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:12.

## 1Kings 4:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Râmôwth (תֹּמֶר) [pronounced raw-MOHTH]	<i>height, high place; transliterated Ramoth</i>	feminine construct used primarily as a proper noun in conjunction with another noun	Strong's #7413 BDB #928
Gil <sup>e</sup> ād (גִּלְעָד) [pronounced gil-GAWD]	<i>rocky region; transliterated Gilead</i>	masculine proper noun	Strong's #1568 BDB #166

Together, these make up the proper noun Râmôth gil<sup>e</sup>ād (תֹּמֶר גִּלְעָד), which means *heights of Gilead*; and is transliterated *Ramoth-gilead, Ramoth-gilad*. Strong's #7433 BDB #928.

**Translation:** ...Ben-geber [who is] in Ramoth-gilead... Ben-gerber means *son of a man, son of a hero*. For every child, his hero is his father—if he has a halfway decent father. For those of us who have had good fathers, we understand this completely. I am 65 years old and still, the most influential man in my life was my father, who passed away about 40 years ago. For every child who did not have a father—natural or adopted—you have no idea about what you have missed in life.

Interestingly enough, we have reference to a *son of Geber* in this verse and a *Geber ben Uri* in v. 19. Was this a father and son who headed over their respective armies? It is a rare name in the Hebrew, being found only in these two verses.

Poole makes the distinction: *[This is] Ramoth in the land of Gilead, Deut. 4:43 Joshua 20:8 1Kings 22:3; so called to difference it from Ramoth in Issachar, 1Chron. 6:73.*<sup>175</sup>

Many of these things mean little to us. However, during that period of time, when there were two Ramoth's, it would make sense for an historian to distinguish between them. The Bible is solidly confirmed by history; and this is why the Bible is so often attacked on historical grounds (and often in illegitimate ways—like assuming that a lack of archeological evidence means that something did not exist or occur).

Lange gives a brief synopsis of Ramoth Gilead: *Ramothgilead (1Kings 4:13), a town of the levites beyond Jordan, in the tribe of Gad, which stretched northwards along the tribe of Manasseh, and southwards along that of Reuben (Joshua 21:38; Deut. 4:43).*<sup>176</sup>

1Kings 4:13a ...Ben-geber [who is] in Ramoth-gilead...

## Fausset on Ramoth Gilead

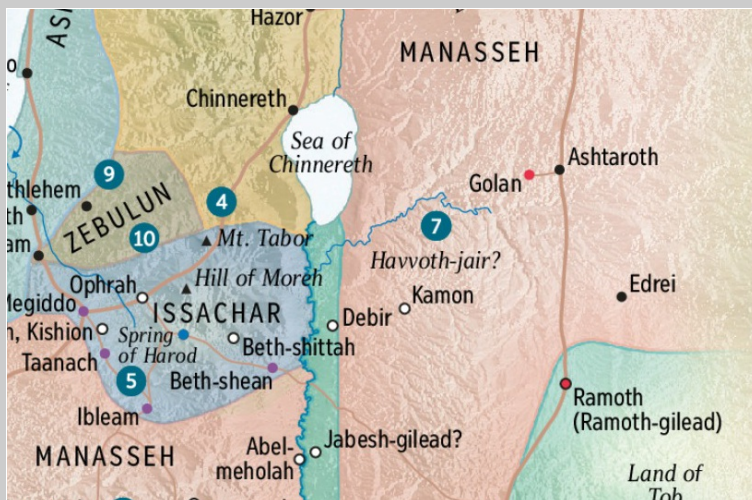
1. Ramoth Gilead means ("Heights of Gilead.")
2. It is a fortress commanding Argob and the Jair towns, occupied by Solomon's commissariat officer (1Kings 4:13).
3. Keenly fought for by the Israelites and their enemies the Syrians under Ahab and Joram (1Kings 22:4; it had been seized by Benhadad I from Omri; Josephus Ant. 8:15, section 3. Ahab fell in attempting to recover it).

<sup>175</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:13.

<sup>176</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.

### Fausset on Ramoth Gilead

4. Joram of Israel allied himself with Ahaziah of Judah (2Chron. 22:5–6), gained and kept Ramoth Gilead in spite of Hazael (2Kings 9:14–15; Josephus Ant. 9:6; section 1).
5. Jehu from it started to seize the kingdom. 2Kings 8:28 or Ramath Mizpeh in Joshua 13:26.
6. The spot called by Jacob in his covenant with Laban, of which the pillar and stone heap was pledge, Galeed and Mizpah. (See MIZPAH.)
7. It is named as a city of refuge in Gad (Deut. 4:43; Joshua 20:8; Joshua 21:38).
8. Now Es Salt, W. of Philadelphia, or else Jela'ad (Gilead) four miles N. of Es Salt, for Ramath Mizpeh is in the N. of Gad (Joshua 13:26), which Es Salt is not. The Arabic of Joshua 13:26 has Ramah el Jeresh or Ramah el Jerash (Gerasa).



**Map of Ramoth Gilead**; from [JW.org](http://JW.org); accessed March 25, 2016. So there is no misunderstanding, this document that you are reading right now is NOT a JW product. The map happened to be good. It has been my experience that, whereas the doctrines of the Jehovah’s Witnesses, the original Worldwide Church of God, and the Mormons are all messed up, this does not mean that everything that they produce is terrible. It was material from the Jehovah Witnesses and from Armstrong’s church that got me to thinking about evolution. I have seen excellent maps on Mormon sites and on JW sites. So things which are not directly related to doctrine, sometimes these organizations do a good job with.

Andrew Robert Fausset, *Fausset’s Bible Dictionary*; from e-Sword, topic: Ramoth Gilead (edited).

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The Cambridge Bible: *Ramoth-gilead [indicates that] [w]e now come to the mountainous district on the eastern side of the Jordan, in which were settled the tribes of Reuben, Gad, and half of Manasseh.*<sup>177</sup>

### 1Kings 4:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lâmed (ל) [pronounced l’]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong’s # BDB #510
Chavvôwth (חַוּוֹת) [pronounced khahv-VOHTH]	<i>village, tent village; transliterated Havoth</i>	proper singular noun location	Strong’s #2334 BDB #295
Yâ’îyr (יְאִיר) [pronounced yaw-EER]	<i>he enlightens or one giving light; and is transliterated Jair</i>	masculine singular proper noun	Strong’s #2971 BDB #22

<sup>177</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:13.

## 1Kings 4:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
M <sup>e</sup> nashsheh (מנַשֶׁה) [pronounced mehn-ahsh-SHEH]	causing to forget; transliterated Manasseh	masculine singular proper noun	Strong's #4519 BDB #586
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
Gil <sup>e</sup> ʾad (גִּלְעָד) [pronounced gil-GAWD]	rocky region; transliterated Gilead	masculine proper noun with the definite article	Strong's #1568 BDB #166

**Translation:** ...—[he has] the villages of Jair (the son of Manasseh) which [are in] the Gilead... Ben-geber was also over the villages of Jair.

1Kings 4:13 Ben-geber, in Ramoth-gilead (he had the villages of Jair the son of Manasseh, which are in Gilead, and he had the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars);... (ESV)

### Havvoth-Jair (from Several Commentators)

The Cambridge Bible: *As the Hebrew word (havvoth) rendered 'towns' is found only in this connexion it is better to treat it as a part of the proper name and render Havvoth-Jair. About these 'towns' there is some difficulty. They are first mentioned (Num. 32:41) as 'small towns' in Gilead, and occupied by Jair the son of Manasseh. They are mentioned again (Deut. 3:14) and said (Joshua 13:30) to be in Bashan and to be 60 in number, whereas in 1Chron. 2:23 they are counted as 60 only with the addition of certain other places.*

The Cambridge Bible continues: *In this chapter the question is, are the Havvoth-Jair included in the region of Argob or not? As there is no conjunction, between the two clauses, it seems most natural to take the latter as a fuller definition of the former. 'To him belonged Havvoth-Jair, even the region of Argob &c.' This has the advantage of coupling with Havvoth-Jair the number 60 which plays such a part in the other passages quoted above.*<sup>179</sup>

The Cambridge Bible continues: *In Judges 10:4 where the Havvoth-Jair are again mentioned, though they are connected with the history of the judge who was so called, yet there is nothing to indicate that the naming of the cities was due to him. As Jair the son of Manasseh first occupied these places, it is likely that his name would become a common one. The sons of Jair the judge held but half the number of the towns, but that is no evidence that the other thirty were then non-existent or that they were not also included in the name Havvoth-Jair, but in the hands of different governors.*<sup>180</sup>

<sup>178</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #2334.

<sup>179</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:13.

<sup>180</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:13.

## Havvoth-Jair (from Several Commentators)

ISBE: *Havoth–Jair, hâ–voth–jâ´ir*: The word *ḥawwôth* occurs only in this combination (Num. 32:41; Deut. 3:14; Judges 10:4), and is a legacy from the nomadic stage of Hebrew life. *Jair* had thirty sons who possessed thirty “cities,” and these are identified with *Havvoth–jair* in Judges 10:3. The district was in Gilead (Judges 10:5; Num. 32:41). In Deut. 3:13 f, it is identified with Bashan and Argob; but in 1Kings 4:13, “the towns of *Jair*” are said to be in Gilead; while to him also “pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars.” There is evident confusion here. If we follow Judges 10:3, we may find a useful clue in Judges 10:5. *Kamon* is named as the burial place of *Jair*. This probably corresponds to *Kamun* taken by Antiochus III, on his march from Pella to Gephyrun (Polyb. v.70, 12). Schumacher (Northern ‘Ajlûn, 137) found two places to the West of Irbid with the names *Ḳamm* and *Ḳumeim* (the latter a diminutive of the former) with ancient ruins. *Ḳamm* probably represents the Hebrew *Ḳâmôn*, so that *Havvoth–jair* should most likely be sought in this district, i.e. in North Gilead, between the Jordan Valley and *Jebel ez–Zumleh*.<sup>181</sup>

Keil and Delitzsch: [A]ccording to Deut. 3:4, these sixty fortified cities, with high walls, gates, and bars, were all fortified cities of the kingdom of Og of Bashan, which the Israelites conquered under Moses, and to which, according to Num. 32:41, *Jair* the Manassite, who had conquered them, gave the name of *Havvoth Jair*. Hence it is stated in Joshua 13:30, that the sixty *Jair–towns* were situated in Bashan.

Keil and Delitzsch continue: Consequently the *וְלִי לְבָרַח רָא* in our verse is to be taken as a more precise definition of *וְלִי תְנוּחַ רִאִי וְגוֹ*, or a clearer description of the district superintended by *Bengeber*, so that Gilead is used, as is frequently the case, in the broader sense of *Peraea*. Compare with this the Commentary on Deut. 3:4, Deut. 3:13, Deut. 3:14, where the names *בְּגֵרָח* and *תְּנוּחַ* are explained, and the imaginary discrepancy between the sixty *Jair’s–towns* in the passages cited, and the twenty–three and thirty cities of *Jair* in 1Chron. 2:22 and Judges 10:4, is discussed and solved. And when *Thenius* objects to this explanation on the ground that the villages of *Jair* cannot be identical with the sixty fortified cities, because villages of nomads and strongly fortified cities could not be one and the same, this objection falls to the ground with the untenable interpretation of *תְּנוּחַ* as applying to nomad villages.<sup>182</sup>

I am not sure that I follow Keil and Delitzsch, beyond the fact that, these sets of cities/villages with the same name are the same sets of cities/villages.

Lange asserts the exact opposite: Our passage says as plainly as possible that they were in the land of Gilead, but the country of Argob was in the land of Bashan. The sixty fortified cities that belonged to the last can therefore not be identical with *תְּנוּחַ* (Keil), as Bashan is always made quite distinct from Gilead (Deut. 3:10; Joshua 12:5; Joshua 13:11; Joshua 17:1; 2Kings 10:33; Mic. 7:14)...The land of Bashan with Argob lay northeast of that of Gilead.<sup>183</sup>

The Pulpit Commentary: Curiously enough, the *Havoth Jair* are mentioned in connexion with each (see Num. 32:41; Deut. 3:4, Deut. 3:5, Deut. 3:14; Joshua 13:30; 1Chron. 2:22; Judges 10:4), but in every case except the last the reference is to the son of *Segub*. As the judge was probably one of his descendants, it is not surprising that the judge’s sons should possess some of the villages of *Jair*, which are in Gilead; to him also pertained the region [*לְבָרַח*, lit; measuring cord, came to signify the region measured] of Argob [elsewhere “the Argob,” i.e; the stony. This is the region subsequently known as *Trachonitis*, now called the *Lejah*. It is distinguished here and in Joshua 13:30, and 1Chron. 2:22 from the Gileadite district just mentioned, with which it is sometimes confounded. Both seem to have been conquered by *Jair*, but the towns of the former bore the name of *Havoth Jair* and these of Bashan *Havoth Jair*. Cf. Deut. 3:4, Deut. 3:5, Deut. 3:14 with Num. 32:41.

<sup>181</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Havvoth-Jair.

<sup>182</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:13.

<sup>183</sup> The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.

## Havvoth-Jair (from Several Commentators)

The Pulpit Commentary continues: *The latter consisted of threescore cities, with walls, gates, and bars. This remarkable district, twenty-two miles in length by fourteen in breadth, is "wholly composed of black basalt, which appears to have issued from innumerable pores in the earth in a liquid state .... Before cooling, its surface was violently agitated, and it was afterwards shattered and rent by convulsions .... Strange as it may seem, this ungainly and forbidding region is thickly studded with deserted cities and villages"* which is in Bashan, threescore great cities with walls and brazen bars. [These words are a reminiscence of Deut. 3:4, Deut. 3:5].<sup>184</sup>

This topic could stand some greater study.

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### 1Kings 4:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
chebel (חֶבֶל) [pronounced <i>KHE<sup>B</sup>-ve</i> ]	<i>rope, cord, bands; a measuring rope; a territory, region; lot, portion; a group [of things]</i>	masculine/feminine singular noun	Strong's #2256 BDB #286
Clarke: <i>ancient lands were measured by lines or cords of a certain length [and this is what this references].</i> <sup>185</sup>			
ʿArēgôb (אֲרֻגּוֹב) [pronounced <i>ahr-GOHB</i> ]	<i>heap, region of clods; transliterated Argob</i>	masculine singular proper noun; location	Strong's #709 BDB #918
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bē (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Bâshân (בַּשָּׂן) [pronounced <i>baw-SHAWN</i> ]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143

**Translation:** ...[and] [he has] the region of Argob which [is in] the Bashan... Ben-geber was also over the region of Argob which was in the Bashan.

Bashan is a very large open area, east of the Jordan River, below Aram and north of Ammon.

*Whedon: The vast region, of which Argob was but a part, extending from Mount Hermon in the north to the Jabbok on the south, and from the Jordan eastward to the desert (Deut. 3:3).*<sup>186</sup>

<sup>184</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:13.

<sup>185</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:4 (edited).

<sup>186</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874-1909; from E-sword; 1Kings 4:13.



According to Bullinger, *Argob* = *Edrie*.<sup>187</sup>

### Fausset on Argob

Argob means ("the stony".) A tract E. of Jordan, in Bashan, in Og's kingdom, containing 60 great and fortified cities "with walls and brazen bars"; allotted to Manasseh, and taken by Jair a chief of that tribe (Num. 32:41). Afterward one of Solomon's commissariat divisions under an officer at Ramoth Gilead (1Kings 4:13). Trachonitis, "the rugged region," was its later Greek name. Now the Lejah, S. of Damascus, E. of the sea of Galilee; described by Burckhardt, Porter, etc., 22 miles from N. to S., 14 from E. to W.; of oval shape, a vast accumulation of basaltic rocks, in wild disorder, intersected with fissures; the black basalt seemingly having issued from the ground liquid, then become agitated, then split by internal convulsion. The cuplike cavities whence it exuded, and the wavy surface, are still to be seen. The rock is hard as flint, and emits a metallic sound when struck.

A singular propriety appears in the Hebrew for "the region of Argob" (Deut. 3:4, 13); it is the same term as for a rope (chebel), i.e. a sharply defined frontier, as if measured off by a rope, the rocky rampart that encircles the Lejah "in a circle clearly defined as a rocky shore line." This region stands 30 feet above the plain below. No other term is used of the region of Argob; it is possible therefore that (chebel) was a provincialism of Manasseh, the tribe that possessed Argob, for we find Manasseh using the term to Joshua (Joshua 17:5; Joshua 17:14), "portion," Hebrew (chebel). (See TRACHONITIS.) Improbable as the statement of Scripture appears, yet it is strictly true.

Sixty walled cities are still traceable in a space of 308 square miles. The architecture is ponderous and massive. Solid walls, four feet thick, and stones on one another without cement; the roofs enormous slabs of basaltic rock, like iron; the doors and gates are of stone, 18 inches thick, secured by ponderous bars. The land bears still the appearance of having been "called the land of giants," under the giant Og. A striking contrast to Argob is the surrounding plain of the Hauran (Bashan) described as "the plain" (mishor), a high plateau of rich pasture and tillage, stretching from the sea of Galilee to the Lejah and beyond to the desert, aligned without a stone. The Hebrew terms could not have been more happily chosen, Argob, Chebel, Mishor.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Argob (2) (edited).

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### 1Kings 4:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shishshîym (שִׁשְׁשִׁיִּם) [pronounced <i>shish-SHEEM</i> ]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
ʿârîym (עִירִים) [pronounced <i>gaw-REEM</i> ]	<i>cities, towns, encampments</i>	feminine plural noun	Strong's #5892 BDB #746

<sup>187</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 4:13.

## 1Kings 4:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גְּדוֹל) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine plural, adjective with a definite article	Strong's #1419 BDB #152
chôwmâh (חֹמַי) [pronounced <i>khoh-MAW</i> ]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun	Strong's #2346 BDB #327
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> rîyach (בַּרְיָח) [pronounced <i>b<sup>e</sup>ree-AHKH</i> ]	<i>bar, a wood bar, bar for city gates; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine singular construct	Strong's #1280 BDB #138
n <sup>e</sup> chôsheth (תְּשֻׁת) [pronounced <i>n<sup>e</sup>-KHOH-sheth</i> ]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

**Translation:** *...(those great walled cities with a bronze bar);...* Herein, these cities are described, having great walls. The *bronze bar* appears to refer to a massive bolt outside on the city gate.

Lange: *The brazen bars mean that the gates of the cities were protected with brass.*<sup>188</sup>

Treasury of Scriptural Knowledge: *These were the fortified cities; their gates and bars being covered with plates of brass.*<sup>189</sup>

The Cambridge Bible: *The cities of this district are so described Deut. 3:5 [Deut. 3:3–5 So the LORD our God gave into our hand Og also, the king of Bashan, and all his people, and we struck him down until he had no survivor left. And we took all his cities at that time—there was not a city that we did not take from them—sixty cities, the whole region of Argob, the kingdom of Og in Bashan. All these were cities fortified with high walls, gates, and bars, besides very many unwalled villages.], and there still are found in this neighbourhood ruins of walled cities (see Bunsen's Bibelwerk in loc.). As the armaments and modes of warfare were of a much more primitive character than in later times, we need not picture to ourselves from this description fortifications such as would now deserve the name.*<sup>190</sup>

<sup>188</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.

<sup>189</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 4:13.

<sup>190</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:13.

Poole<sup>191</sup> suggests that this description was added to distinguish these from those towns of Jair without such protections.

Peter Pett sums it up: *“Ben–geber, in Ramoth–gilead (to him pertained the tent villages of Jair the son of Manasseh, which are in Gilead; even to him pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars).”* With this description we move to the east side of the Jordan, and this description basically covers northern Transjordan. For ‘the tent villages of Jair’ compare Num. 32:41; Deut. 3:14; Judges 10:3. For the region of Argob with its sixty ‘great walled cities’ compare Deut. 3:4. Ramoth–gilead was in Gad.<sup>192</sup>

Porter, from *Giant Cities of Bashan*: *[W]ith my own eyes I have seen that it is literally true. The cities are there to this day. Some of them retain the ancient names recorded in the Bible. Bashan is literally crowded with towns and large villages, and though the vast majority of them are deserted, they are not ruined. Many of the houses in the ancient cities of Bashan are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, the doors, and even the window shutters, in their places. The walls are from five to eight feet thick, built of large squared blocks of basalt; the roofs are formed of slabs of the same material, hewn like planks, and reaching from wall to wall; the very doors and win-dew shutters are of stone, hung upon pivots projecting above and below. Some of these ancient cities have from two to five hundred houses still perfect, but not a man to dwell in them. On one occasion, from the battlements of the castle of Salcah, I counted some thirty towns and villages, dotting the surface of the vast plain, many of them almost as perfect as when they were built, and yet for more than five centuries there has not been a single inhabitant in one of them.*<sup>193</sup>

1Kings 4:13 The son of Naber in Raboth Galaad, to him fell the lot of Ergab in Basan, sixty great cities with walls, and brazen bars, one. (ESV)

### 1Kings 4:13/District 6 (Several Commentators)

Ellicott: *The sixth division, large, but probably less fertile, crosses the Jordan, and includes a great portion of the territory of Manasseh and Gad. The region of Argob, “the rocky region” (afterwards translated into the Greek name Trachonitis), is noticed in Deuteronomy 3:4; Deuteronomy 3:13-14, as the land of Og, covered with great cities, taken by Jair, son of Manasseh, and called Havoth-Jair—“the towns of Jair.” Ramoth-gilead was a Levitical city and a city of refuge, in Gad (Deuteronomy 4:43; Joshua 20:8; Joshua 21:38), famous afterwards in the wars with the Syrians (1Kings 22:3; 2Kings 8:28; 2Kings 9:1).*<sup>194</sup>

The Cambridge Bible: *Gilead is the name of that mountainous district, east of the Jordan, which had on the north the country of Bashan and on the south Moab and Ammon. Its chief towns were Ramoth-gilead and Jabesh-gilead. Sometimes also Jaazer is counted as belonging to it.*<sup>195</sup>

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<sup>191</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:13.

<sup>192</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>193</sup> *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:13.

<sup>194</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>195</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:13.

## 1Kings 4:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĂchîynâdâb (אֲחִינֹדָב) [pronounced <i>akh-ee-naw-DAWB</i> ]	<i>brother of liberality; my brother is noble</i> and is transliterated <i>Achinadab, Ahinadab</i>	masculine singular proper noun	Strong's #292 BDB #27
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾİddôw (יִדּוֹ) [pronounced <i>gihd-DOH</i> ]	<i>his witness; timely; transliterated Iddo</i>	masculine singular proper noun	Strong's #5714 BDB #723
This name is also spelled ʾİddôwʾ (יִדּוֹא) [pronounced <i>gihd-DOH</i> ] and ʾİddîyʾ (יִדּוֹי) [pronounced <i>gihd-DEE</i> ].			
Machănayim (מַחֲנַיִם) [pronounced <i>mahkh-uh-AH-yim</i> ]	<i>two camps; transliterated Mahanaim</i>	proper singular noun; location; with a locative hê	Strong's #4266 BDB #334

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

**Translation:** ...[Ahinadab ben Iddo \[who is\] towards Mahanaim](#);... The idea is, you start at the previously named cities and move over into Mahanaim, and this is the region over which Ahinadab has control.

1Kings 4:14 ...[Ahinadab ben Iddo \[who is\] towards Mahanaim](#);...

### Mahanaim by Various Commentators

Barnes: *Ahinadab had the territory from the places last mentioned as far as Mahanaim Gen. 32:2.*<sup>196</sup>

Keil and Delitzsch: *Ahinadab the son of Iddo received as his district Mahanaim, a fortified and probably also a very important city to the north of the Jabbok, on the border of the tribe of Gad, which may perhaps have been preserved in the ruin of Mahneh.*<sup>197</sup>

Matthew Poole: *The city and territory of Mahanaim (Gen. 32:2 Joshua 13:26). But this seems too narrow a compass for one of these great officers, and unequal to the rest; although these portions seem not to be distributed into equal portions of land, but into larger or lesser parts, according to their fertility or barrenness. And this seems to have been a very fruitful place. See 2Sam. 17:27. Or, to Mahanaim. So he may understand all the space from the parts last mentioned to Mahanaim, which was in the tribe of Gad.*<sup>198</sup>

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<sup>196</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:14.

<sup>197</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:14.

<sup>198</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:14.

See the **Doctrine of Mahanaim** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Nave gives us a nice summary of this city:

### Nave's Topical Bible Summarizes the City of Mahanaim

The place where Jacob had the vision of angels on the elevator/escalator/ladder.

Gen. 32:2

The town of, allotted to Gad

Joshua 13:26, 30

One of the Levitical cities

Joshua 21:38

Ishbosheth establishes himself at, when made king over Israel, for a period of 2 years.

2Sam. 2:8–12

David lodges at, at the time of Absalom's rebellion

2Sam. 17:27–29 1Kings 2:8

However, there is one point which is ignored by the sources I checked, and that is the issue of the meaning of the name of Mahanaim and the circumstances as to why it was given that name. From this doctrine: As Jacob was leaving his Uncle Laban's ranch in Paddan Aram, taking with him Laban's two daughters as his wives, Jacob traveled along the Jabbok River, which is perpendicular to the Jordan River, intersecting it about midway between the seas. His eventual destination was the land of Canaan. Along this way, Jacob met with angels of God and called the place where he was, *the camp of God*; and he gave it the name *Mahanaim*, which means *two camps*. It is unclear whether the name refers to *two angels*, to the *two camps* that Jacob divided his company into, or to his *two wives*. Fausset suggests that Jacob divided his company into two camps and that there were two groups of angels, one guarding each camp.<sup>199</sup>

One might suggest that the key to the name is a conflict between two things: the human and the divine; the visible and the invisible agencies involved in Jacob's life. There would always be that constant conflict between Jacob's two wives. There might even be a connection here with Jacob about to meet his twin brother Esau. In any case, throughout the Biblical history of this city, again and again, we see a conflict between two things, often one good and one evil.

All but the final 2 paragraphs are taken from *Nave's Topical Bible*; originally produced by Orville J. Nave (1841-1917), A.M., D.D., LL.D.; originally published in the early 1900's; from E-Sword; Topic: Mahanaim (with some additions).

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1Ki 4:14 [Achinadab son of Saddo, had Maanaim.](#) (ESV)

### 1Kings 4:14/District 7 (Several Commentators)

Ellicott: *The seventh division, still on the other side of Jordan, is the region of Mahanaim, in the territory of Gad. Mahanaim ("the camps"), the scene of Jacob's angelic vision on his return to Canaan (Genesis 36:3), assigned to Dan after the Conquest (see Joshua 13:26; Joshua 13:30; Joshua 21:38), must have been afterwards an important place; for it was the seat of Ishbosheth's government (2Samuel 2:8; 2Samuel 2:12; 2Samuel 2:29), and the place where David established himself on fleeing from Absalom (2Samuel 17:24; 2Samuel 17:27), and where he received large supplies from Barzillai and other chiefs.*<sup>200</sup>

<sup>199</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Mahanaim.

<sup>200</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

### 1Kings 4:14/District 7 (Several Commentators)

Peter Pett: *“Ahinadab the son of Iddo, in Mahanaim.” This was the region below Ben–geber’s, in central Gilead, and centred on Mahanaim, (also in Gad) which was the royal city of Ish–bosheth (2Sam. 2:8 ff), and, during the short period of his flight from Absalom, of David (2Sam. 17:24).*<sup>201</sup>

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ISBE simply describes Ahinadab as: *One of Solomon’s twelve commissary officers (1Kings 4:14). He was the son of Iddo, and his district was Mahanaim.*<sup>202</sup>

This is spelled *Iddo* and *Iddi*.

### The Iddo’s of Scripture (from BDB and Nave)

- 1) The father of Abinadab, an officer of Solomon. 1Kings 4:14
- 2) The grandfather of the prophet Zechariah. Ezra 5:1 6:14 Zech. 1:1, 7
- 3) A Gershonite Levite, son of Joah. 1Chron. 6:21
- 4) A priest in the time of Nehemiah. Neh. 12:4, 16
- 5) A seer in the time of king Jeroboam of the northern kingdom of Israel. 2Chron. 9:29; 2Chron. 12:15; 2Chron. 13:22
- 6) The son of Zechariah, ruler of the tribe of Manasseh in the time of David. 1Chron. 27:21
- 7) A chief of the temple slaves who assembled at Casiphia at the time of the 2nd caravan from Babylon. Ezra 8:17

*The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong’s #5714 (edited). Orville J. Nave (1841-1917), A.M., D.D., LL.D. *Nave’s Topics*; ©early 1900’s; from e-Sword, topic: Iddo.

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### 1Kings 4:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ʾĂchîymaʿats (אחימאצ) [pronounced <i>uh-khee-MAH-ġahtz</i> ]	<i>my brother is wrath, and is transliterated Ahimaaz</i>	proper noun	Strong’s #290 BDB #27
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
Naph <sup>et</sup> ġâlîy (נפתי) [pronounced <i>nahf<sup>e</sup>-taw-EE</i> ]	<i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i>	masculine singular proper noun	Strong’s #5321 BDB #836
gam (גם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong’s #1571 BDB #168

<sup>201</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>202</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Ahinadab.

## 1Kings 4:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâqach (לקח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Bâs <sup>e</sup> math (בַּשְׁמַת) [pronounced baws-MATH]	<i>perfume, fragrance; and is transliterated Basemath, Bashemath</i>	feminine singular proper noun	Strong's #1315 BDB #142
bath (בת) [pronounced bahth]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Sh <sup>e</sup> lômôh (שְׁלוֹמֹה) [pronounced sh <sup>e</sup> -l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

**Translation:** ...Ahimaaz [is] in Naphtali (and he took Basemath, Solomon's daughter, for [his] wife);... Now and again, there is a man named whose father is not named. I do not think that is by simple accident. I think that this is a man who managed to make it in life, but without the careful guidance of a good father. Perhaps his father was not around; perhaps his father did not believe in the Revealed God, perhaps the father had died when the child was an infant.

Peter Pett: *Ahimaaz...administered Naphtali in the eastern part of Galilee.*<sup>203</sup>

Ahimaaz was quite a man, as he also married a daughter of Solomon.

The Cambridge Bible suggests something which had not occurred to me: *As no father's name is mentioned we may perhaps conclude that the well-known son of Zadok the priest is meant, who comes into historic notice at the time when David was fleeing before Absalom (2Sam. 15:27). His close connexion with the royal family would be likely to secure for him, if he sought it, a daughter of the king as his wife.*<sup>204</sup>

<sup>203</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>204</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:14.

This responsibility would seem to preclude both a religious priesthood as well as a cabinet post with King Solomon. Since this is not an uncommon name from this era, we must therefore assume that he is a different Ahimaaz.

There are 3 men with this name in Scripture.

### The Ahimaaz's of Scripture (from Smith's Dictionary)

1. Son of Zadok, the high priest, in David's reign, and celebrated for his swiftness of foot. During Absalom's rebellion, he carried to David the important intelligence that Ahithophel had counseled an immediate attack upon David and his followers. 2Sam. 15:24–37; 2Sam. 17:15–22. Shortly afterwards, he was the first to bring to the king the good news of Absalom's defeat. 2Sam. 18:19–33. (B.C. 972–956).
2. Saul's wife's father. 1Sam. 14:50. (B.C. before 1093).
3. Solomon's son-in-law. 1Kings 4:15. (B.C. after 1014).

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Ahimaaz.

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Lange describes the positioning of Naphtali: *Naphtali (1Kings 4:15), the region of the tribe of this name, was quite in the north of Palestine, on this side Jordan, west of Asher's inheritance and bordering, on its south, the tribe of Zebulun.*<sup>205</sup> This is easier to see on a map.

**Map of Asher, Zebulun and Naphtali**; from [Katapi.org](#); accessed March 26, 2016. Although these various districts were originally divided up by tribe (as per the second half of the book of Joshua), it is reasonable to suppose that changes occurred. Obviously, the people of Dan left central Palestine and moved to the north (as shown on this map). Also, Judah (south of the districts on this map) pretty much surrounded Simeon, which eventually consumed Simeon (even though they began as a distinct tribe, as we read in the early chapters of the Judges). For whatever set of reasons, the districts used by Solomon, which there are maps for at the [beginning](#) and [end](#) of this section, correspond roughly, but not exactly, to the tribes in the land.



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1Ki 4:15 Achimaas was in Nephtholim, and he took Basemmath daughter of Solomon to wife, one. (ESV)

### 1Kings 4:15/District 8 (Several Commentators)

Ellicott: *The eighth division is the upper valley of the Jordan, south of Mount Hermon, including part of the north-west coast of the sea of Gennesareth and the water of Merom. In it lie Hazor, forming the centre of the native confederacy of the north, and the Levitical city of refuge, Kedesh-Naphtali (Joshua 12:22; Joshua 19:37; Judges 4:6).*<sup>206</sup>

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<sup>205</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.

<sup>206</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.



1Kings 4:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ba'ānâ' (בַּאנָא) [pronounced <i>bah-ġuhn-AW</i> ],	<i>in the affliction; in distress; son of distress; transliterated Baana, Baanah</i>	masculine singular proper noun	Strong's #1195 BDB #128
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chûwshay (חֹשַׁי) [pronounced <i>khoo-SHAH-ee</i> ]	<i>to make haste, to hurry; transliterated Hushai</i>	masculine singular proper noun	Strong's #2365 BDB #302
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'Āshêr (אֲשֵׁר) [pronounced <i>aw-SHARE</i> ]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
B <sup>e</sup> c'âlôwth (בְּעֻלּוֹת) [pronounced <i>beh-ġaw-LOTH</i> ]	<i>mistresses; transliterated Baalath, Bealoth</i>	proper singular noun/location	Strong's #1175 BDB #128

**Translation:** ...Baana ben Hushai [is] in Asher and Bealoth;... The father named here is possibly the Hushai the Archite who was the spy for David in 2Sam. 15:32, 37 16:16–18 2Sam. 17:5–8, 14–15. Hushai played the pivotal roll in the frustration of the rebellion of Absalom. He substituted in his own strategy for the good counsel of Ahithophel to Absalom, which counsel could have led to the defeat of King David.

His son is logically an officer under Solomon. On the one hand, since so many of the tribal territories are named, we would expect Asher to be the region; but here, it is paired with a single city (and there are questions about that city as well).

Peter Pett: *Baanah...administered 'Asher and Bealoth' in Western Galilee. 'Be-aloth' is possibly 'in Aloth', and may be another name for Zebulun.*<sup>207</sup>

The Pulpit Commentary: *[The final city here] should be Bealoth, as in the LXX; Syr; and Vulg. Our translators have taken the initial ב for a prefix, but it is almost certainly part of the name. There was a Baaloth in Judah (Joshua 15:24) and a Baaloth in Dan (ibid. 19:44), but neither of these can be meant here.]*<sup>208</sup>

One of the great themes of 1Kings 4 is the importance of the father in the growth and maturity of his sons. Hushai was a great man, providing a great and necessary service to King David (Hushai, at this time, was an old man), and his son continues in his father's tradition.

<sup>207</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>208</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:16.

The Cambridge Bible: *Here another son of his father's friend is cared for by Solomon. Hushai, father of Baana, was devoted to David's cause in the rebellion of Absalom (2Sam. 15:32) and it speaks well for Solomon that this devotion is not forgotten.*<sup>209</sup>

There is some confusion of the final place name, which is listed by some translations as *Aloth* preceded by the *bêyth* preposition. Most have concluded that the *bêyth* is a part of the name of this city. Although there is a *Bealoth* in southern Judah (Joshua 15:24); this would be a different city or area.

1Ki 4:16 [Baana son of Chusi, in Aser and in Baaloth, one,...](#) (ESV)

### 1Kings 4:16/District 9 (Several Commentators)

Ellicott: *The ninth division, "in Asher and Aloth," bordered on the Tyrian territory, stretching north from Mount Carmel, first along the coast, and then behind the ranges of Lebanon. In Judges 1:31-32, we read that the tribe of Asher did not occupy the territory assigned them (Joshua 19:24-30), but mingled with the native inhabitants. Aloth (or in the Greek Version Baloth) is unknown, and Josephus places this province on the coast, near Achzib.*<sup>210</sup>

The Cambridge Bible: *The tribe of Asher, near to which this place must have been, lay on the sea-board, southward from Phœnicia, while Naphtali was to the east, and somewhat north, of it, above what in later times was the sea of Galilee.*<sup>211</sup>

Lange: *Asher's (1Kings 4:16) inheritance lay along the coast of the Mediterranean, northward of the tribe of Issachar (Deut. 33:24 sq.).*<sup>212</sup>

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## 1Kings 4:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y <sup>e</sup> hōwshâphât (יְהוֹשָׁפָט) [pronounced y <sup>e</sup> -hoh-shaw-FAWT]	Yah [Jehovah] has judged; transliterated Jehoshaphat	masculine singular proper noun	Strong's #3146 & #3092 BDB #221
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Pârûwach (פָּרוּחַ) [pronounced paw-ROO-ahkh]	blossomed, sprout; transliterated Paruah, Paruah	masculine singular, proper noun	Strong's #6515 BDB #827
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88

<sup>209</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:16.

<sup>210</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>211</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:16.

<sup>212</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857-1864; in the Public Domain; from E-sword; 1Kings 4:8-22.

## 1Kings 4:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis <sup>e</sup> sâkâr (יִשָּׂכָר) [pronounced yis <sup>e</sup> -saw-AWR]	<i>he will bring a reward; there is recompense; transliterated Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441

*Issachar* comes from the word sâkâr (שָׂכָר) [pronounced saw-KAWR], which means *remuneration, hire, wages*. (Strong's #7939 BDB #969).

**Translation:** ...Jehoshaphat ben Paruah [is] in Issachar;... The name *Jehoshaphat* means *Jehovah has judged*; and a name like that suggests that his parents thought about God when naming him. Such parents understand that their child is a blessing from God.

We would assume that he oversaw the territory of Issachar.

1Ki 4:17 ...Josaphat son of Phuasud was in Issachar. (ESV)

### 1Kings 4:17/District 10 (Several Commentators)

Ellicott: *The tenth division, the territory of Issachar, lying north of Manasseh, included part of the great plain of Esdraelon, and must have been so closely connected with the fifth division that the frontiers could hardly be discerned.*<sup>213</sup>

Peter Pett: *This territory ran from the central Jezreel plain to the River Jordan.*<sup>214</sup>

Lange: *Asher's (1Kings 4:16) inheritance lay along the coast of the Mediterranean, northward of the tribe of Issachar (Deut. 33:24 sq.).*<sup>215</sup> Or see the [map above](#).

Asher and Naphtali are both in the north, Asher next to the Mediterranean Sea and Naphtali taking in the Sea of Galilee. Issachar is south of Naphtali.

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## 1Kings 4:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shim <sup>e</sup> iy (שִׁמְעִי) [pronounced shim <sup>e</sup> -GEE]	<i>hear me</i> and is transliterated <i>Shimei</i>	masculine singular proper noun	Strong's #8096 BDB #1035
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ēlâ' (אֵלָא) [pronounced ay-LAW]	<i>oak; transliterated Elah, Ela</i>	masculine singular proper noun	Strong's #414 BDB #41

<sup>213</sup> From <http://www.studydrive.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>214</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>215</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.

## 1Kings 4:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Bin <sup>e</sup> yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122

**Translation:** ...Shimei ben Ela [is] in Benjamin;... Again, we have a son and his father named; suggesting the great influence of this father in his son's life. He oversaw the territory of Benjamin.

The *ben Ela* is likely added to distinguish this man from the cursing Shimei of 2Sam. 16:5.

Peter Pett: *For this Shimei compare 1Kings 1:8. He was responsible for administering fiercely independent Benjamin which still remembered its Saulide days when it had been 'king-pin'. The Shimei who had cursed David and had been executed by Solomon had also been a Benjaminite. This area lay north of Jerusalem and covered the southern central Ephraim highlands.*<sup>216</sup>

Is it possible that Shimei is a Benjamite name, and a man chosen by Solomon with the hopes of retaining loyalty from the Benjamites?

1Ki 4:18 Semei son of Ela, in Benjamin. (ESV)

## 1Kings 4:18/District 11 (Several Commentators)

Ellicott: *The eleventh division, the territory of Benjamin (properly including Jerusalem itself), though small, is singularly strong and populous, including Jericho, Bethel, Gibeon, Ramah, extending from Judah to Ephraim, and commanding the centre of the high land of what was afterwards the kingdom of Judah.*<sup>217</sup>

Lange: *Benjamin (1Kings 4:18); its inheritance was between Ephraim on the north and Judah on the south, and east of Dan (Joshua 18:11 sq.).*<sup>218</sup>

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## 1Kings 4:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Geber (גִּבֵּר) [pronounced GHEH-Berachah]	<i>warrior</i> ; transliterated <i>Geber</i>	proper singular masculine noun	Strong's #1398 BDB #150
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

<sup>216</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>217</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>218</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.

## 1Kings 4:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾŪwrîy (אֲוִרִי) [pronounced oo-REE]	<i>flame, fiery; transliterated Uri</i>	masculine singular proper noun	Strong's #221 BDB #22
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Gil <sup>e</sup> ād (גִּלְעָד) [pronounced gil-GAWD]	<i>rocky region; transliterated Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Çîychôn (סִיחֹן) [pronounced see-KHOWN]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
ʾĔmôrîy (אֱמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾŌwg (אֹג) [pronounced gōhg]	<i>round; long-necked; transliterated Og</i>	masculine singular proper noun	Strong's #5747 BDB #728
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Bâshân (בַּשָּׁן) [pronounced baw-SHAWN]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143

**Translation:** ...Geber ben Uri [is] in the land of Gilead ([which was] the land of Sihon, the Amorite king, and Og, the king of the Bashan);... Again, a father and son are named. By their names, we might suppose that these men were from a family of warriors. He was over the land east of the Jordan, which was quite a large piece of territory. This land was occupied by Reuben, Gad and the half-tribe of Manasseh.

Lange: *Gilead (1Kings 4:19) is used here for all the east-Jordan lands in general, but it could only apply to that part which remained over after taking out the sixth and seventh districts, that is, the southern. The kingdom of Sihon originally extended from the river Jabbok in Manasseh to the river*

Arnon, which empties itself into the Dead Sea (Num. 21:24), and passed over to the tribes of Gad and Reuben. Bashan lay northeast of Sihon (Num. 21:33).<sup>219</sup>

The Cambridge Bible: *Geber had the oversight of that part of Gilead which lay south of the district assigned to Ben-Geber (1Kings 4:13). This comprised all the kingdom of Sihon and part of the kingdom of Og (Deut. chh. 2. 3), and was a very extensive province, but on account of its rugged character was probably thinly populated. The extent of it may account for the notice which follows that Geber was the only officer, though the country was so large.*<sup>220</sup>

The Pulpit Commentary: *Geber the son of Uri was in the country of Gilead [i.e; he presided over the parts not already assigned to Bengeber (perhaps his son) and Ahinadab. Gilead is often used (see Deut. 34:1; Judges 20:1) to designate all the country east of the Jordan. And so apparently here, for] the country of Sihon king of the Amorites, and of Og king of Bashan] embraced the whole trans-Jordanic region, Deut. 3:8; Num. 21:24–35: cf. Psalm 135:11; Psalm 136:19, Psalm 136:20].*<sup>221</sup>

The victory of Sihon and Og was memorable, and is mentioned many times throughout Scripture.

1Ki 4:19 Gaber son of Adai in the land of Gad, the land of Seon king of Esebon, and of Og king of Basan, and one officer in the land of Juda. (ESV)

### 1Kings 4:19/District 12 (Several Commentators)

Ellicott: *The twelfth division was on the east of Jordan, south of the seventh, including the pastoral country of Reuben and part of Gad on the borders of Moab, probably occupied by the royal flocks and herds.*<sup>222</sup>

Peter Pett: *This description could be seen as covering the whole of Transjordan, but is presumably intended to cover that part not administered by Ben-geber and Abinadab above.*<sup>223</sup>

Matthew Poole: *In the country of Gilead, i.e. in the remaining part of that land of Gilead, which was mentioned above in 1Kings 4:13.*<sup>224</sup>

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## 1Kings 4:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
n <sup>e</sup> tsîyb (בִּצֻן) [pronounced n <sup>e</sup> TZEE <sup>B</sup> V]	pillar, prefect, garrison, post, outpost; officer, governor	masculine singular noun	Strong's #5333 BDB #662

<sup>219</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.

<sup>220</sup> *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:19.

<sup>221</sup> *The Pulpit Commentary*; 1880–1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:19.

<sup>222</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>223</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>224</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:19 (slightly edited).

## 1Kings 4:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
ʿăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

The Greek adds *of Juda*.

**Translation:** ...and [there is] one officer in the land. I do not quite understand this. Is there one officer for each plot of land? Is there one unnamed officer over all of those already named? Or do we go back a dozen verses to the person who is over all these officers?

The final phrase of v. 19 is difficult to explain. Literally, v. 19 reads: *Geber ben Uri in a land of Gilead (a land of Sihon, a king of the Amorite and Og king of the Bashan); and one governor [or, prefect, officer, garrison] which [is] in the land.* Many translators tried to explain it in their translations.

### Translations of *and one officer in the land* (1Kings 4:19b)

Geber, the governor over Gilead, was the only governor over that large territory.

Easy English: (Geber) was the only officer in (all) this country.

Easy to Read Version: ...Solomon appointed only one governor for that district. This would have been Geber.

The Messages: ...he [Geber] managed the whole district by himself.

Names of God Bible: (There was only one governor in that territory.)

The Knox Bible: ...for all that country he alone was answerable.

Ferrar-Fenton Bible: ...which district was a single government.

The NIV: He was the only governor over the district.

Kretzmann: ...and he was the only officer which was in the land, in spite of the great extent of the district it had only this one chief officer.

The Voice: Geber was the only administrator who lived in the country.

There was one level of authority over these 12 governors.

The Living Bible: A general manager supervised these officials and their work.

The Jubilee Bible: ...and in addition to these there was an officer over all the land.

## Translations of *and one officer in the land* (1Kings 4:19b)

The REB: In addition, one governor over all the governors in the land.

The Complete Jewish Bible: Over all these, there was one administrator in the land.

There is one governor over the entire land (which would be Solomon).

Good News Bible: Besides these twelve, there was one governor over the whole land.

There is also a governor over the land of Judah, who is unnamed. This interpretation is based upon the Greek text.

The New Living Translation: There was also one governor over the land of Judah [As in some Greek manuscripts; Hebrew lacks of *Judah*. The meaning of the Hebrew is uncertain.].

Translation for Translators: *In addition to all those, Solomon appointed one governor for the territory of the tribe of Judah.*

Christian Community Bible: And there was also an attendant in the land of Judah.

The Expanded Bible actually offers two of the interpretations above. What is bracketed here is an alternative reading/interpretation.

The Expanded Bible: *But Geber was the only governor over this district [In addition, there was one governor/deputy/administrator over the land of Judah].*

Since Judah is not listed in the previous verses, and it was, no doubt, the territory with the greatest population, this could be a reference to Judah, and that there was one overseer of it—perhaps that was Benaiah?

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1Kings 4:19 ...Geber ben Uri [is] in the land of Gilead ([which was] the land of Sihon, the Amorite king, and Og, the king of the Bashan);and [there is] one officer in the land.

## 1Kings 4:19b as explained by various commentators

Discussion:

Ellicott: *In place of the reading of the text, “and he was the only officer in the land”—which yields very little meaning, for in each of the divisions there was but one governor—the LXX. here reads, “and Naseph (or an officer), one only in the land of Judah.” The reading seems probable; for it will be noticed that in the enumeration the territory of Judah is otherwise altogether omitted. It supplies accordingly here the mention of a special governor, over and above the twelve, for the royal tribe. It has been thought that as Judah was the home province, it was under no other government than that of the king’s officers at Jerusalem; but for purposes of revenue it seems hardly likely that it should have been excepted from the general system. Possibly Azariah, who was over the officers residing at the Court, may have been its territorial governor.*<sup>225</sup>

One possible explanation: This was a very large district just named overseen by just one man.

Lange: *[A]lthough this district was perhaps the largest (probably because of the barrenness of the soil), it had only one officer.*

Lange argues against this referring to Judah: *Ewald would insert יהודה after גֵּבֶר, which is very incorrect, because instead of twelve officers, according to 1Kings 4:7, there would have been thirteen.*<sup>226</sup>

<sup>225</sup> From <http://www.studydrive.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>226</sup> The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:8–22.



## 1Kings 4:19b as explained by various commentators

Barnes: *The meaning of the last clause is somewhat doubtful. On the whole, our King James Version may well stand as nearly correct. The writer has assigned to Geber a wide stretch of territory; and, anticipating surprise, assures his readers " (there was but) one officer who (purveyed) in this land."*<sup>227</sup>

Matthew Poole: *In the land, or rather, in that land; for the Hebrew points intimate that the emphatical article is there understood, to wit, in all Gilead, excepting the parcels mentioned before, in all the territories of Sihon and Og; which because they were of large extent, and yet all committed to this one man, it is here noted concerning him as his privilege above the rest, whose jurisdictions were of a narrower extent.*<sup>228</sup>

Whedon: *The vast mountainous tract east of the Jordan, and south of Bashan. Here it is spoken of as including at least a part of Bashan. See on Deut. 3:13, and references. But the whole of Gilead was not under this Geber. His son and Ahinadab had their districts also in Gilead, (1Kings 4:13–14;) but with that exception, the son of Uri was the only officer in all this vast tract of country, an evidence of the profound peace throughout Solomon's dominions.*<sup>229</sup>

Second possible explanation: This may have been a reference to Judah to deal with the occasional 13<sup>th</sup> month.

Peter Pett: *[This] could explain why Judah is nowhere mentioned. 'The land' was how Assyria described their homeland, and Judah was David's 'land'. Thus this may refer to an officer over the land of Judah, whose contribution would fill in the gaps resulting from the calendar (the thirteenth month which had to be inserted regularly), and from any lack arising from what was provided by the other districts. (We would expect a reference to Judah because of 1Kings 4:20).*<sup>230</sup>

The Pulpit Commentary: *[Some suggest] a corruption of the text, and would connect it with this verse, which would then yield the sense, "and he was," (or "there was") "one officer which purveyed in the land of Judah."*

Then the Pulpit Commentary argues the exact opposite: *It is to be observed, however, that though no mention has as yet been made of Judah in any of the districts, yet the prefecture of Ben Hesus (Psalm 136:10) appears to have extended over this tribe, and the remark consequently seems superfluous. (Can it be the object of the writer to show that the royal tribe was not favoured or exempted from contributing its share?).*

The Pulpit Commentary then concludes: *On the whole, the difficulty would seem still to await a solution. We can hardly...suppose...that a thirteenth officer is here intended.*<sup>231</sup>

At this point, I am unsure how to interpret this. If a 13<sup>th</sup> officer is being spoken of, why is he not named and why does he not figure into the total number of officers enumerated earlier? And yet, there is the problem of Judah, as it does not appear to be completely taken in by any of the officers listed.

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These general comments I found to be pretty reasonable from College Press.

### General Comments on 1Kings 4:7–19 by College Press Bible Study

1. The boundaries of Solomon's taxation districts correspond roughly to the old tribal boundaries which were devised in the days of Joshua. Such alterations in these borders as do exist were probably made in order to balance the economic resources of the districts.

<sup>227</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:19.

<sup>228</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:19.

<sup>229</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; .

<sup>230</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:8–19.

<sup>231</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:19.

## General Comments on 1Kings 4:7–19 by College Press Bible Study

2. Rather than being alphabetical or geographical, the list is chronological, i.e., the governors are listed in the order in which they were responsible for the royal provisions during the year.
3. No doubt the districts were mapped out and months assigned according to the capacity of the country to produce the monthly provisions of the king.
4. Of the twelve governors, five are only known by their patronymics (name of their fathers). No satisfactory explanation of this curious circumstance has yet been given.<sup>[145]</sup>
5. Two of the governors are reported to have married daughters of Solomon (1Kings 4:11, 15). While the appointments to these offices may have been made early in the reign of Solomon, the list could not have been compiled sooner than the middle of his reign when his daughters would have been old enough to marry. These men were officers in the districts farthest away from Solomon. This may have been part of Solomon's strategy to assure the loyalty of these officers.
6. Nine of the administrative districts were on the west and three on the east of the Jordan.
7. Judah is omitted from the list of districts. Apparently Judah was exempt from providing supplies for the court and military. This favoritism no doubt engendered jealousy among the tribes.<sup>[146]</sup>
8. The success of these administrative measures is brought out in 1Kings 4:20. The population of the nation was so numerous that it was easy for the people to pay and for the governors to collect the royal tribute. The expression "numerous as the sand of the sea" indicates that the promises made to the patriarchs (Gen. 22:17; Gen. 32:12) had been fulfilled. Apparently Solomon's exactions did not deprive the people of necessary food; they had plenty to eat and drink.

<sup>[145]</sup> Hammond (PC, p. 69) has proposed that part of the document from which the author copied this list had been destroyed.

<sup>[146]</sup> It could be that Judah had already been organized by David on a separate basis and hence is omitted here from the list. See de Vaux, AI, pp. 133–35.

*The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:7–20 (additional references found there).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Miscellaneous Comments on 1Kings 4:7–19 (Various Commentators)

Jamieson, Fausset and Brown: *The royal revenues were raised according to the ancient, and still, in many parts, existing usage of the East, not in money payments, but in the produce of the soil. There would be always a considerable difficulty in the collection and transmission of these tithes (1Sam. 8:15). Therefore, to facilitate the work, Solomon appointed twelve officers, who had each the charge of a tribe or particular district of country, from which, in monthly rotation, the supplies for the maintenance of the king's household were drawn, having first been deposited in "the store cities" which were erected for their reception (1Kings 9:19; 2Chron. 8:4, 2Chron. 8:6).*<sup>232</sup>

Bright: *[T]his was a radical and decisive step, and that not only because it imposed upon the people an unprecedented burden. It meant that the old tribal system, already increasingly of vestigial significance, had been, as far as its political functioning was concerned, virtually abolished. In place of twelve tribes caring in turn for the central shrine were twelve districts taxed for the support of Solomon's court!*<sup>233</sup>

Regarding Bright's statement, it is unclear whether Solomon's taxation was over and above that prescribed in the Mosaic Law. It appears that it was, given this passage and the extravagance of Solomon's palace and life.

<sup>232</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:7.

<sup>233</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:7–20.

## Miscellaneous Comments on 1Kings 4:7–19 (Various Commentators)

Dr. Thomas Constable: *The writer did not include Judah and Jerusalem in this list of areas that Solomon taxed. This gave Judah a great advantage economically. Perhaps Solomon favored Judah because it was his tribe. This favoritism may have been a factor in the revolt of the northern tribes later (1Kings 12:4).*<sup>234</sup>

Gill: *[These officers] furnished food of all sorts out of the country in which they presided for the space of one month in a year; by which means there was always a plenty of provisions at court for the king's family, and for all strangers that came and went, and no one part of the land was burdened or drained, nor the price of provisions raised.*<sup>235</sup>

Guzik: *Taxes were paid in grain and livestock, which were used to support the royal court and the central government. Each governor was responsible for one month of the year.*<sup>236</sup>

Keil and Delitzsch: *[T]he order in which the districts are enumerated is not a geographical one, but probably follows the order in which the different prefects had to send the natural productions month by month for the maintenance of the king's court.*

Then Keil and Delitzsch recap the order: *The description begins with Ephraim in 1Chron. 27:8, then passes over in 1Chron. 27:9 to the territory of Dan to the west of it, in 1Chron. 27:10 to the territory of Judah and Simeon on the south, in 1Chron. 27:11 and 1Chron. 27:12 to the territory of Manasseh on this side from the Mediterranean to the Jordan, then in vv. 13 and 14 to the territory of Manasseh on the other side of the Jordan, thence back again in vv. 15 and 16 to the northern parts of the land on this side, viz., the territories of Naphtali and Asher, and thence farther south to Issachar in v. 17, and Benjamin in v. 18, closing at last in v. 19 with Gilead.*<sup>237</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

Barnes: *In this arrangement of the territory into twelve portions, the divisions of the tribes seem to have been adopted as far as could be managed without unfairness. The prefecture of Ben-Hur corresponded nearly to the territory of Ephraim; that of Ben-Dekar to Dan; that of Ben-Hesed to Judah; those of Ben-Abinadab and Baana to Cis-Jordanic Manasseh; that of Ben-Geber to Manasseh beyond Jordan; of Abinadab to Gad; of Ahimaaz to Naphtali; of Baanah to Asher; of Jehoshaphat to Issachar; of Shimei to Benjamin; and of Geber to Reuben. The order in which the prefectures are mentioned is clearly not the geographical. Perhaps it is the order in which they had to supply the king's table.*<sup>238</sup>

<sup>234</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:7–19.

<sup>235</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:7.

<sup>236</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:7–19.

<sup>237</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:7–19.

<sup>238</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:8.

**Solomon's 12 Districts (a Map)**; from **Generation Word**; accessed March 23, 2016. There was a **similar map** at the beginning of this section.

1Kings 4:7–19

Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had to make provision for one month in the year. These were their names: Ben-hur, in the hill country of Ephraim;

Ben-deker, in Makaz, Shaalvim, Beth-shemesh, and Elonbeth-hanan;

Ben-hesed, in Arubboth (to him belonged Socoh and all the land of Hephher);

Ben-abinadab, in all Naphath-dor (he had Taphath the daughter of Solomon as his wife);

Baana the son of Ahilud, in Taanach, Megiddo, and all Beth-shean that is beside Zarethan below Jezreel, and from Beth-shean to Abel-meholah, as far as the other side of Jokmeam;

Ben-geber, in Ramoth-gilead (he had the villages of Jair the son of Manasseh, which are in Gilead, and he had the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars);

Ahinadab the son of Iddo, in Mahanaim;

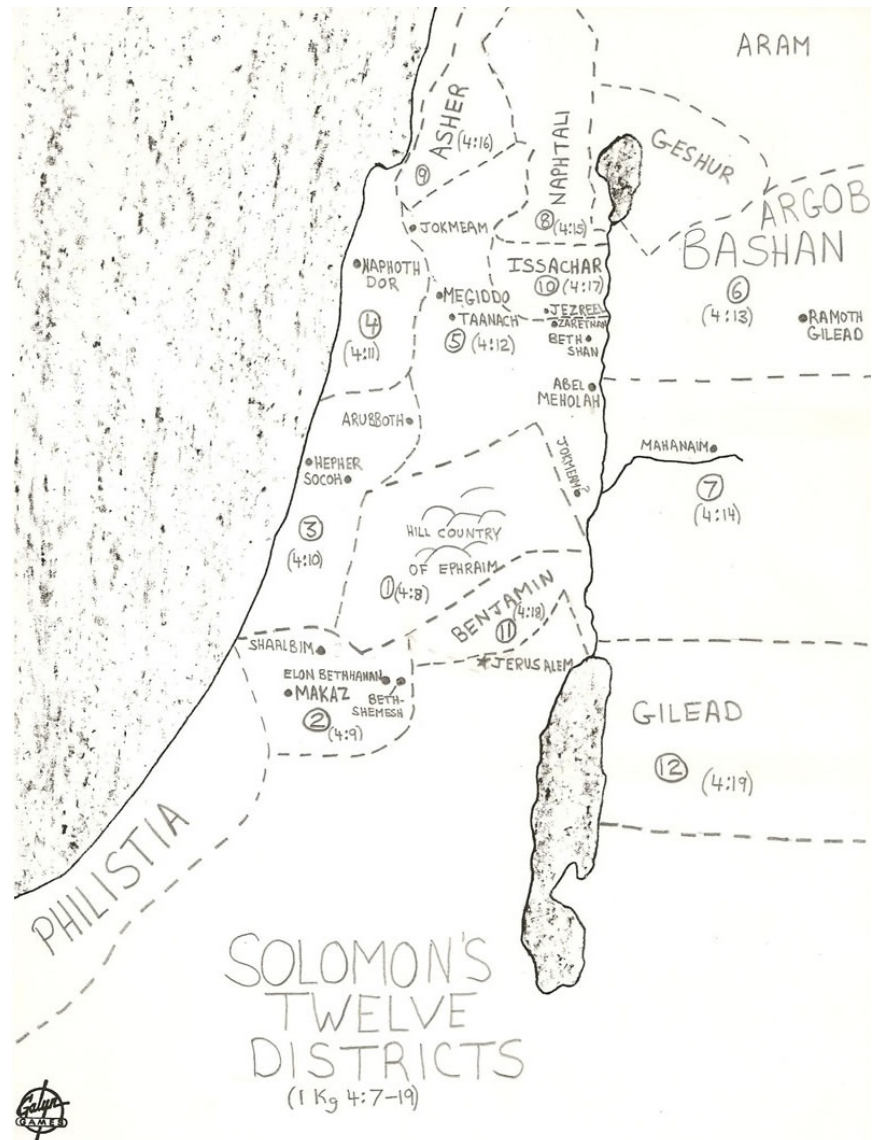
Ahimaaz, in Naphtali (he had taken Basemath the daughter of Solomon as his wife);

Baana the son of Hushai, in Asher and Bealoth;

Jehoshaphat the son of Paruah, in Issachar;

Shimei the son of Ela, in Benjamin;

Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan. And there was one governor who was over the land. (ESV)



Chuck Smith, partially in jest, writes: *Solomon...had twelve men and each of them were responsible to provide the food for one month during the year. Sounds like a pretty good job. You work one month and you have eleven months vacation. No really, they were probably trying to gather everything that they needed during the eleven months because when you read what it took to run his household.*<sup>239</sup>

It is unlike that each division did nothing but work 1 month out of the year; or perhaps 2 months, preparing for their month of provision. These are military men and we may rest assured that they secured the land in which they served from outside threats. Simply knowing that, in each section of Israel, there was an army ready to go, willing to fight, would have dissuaded the kings from all around from making an attack on Israel.

So, what did they do? We are not told; but no doubt, there were military exercises as well as a development of the camp area in which they lived. Our military in the United States is not at war all of the time; however, this does

<sup>239</sup> Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 4:1–34.

not mean that they function like a fire station sitting around playing cards until the alarm goes off. A military must always be kept at the ready, able to engage whatever army at whatever time. This means that training must be continual and updated when necessary.

None of this implies a lack of faith in God. This is simply what a nation does in order to protect its own borders.

What Solomon has done is divide his military into 12 companies (in addition to the military in Judah) and he spread them throughout the land. Now, although they spend a considerable amount of time supplying the palace, they were still stationed in their particular region, trained and ready to go. As a result of this (and other factors), Israel will enjoy a solid 40 years of peace and prosperity.

These are the men, named briefly.

### Summarizing 1Kings 4:7–19 by Carpe Scriptura

We're also told that Solomon appointed twelve officers, overseers of the various territories in the nation. Interestingly, these territories do not "conform to the old tribal boundaries," as my study Bible puts it. These officers seem to be in charge of collecting taxes, providing food for the king and his household (apparently each being responsible for one month of the court's needs per year). These officers were:

1. Ben-hur over the hill country of Ephraim
2. Ben-decker over Makaz, Shaal'bim, Bethshemesh, and Elonbeth-hanan
3. Ben-hesed over Arubboth
4. Ben-abinadab over Naphathdor (and he was married to Taphath, Solomon's daughter)
5. Baana, son of Ahilud, over Taanach, Megiddo, and Bethshean
6. Ben-geber over Ramoth-gilead
7. Ahinadab, son of Iddo, over Mahanaim
8. Ahimaaz over Naphtali (and he was married to Basemath, Solomon's daughter)
9. Baana, son of Hushai, over Asher and Bealoth
10. Jehoshaphat, son of Paruah, over Issachar
11. Shimei, son of Ela, over Benjamin
12. Geber, son of Uri, over Gilead
13. An unknown officer over Judah

The count is more than twelve, perhaps indicating that the unknown officer over Judah was separate from the others, perhaps meaning that Judah was exempt from the taxes Solomon required of the other regions. If so, this looks more like a primary tribe collecting tribute from vassal tribes than a real unified nation.

From [Carpe Scriptura](#); accessed April 14, 2016.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

Solomon's Underlings (a chart from the Word in Life Study Bible—1997)		
Name	Position	Responsibilities
Azariah the son of Zadok	High priest	Oversaw worship and religious rituals, representing the people to God.
Elihoreph and Ahijah, the sons of Shisha	Scribes	Similar to secretaries of state or chancellors (1 Kings 4.22–23; 11.3).
Adoniram the son of Abda	Manager of the labor force	Oversaw Solomon's numerous construction projects (1 Kings 5.13; 7.1–8; 9.15–19).

Jehoshaphat the son of Ahilud	Recorder	Maintained written historical records of the king's business and decisions.
Benaiah the son of Jehoiada (see 1 Kings 2.29)	Military commander	Oversaw the nation's defenses, including its storage and chariot cities; led the army in military engagements; handled royal police matters (for example, 1 Kings 2.28–35).
Zadok and Abiathar	Priests	Oversaw religious matters and served as custodians of the Law.
Azariah the son of Nathan	General	Carried out the military orders of Solomon and Benaiah.
Zabud the son of Nathan	Personal confidant	Consulted with the king on personal matters.
Ahishar	Manager of Solomon's household	Oversaw the palace complex and the needs of Solomon's extensive court (1 Kings 4.22–23; 11.3).
Adoniram the son of Abda	Manager of the labor force	Oversaw Solomon's numerous construction projects (1 Kings 5.13; 7.1–8; 9.15–19).
From <a href="http://www.teach4god.com/OTS/category/daily-studies/1-kings/">http://www.teach4god.com/OTS/category/daily-studies/1-kings/</a> accessed April 25, 2018.		

## The Prosperity, Safety and Provisions of Israel Under Solomon

*2Chronicles 9:25–28*

Matthew Henry prepares us for vv. 20–28: *Never did the crown of Israel shine so bright, as when Solomon wore it. He had peace on all sides. Herein, his kingdom was a type of the Messiah's; for to Him it is promised that he shall have the heathen for his inheritance, and that princes shall worship him. The spiritual peace, and joy, and holy security, of all the faithful subjects of the Lord Jesus, were typified by that of Israel. The kingdom of God is not, as Solomon's was, meat and drink, but, what is infinitely better, righteousness, and peace, and joy in the Holy Spirit. The vast number of his attendants, and the great resort to him, are shown by the provision daily made. Herein Christ far outdoes Solomon, that he feeds all his subjects, not with the bread that perishes, but with that which endures to eternal life.*<sup>240</sup>

**Judah and Israel [are] many as the sand which [is] beside the sea for abundance. They are eating and they are drinking and they are rejoicing.**

1Kings  
4:20

**[The people of] Judah and Israel [are] like the sand which [is] beside the sea for quantity—they are eating, drinking and rejoicing.**

**There were many people in Judah and Israel—they were like the sand of the sea in number. They are eating, drinking, and enjoying their lives.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)

Judah and Israel [are] many as the sand which [is] beside the sea for abundance. They are eating and they are drinking and they are rejoicing.

<sup>240</sup> Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 4:20–28 (slightly edited).

Latin Vulgate	Juda and Israel were innumerable, as the sand of the sea in multitude: eating and drinking, and rejoicing.
Peshitta (Syriac)	Judah and Israel were as many in multitude as the sand which is by the sea; they ate and drank and made merry.
Septuagint (Greek)	No text in the Greek.
Significant differences:	This section is messtup in the Greek; and this particular verse is not found in the Greek.

### Limited Vocabulary Translations:

Bible in Basic English	Judah and Israel were as great in number as the sand by the seaside, and they took their food and drink with joy in their hearts.
Easy English	<b>Solomon's kingdom</b> There were very many people in Judah and Israel. There were as many of them as (there are bits of) sand by the sea (shore). They ate (their food) and they drank (their drink). So they were very happy.
Easy-to-Read Version–2008	In Judah and Israel there were as many people as sand on the seashore. The people were happy and had plenty to eat and drink.
Good News Bible (TEV)	<b>Solomon's Prosperous Reign</b> The people of Judah and Israel were as numerous as the grains of sand on the seashore; they ate and drank, and were happy.
<i>The Message</i>	<b>Solomon's Prosperity</b> Judah and Israel were densely populated—like sand on an ocean beach! All their needs were met; they ate and drank and were happy. Solomon was sovereign over all the kingdoms from the River Euphrates in the east to the country of the Philistines in the west, all the way to the border of Egypt. They brought tribute and were vassals of Solomon all his life. V. 21 included for context.
Names of God Bible	The people of Judah and Israel were as numerous as the sand on the seashore. They ate and drank and lived happily. 1Kings 4:21–34 in English Bibles is 1Kings 5:1–14 in the Hebrew Bible.
NIRV	<b>Solomon's Daily Supplies</b> There were many people in Judah and Israel. In fact, they were as many as the grains of sand on the seashore. They ate, drank and were happy.
New Simplified Bible	The people of Judah and Israel were as numerous as the grains of sand on the seashore. They ate and drank and were very happy.

### Thought-for-thought translations; paraphrases:

Common English Bible	Judah and Israel grew numerous like the sand alongside the sea. They ate, drank, and celebrated.
Contemporary English V.	There were so many people living in Judah and Israel while Solomon was king that they seemed like grains of sand on a beach. Everyone had enough to eat and drink, and they were happy.
The Living Bible	Israel and Judah were a wealthy, populous, contented nation at this time.
New Berkeley Version	Judah and Israel were as numerous as the sand by the sea; they ate, drank and enjoyed life [Not intimating that the people thought of nothing else, but that, enjoying divine blessing, they were happy and content.].
New Century Version	<b>Solomon's Kingdom</b> There were as many people in Judah and Israel as grains of sand on the seashore. The people ate, drank, and were happy.
New Life Version	There were many people in Judah and Israel, as much as the sand beside the sea. They were eating and drinking and full of joy.

New Living Translation **Solomon's Prosperity and Wisdom**  
The people of Judah and Israel were as numerous as the sand on the seashore. They were very contented, with plenty to eat and drink.

**Partially literal and partially paraphrased translations:**

American English Bible Now, Judah and IsraEl had grown so large that [their people] were as the sands of the seas in number, and they all ate, drank, and rejoiced;...

International Standard V **Solomon's Magnificence**  
Judah and Israel became as numerous as the sand on the seashore. They enjoyed abundance, and ate, drank, and rejoiced regularly.

New Advent (Knox) Bible So Juda and Israel, countless in number as the sand by the sea, ate, drank, and were merry.

Today's NIV **Solomon's Daily Provisions**  
The people of Judah and Israel were as numerous as the sand on the seashore; they ate, they drank and they were happy.

Translation for Translators **Solomon's kingdom**  
There were as many people in Judah and Israel as there are grains of sand [HYP] on the seashore. They *had plenty to* eat and drink and they were happy.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible And Judah and Israel increased like the sand which is by the sea, with plenty to eat and drink, and enjoy.

God's Truth (Tyndale) And Juda and Israel were many even as the sand of the sea in number, eating, drinking, and making merry.

HCSB **Solomon's Provisions**  
Judah and Israel were as numerous as the sand by the sea; they were eating, drinking, and rejoicing.

NIV – UK **Solomon's daily provisions**  
The people of Judah and Israel were as numerous as the sand on the seashore; they ate, they drank and they were happy.

Tree of Life Version Judah and Israel were as numerous as the sand by the sea in abundance, eating and drinking and rejoicing. Because this is based upon the Hebrew text, this is the final verse in 1Kings 4. The next verse is 1Kings 5:1.

**Catholic Bibles (those having the imprimatur):**

New American Bible (2011) Judah and Israel were as numerous as the sands by the sea; they ate and drank and rejoiced. Gn 22:17; 32:13; Dn 3:36; Hos 1:10; Heb 11:12. Because this is based upon the Hebrew text, this is the final verse in 1Kings 4. The next verse is 1Kings 5:1.

New Jerusalem Bible Judah and Israel were numerous, as numerous as the sand on the sea-shore; they ate and drank and were happy. Because this is based upon the Hebrew text, this is the final verse in 1Kings 4. The next verse is 1Kings 5:1.

Revised English Bible THE people of Judah and Israel were countless as the sands of the sea; they ate and drank and enjoyed life.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible Y'hudah and Isra'el were as numerous as sand grains on the seashore; they ate, drank and enjoyed themselves.

exeGesés companion Bible **THE REIGN OF SHELOMOH**  
Judah Yah Hudah and Israel Yisra El were many,



	as the sand which is by the sea in multitude abundance , eating and drinking, and making merry cheering.
JPS (Tanakh—1985)	Judah and Israel were as numerous as the sands of the sea; they ate and drank and were content. Because this is based upon the Hebrew text, this is the final verse in 1Kings 4. The next verse is 1Kings 5:1.
Orthodox Jewish Bible	Yehudah and Yisroel were many, as the chol (sand) which is by the yam in multitude, eating and drinking, and rejoicing. Because this is based upon the Hebrew text, this is the final verse in 1Kings 4. The next verse is 1Kings 5:1.
<i>The Scriptures</i> 1998	Yehudah and Yisra'el were as numerous as the sand by the sea, eating and drinking and rejoicing.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Solomon's Power, Wealth and Wisdom</b> [The people of] Judah and Israel were as numerous as the sand that is in abundance by the sea; they were eating and drinking and rejoicing.
The Expanded Bible	<b>Solomon's Kingdom</b> There were as many people in Judah and Israel as grains of sand on the seashore [Gen. 22:17; 32:12]. The people ate, drank, and were happy [content; rejoicing].
Kretzmann's Commentary	<b>Verses 20-28</b> Riches and Power Judah and Israel were many, as the sand which is by the sea in multitude, according to the prophecy of Jehovah, Gen. 22:17, eating and drinking and making merry, happy under the wise and beneficent rule of Solomon,...
NET Bible®	<b>Solomon's Wealth and Fame</b> The people of Judah and Israel were as innumerable as the sand on the seashore; they had plenty to eat and drink and were happy.
The Voice	<i>The people of</i> Judah and Israel were innumerable, like the grains of sand on the beach. They ate and drank and celebrated.

### Literal, almost word-for-word, renderings:

BRG version	Judah and Israel <i>were</i> many, as the sand which <i>is</i> by the sea in multitude, eating and drinking, and making merry.
Concordant Literal Version	Judah and Israel [are] many, as the sand that [is] by the sea for multitude, eating and drinking and rejoicing.
English Standard V. – UK	<b>Solomon's Wealth and Wisdom</b> Judah and Israel were as many as the sand by the sea. They ate and drank and were happy.
Modern English Version	<b>The Wealth of Solomon</b> Judah and Israel had a large populace, as numerous as the sand by the sea. They ate and drank and were happy.
NASB	<b>Solomon's Power, Wealth and Wisdom</b> Judah and Israel were as numerous as the sand that is on the [e]seashore in abundance; they were eating and drinking and rejoicing.
New King James Version	<b>Prosperity and Wisdom of Solomon's Reign</b> Judah and Israel were as numerous as the sand by the sea in multitude, eating and drinking and rejoicing.
World English Bible	Judah and Israel were numerous as the sand which is by the sea in multitude, eating and drinking and making merry.
<i>Young's Literal Translation</i>	Judah and Israel <i>are</i> many, as the sand that <i>is</i> by the sea for multitude, eating and drinking and rejoicing.

**The gist of this passage:** The population of Judah and Israel (the northern and southern kingdoms) was quite large; and it was a time of great prosperity.

### 1Kings 4:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y <sup>e</sup> hûwdâh (הַדְּוִיָּה) [pronounced y <sup>e</sup> hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
rab (רַב) [pronounced rah <sup>b</sup> v]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine plural adjective	Strong's #7227 BDB #912
kaph or k <sup>e</sup> (כּ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
chôwl (חֹל) [pronounced kohl]	<i>sand</i>	masculine singular noun, used as a collective noun; with the definite article	Strong's #2344 BDB #297
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
rôb (רַב) [pronounced roh <sup>b</sup> v]	<i>multitude, abundance, greatness</i>	masculine singular construct	Strong's #7230 BDB #913

## 1Kings 4:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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In 1Chron. 4:38, Gesenius suggests that pârats is the infinitive of it verbal cognate, which, considering the lâmed prefix, makes sense. We have the same construction here. The verb means *to become much, to be many, to increase*. Here (1Chron. 4:38 12:40), we might render this, *to increase, to become great in number*; or let me suggest *to an abundance; in great abundance*. In 1Chron. 12:40, ESV, HCSB and NRSV moved this further back into the verse and rendered it *abundant provisions of* (in combination with a previous noun); so did *The Amplified Bible* rendering it *abundant supplies of*; God's Word™ also moved it further back in the verse, rendering it *plenty of*; so did the NASB (*great quantities of*) and NAB (*in great quantity of*). Others have rendered this as follows: *abundantly* (MKJV, NKJV); *in abundance* (HNV, Rotherham, Tanakh, WEB); *abundant* (Owen); *to great plenty* (LTHB).

**Translation:** [The people of] Judah and Israel [are] like the sand which [is] beside the sea for quantity... God had promised Israel that there would be millions of them, and under Solomon, there were millions of Jews in the land. They are compared to the sand beside the sea, which suggests to us that this is hyperbolic language. That is, there is not a one-to-one correspondence between the number of Jews and the number of sand particles by the sea; there are just a whole lot of them. Furthermore, in the history of man, they are a fairly recent nation on the scene.

It is quite interesting that the northern and southern kingdoms are distinguished here, despite being united under Solomon. There was a division between the kingdoms that was building, despite the great blessings they were receiving.

Dr. Thomas Constable: *One explanation of the writer's unusual reference to Judah and Israel (1Kings 4:20) is that when he wrote Kings the nation had split, so perhaps the writer was using the designation that was common in his day. However, years before the formal division took place, northern and southern factions had already developed (cf. 1Sam. 11:8 15:4 17:52 18:16 2Sam. 3:10 5:5 11:11 12:8 20:2 24:1; 1Kings 1:35).*<sup>241</sup>

Some have claimed that the mention of Judah and Israel indicate a late date for the writing of this portion of Scripture, but the references listed above by Constable suggests that this is not true. Peter Pett writes: *Some have tried to suggest that naming Judah and Israel in this order is an indication of a late insertion, but the argument does not hold. Judah and Israel are only mentioned as a unit three times in Kings, in 1Kings 1:35; 1Kings 4:20 and 1Kings 4:25, and twice it is as Judah and Israel. In 1Kings 1:35 it is as 'over Israel and over Judah' when David is talking about the receiving of the kingship, and the order is probably dependent on the source. Thus the order here is almost certainly because the writer saw Judah as having the precedence at this point, having in mind the future separation of the kingdom, and the prominence of Judah thereafter. It therefore simply indicates the author's preference.*<sup>242</sup>

There was great blessing in Israel during this time of prosperity, even living in a fallen earth. Yet, at some point, this country would divide in two; just as, in the **Millennium**, in perfect environment, where Jesus Christ rules over all the earth, there will still be a rebellion in the end times. There was a rebellion in Israel against the great prosperity of the Solomon administration; just as many will rebel against the perfect government of Jesus Christ at the end of the Millennium.

<sup>241</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:20–28. Some of the references come from Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:20.

<sup>242</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:20.

There is a marvelous parallel in Scripture between David and Solomon, and Jesus Christ. David represents our Lord in His incarnation and in His return. However, Solomon represents the Lord Jesus Christ in His Millennial reign. This is one of the reasons that God did not allow David to build the Temple (a representation of God's Millennial reign over all the earth), but had Solomon build it instead. Solomon in his prosperous reign is the **type**; and Jesus in the Millennium is the antitype.

### 1Kings 4:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אָכַל) [pronounced aw-KAHL]	<i>those eating; the ones devouring, those consuming, those destroying; the ones enjoying; those who are tasting</i>	masculine plural, Qal active participle	Strong's #398 BDB #37
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâthâh (שָׂתוּ) [pronounced shaw-THAW]	<i>the ones drinking [actually or metaphorically]; those drinking together [at a banquet]; the ones who are feasting; those sitting</i>	masculine plural, Qal active participle	Strong's #8354 BDB #1059
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâmêach (שָׂמְחוּ) [pronounced saw-MAY-ahkh]	<i>those who are glad, those who are joyful, ones who are merry; those who rejoice</i>	masculine plural, verbal adjective	Strong's #8056 BDB #970

**Translation:** ...—**they are eating, drinking and rejoicing.** This simply describes that the Jews are enjoying life. They eat, they drink, and they are happy. Closely related to this is their occupation with the Person of the Lord.

**They are eating, drinking, and enjoying their lives.** There are times in the Bible when this phrase refers to people engaged in their day-to-day living, so that their spiritual interest is reduced; but here, this represents great blessing upon the Jewish people during the reign of Solomon. When the people understand their place in this world and their relationship to God, we enjoy great blessing from God.

We live today in a fallen world, even as the people of Solomon's time. However, the people of Israel still enjoyed great benefits as a result of the blessing by God.

### The Great Prosperity of Israel; Commentators on 1Kings 4:20

David Guzik: *The reign of Solomon was a "golden age" for Israel as a nation. The population grew robustly and it was a season of great prosperity, allowing plenty of leisure time and pursuit of good pleasures.*<sup>243</sup>

The College Press Bible Study: *The success of these administrative measures is brought out in 1Kings 4:20. The population of the nation was so numerous that it was easy for the people to pay and for the governors to collect the royal tribute. The expression "numerous as the sand of the sea" indicates that the promises made to the patriarchs (Gen. 22:17; Gen. 32:12) had been fulfilled. Apparently Solomon's exactions did not deprive the people of necessary food; they had plenty to eat and drink.*<sup>244</sup>

<sup>243</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:20–21.

<sup>244</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:7–20.

## The Great Prosperity of Israel; Commentators on 1Kings 4:20

Preacher's Complete Homiletical Commentary: *Eating, drinking, and making merry suggests the contentment and social prosperity of the people.*<sup>245</sup>

Peter Pett: *The writer then emphasises the prosperity of all Judah and Israel under Solomon's rule. They multiplied in numbers, and they continually ate, drank and made merry. And this in spite of the burden of Solomon's taxation. It was a time of peace and great prosperity for all. (But such prosperity led to a decline in loyalty to YHWH, with their worship becoming more syncretistic. They no longer felt the same loyalty to the wilderness God Who had led His people out of Egypt. They preferred to give Him local colour as One fitted to a static and more sophisticated people).*<sup>246</sup>

John Trapp: *They were in a plentiful and comfortable condition; so and much more are all Christ's subjects, who do "eat their meat with joy, and drink their wine with gladness, because God now accepteth their works"; they have the "white stone," the "new name," enough and enough to make them everlastingly merry amidst all crosses and casualties.*<sup>247</sup>

Eccles. 2:24–25 [There is nothing better for a person than that he should eat and drink and find enjoyment in his toil. This also, I saw, is from the hand of God, for apart from him who can eat or who can have enjoyment?](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**A National Crisis:** The United States in the 1950's and early 1960's enjoyed one of the greatest periods of time in our history. Families were strong, people had jobs, and life was wonderful. It was not unusual for Billy Graham to hold a crusade and for it to be broadcast during **prime time on the networks**. And because of his evangelism, and positive volition among the United States population, people believed in Jesus Christ. 50+ years later, we are showing a serious decline in faith in God, in Christianity, and in those who know the Word of God.

We've had periods of time in our history when what the Bible said and what it meant was relevant when discussing matters of importance. When writing **the constitution of the United States**, the book **most often referenced** was the Bible.

What happened to us is, after a time of spiritual revival, the United States has moved away from faith in Jesus Christ, and the end result is a country with a very uncertain future. I write this in spring of 2016, before the election. We are **\$19 trillion in debt** with financial obligations in the future which dwarf that \$19 trillion. You would think that liberals would be in ecstasy, since the government is becoming more and more powerful and spending more and more money, but **they are more angry** than I have ever seen them before.

We just suffered the loss of one of the greatest constitutional Supreme Court justices, Antonin Scalia, which could result in the complete corruption of our constitution. Whereas, the Supreme Court is supposed to act like umpires, calling balls and strikes according to the rule book (the Constitution), the court has become quite active to the point of making law themselves, inventing new rights and modifying those rights enshrined in our constitution. With the death of Scalia, a liberal justice on the court could result in a United States where the constitution means nothing.

Furthermore, the **middle east is on fire**, with millions of Muslims desperate to spill American blood.

Our Republican-controlled Congress, which has control over government spending, **has opted to exercise absolutely no control in that area.**

<sup>245</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:20.

<sup>246</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:20.

<sup>247</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, 1Kings 4:20.

Our taxes are out of control, federal spending is out of control; the public school system is turning out morons; the colleges and universities are turning out brainwashed children, **who are unnerved** if they come across concrete steps emblazoned with "Trump for president" hastily **written in chalk**.

Our choices for presidential candidates is *not so good, I can tell you that*; as one of them would say. Our future, at this point, is quite bleak.

But the problem is our spiritual condition. The problems listed above are symptomatic. Those problems tell us that we are in trouble, but the solution is not a political one, but a spiritual one. The cure is for more people to believe in Jesus Christ. The cure is for more Christians coming to an understanding of the Bible and their place in this world. And if we move away from God, we ought to know that He will move away from us.

The best illustration of this is our public school system. Education began in the United States as a Christian thing. Nearly all schools were founded with the intention of teaching Scripture, and of training up spiritual men with spiritual gifts. These schools were made into government institutions, and then God and the Bible was slowly, over a period of decades, pushed out of the schools. A school Christmas concert today, once common in nearly every school at every level, could now result in lawsuits, protests and great unrest. And as our schools decline spiritually, they also decline in their assigned function, to educate our young people.

As a teacher, I observed one of the greatest school systems that I had ever witnessed turned mediocre over a period of about 30 years, as it "got fixed" by so-called conservative Texas legislators, who thought they were smart enough to step in and repair Texas public schools (which were excellent before they decide to "fix" them). But you cannot fix the public schools with government mandates, because lack of government mandates was not the problem in the first place. The problem with our schools, as is the problem with all the United States, is spiritual. If we do not fix the spiritual, nothing else is fixable.

Our spiritual lack is not fixed by new laws or by more government regulations. It is not fixed by electing the right presidential candidate. The solution is individual and personal. The solution is based upon the free will of every American, to exercise faith in Jesus Christ, and then to exercise positive volition toward the Word of God. Without that solution, there is no fixing the United States.

In sourcing the above, I came across this excellent article.

### **Where is God in the Constitution? By David W. New, Esq.**

Secularists believe that they have the right view of America. They are convinced that America should be a secular state or a godless state. They believe that religion was not a decisive factor in the formation of the Constitution of the United States and therefore, this proves that the framers of the Constitution did not want religion to influence public policy. Simply put, politics and religion don't mix. Government and religion should be kept as far apart as possible. There are several historical "facts" secularists use to support their views. Apparently, one of the most important historical facts is the absence of the word "God" in the U.S. Constitution. To secularists, the absence of the word "God" is extremely significant. Indeed, it has a deep, almost mystical significance to them. It suggests that the framers of the Constitution had little or no interest in religion. Secularists are convinced that the absence of the word "God" proves that there should be a strict separation of church and state in the United States.

The purpose of this article is to argue that the conclusions reached by the secularists goes far beyond what the historical evidence will allow and to offer some reasons for why the word "God" does not appear in the Preamble to the U.S. Constitution and the First Amendment.

#### **The U.S. Constitution Before and After Charles Darwin**

## Where is God in the Constitution? By David W. New, Esq.

Most people would not consider Charles Darwin to be someone important in order to understand the U.S. Constitution. Most people would consider the writings of men like John Locke, Blackstone and James Madison as important in order to understand the Constitution. Obviously, these men had a great influence on the Constitution. But there is a sense in which Charles Darwin is more important than all of them. Charles Darwin, the author of *The Origin of Species* (1859) had a profound impact on the U.S. Constitution. In fact, a case could be made that he has had a greater or equal impact on the Constitution than the delegates at the constitutional convention! The reason is simple. Charles Darwin changed the way we see the Constitution. For better or for worse, the way many Americans see the Constitution today is very different from the time before Darwin. The dominant legal philosophy in the United States today is secularism. The U.S. Constitution is seen today as a "secular" document. This is what Charles Darwin gave us. Charles Darwin gave us secularism. Secularism as a philosophy is based on the principle that there is an alternative explanation for the existence of the Universe. Secularists believe that only scientific evolution is valid. They are not atheists as often claimed. Many secularists believe in God. However, secularists believe that in terms of the government, it does not matter whether God exists or not. The impact of secularism on the Constitution was revolutionary. Secularists read the Constitution in a way that is totally foreign to its framers. In a nutshell, secularists think that religion was not important to the framers of the Constitution. As one of their writers said concerning the majority of the delegates at Philadelphia: ". . . most were men who could take their religion or leave it alone." Note 1.

### The Constitution Before Darwin

To the framers of the Constitution, the idea of having a government not based on God would have been unthinkable. It is important to remember that when the Constitution was written, the only possible explanation for the existence of the Universe was special creation. Therefore, all of the delegates at the Philadelphia convention were creationist. This is the reason the framers did not create a "secular" state in the modern sense of the term. Indeed, the concept of "secularism" as it is used today didn't even exist in 1787. It is largely a twentieth century concept. Since the framers of our Constitution predated Darwin and the theory of evolution, the desire to have a "secular" state would have made as much sense to them as Egyptian hieroglyphics. It is only with the advent of Darwin and an alternative explanation for the existence of the Universe that a secular state becomes desirable. There were atheists in 1787 to be sure but they lacked a coherent scientific explanation for the existence of the Universe.

At the same time, the framers of our Constitution did not want America to become a theocracy. They did not believe in a theocratic state. The framers of our Constitution did not want clergymen to pick the Presidents and set government policy. However, this is not to say that they saw no role for religion in government. The framers most certainly did believe that religion and religious values should influence the government and its policies. George Washington's first Proclamation as President made this abundantly clear. On the day that Congress finished its work on the First Amendment, it called on President George Washington to issue a Proclamation to the people of the United States to thank God for the freedoms we enjoy. A week and a day later the President's opening paragraph in his Proclamation said: "Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor . . ." Note 2. The words "to obey His will" are fatal to any suggestion that George Washington and the framers of our Constitution believed in "secularism." In America, religious values influence government policy through the vote of the people.

### The Constitution After Darwin

The rise of modern secularism made the debate about the word "God" in the Constitution very intense. It was not until the legal community in the United States adopted secularism that the absence of the word "God" took on the kind of significance it has today. It is true that before the rise of modern secularism some Americans objected to the fact that the word "God" was not in the Constitution. There were suggestions to amend the Constitution to add it. There were efforts to add "Almighty God" and "Jesus Christ" to the Preamble for example. Some members of Congress suggested that "In the Name of God" should be inserted before the Preamble. As

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early as the time of the Civil War, Americans have been trying to amend the Constitution to add some sort of reference to God. These efforts did not get very far with the public. Thankfully, Americans were content with the Constitution the way it was. However, in all of these early debates about whether the word "God" should be added to the Constitution, the debate was between one group of creationist verses another. Almost no believed that the United States was a godless country just because the word "God" was not in the Constitution. Today, this is no longer true. Today the fight is between creationist and evolutionist. Secularists insist that the absence of the word "God" means that the Constitution created a godless government in America.

### Where is "God" in the Preamble to the Constitution?

Secularists are very quick to point out that the word "God" does not appear in the Preamble to the U.S. Constitution. They claim that this is highly significant. It proves that the United States should not be 'under God' in their opinion. Of course, they are correct in one point. The word "God" does not appear in the Preamble to the U.S. Constitution or anywhere else. However, it is doubtful that this fact has the kind of significance they claim it has. Generally, the word "God" will appear in two places in most constitutions. The first place is in the preamble to the constitution. The second place is in the religion clauses in the bill of rights. For example, the word "God" appears in the preamble in eight state constitutions. In four states, the "Supreme Ruler of the Universe" is used instead. By far, the most popular divine reference in a preamble is "Almighty God." This appears in the preamble of 30 state constitutions. In some states, the state constitution does not have a preamble. However, a divine reference can be found in the religion clauses in the bill of rights in each instance. There is only one state constitution which has a preamble that does not have a divine reference of any kind. This is the Constitution of Oregon. But here the words "Almighty God" appear in the state religion clauses. In the case of the U.S. Constitution however, no divine reference appears in either the Preamble or in the religion clauses in the First Amendment. Why is this true?

The most likely reason why the word "God" does not appear in the Preamble to the U.S. Constitution is textual. The Preamble to the U.S. Constitution is modeled after the Preamble in the Articles of Confederation. Since the Articles of Confederation did not use the word "God" in the Preamble, this is the most likely reason it does not appear in the Preamble to the U.S. Constitution. The Preamble in the Articles of Confederation began by listing all 13 states. It began as follows: "Articles of Confederation and perpetual union between New Hampshire, Massachusetts, Rhode Island, etc. . . . and Georgia." When the Preamble to the U.S. Constitution was first drafted, this was the model that was used. Later, as the constitutional convention was coming to a close, a short form was agreed to. The 13 states were dropped in favor of the much simpler form We the People. Thus, rather than trying to establish a radical godless state, the most likely reason the word "God" does not appear in the Preamble was because the Articles of Confederation did not have it. It is doubtful that anyone in 1787 could have foreseen the development of radical secularists groups like the ACLU and their 'spin' on the Preamble to the U.S. Constitution.

### Where is "God" in the First Amendment?

The most likely reason why the word "God" does not appear in the First Amendment is textual as well. Here however the textual reason is due to the subject matter of the First Amendment. The religion clauses in the First Amendment are very different from the religion clauses in most state constitutions. The subject of the religion clauses in the First Amendment is the government or "Congress." This is not the case with most state constitutions. In most state constitutions the subject is the individual. This difference in the subject matter is the reason the word "God" does not appear in the First Amendment's religion clauses. Let's compare the religion clauses in the First Amendment with the most popular religion clause used in the United States. Most states copy from the religion clauses found in the Pennsylvania Constitution. In particular, the first sentence appears in many state constitutions which says: "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences . . ." The subject of the clause is clear. It is "All men." The New Hampshire Constitution which copied from Pennsylvania uses 'better wording. It says "Every individual . . ." In either case, the individual is the subject of the clause. Thus, a major difference between the religion



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clauses in the First Amendment and most state constitutions are their points of view. The First Amendment was written from the point of view of the government. Most state constitutions were written from the point of view of the individual. In addition, the religion clause in the Pennsylvania Constitution protects a "natural right" of an individual to worship "Almighty God" according to conscience. Since the focus of the religion clause is on the "right" of an individual, the word "God" naturally appears. This is not the case with the First Amendment. Here the focus is on the role of the government. There are two religion clauses in the First Amendment. They consist of 16 words as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ." The first clause is known as the Establishment Clause. The second clause is known as the Free Exercise Clause. The subject of the First Amendment is clearly the "Congress." The purpose of the First Amendment is to bar the Federal Government from interfering with the freedom of religion in the United States. Congress may not establish a religion or prohibit the free exercise of religion in America. Since the purpose of the First Amendment is to stop any abuse by the Federal Government against religion, this explains why the words "God" "natural right" "worship" or "conscience" do not appear. Rather than trying to promote a radical secularist philosophy, the most likely reason the framers did not use the word "God" in the First Amendment is because the subject is Congress.

### Where is "God" in the Constitution?

The mistake modern secularists make is obvious. They take a twentieth century concept like "secularism" and read it back into the Constitution. They take a concept that didn't even exist in the eighteenth century and attribute it to the framers of the Constitution. Unfortunately, this is a very common mistake. The fact that the word "God" does not appear in the Constitution means little. It is actually a rather shallow observation. The reality is "God" is in every word of the Constitution, including the punctuation. Below the surface of the words in the Constitution, there are a mountain of ideas that made its formation possible. The belief that God exists and that all nations of the world are subject to Him sits on the summit of that mountain. As the Supreme Court of Florida said in 1950: "Different species of democracy have existed for more than 2,000 years, but democracy as we know it has never existed among the unchurched. A people unschooled about the sovereignty of God, the ten commandments and the ethics of Jesus, could never have evolved the Bill of Rights, the Declaration of Independence and the Constitution. There is not one solitary fundamental principle of our democratic policy that did not stem directly from the basic moral concepts as embodied in the Decalog and the ethics of Jesus . . . No one knew this better than the Founding Fathers." Note 3.

Special Note: Even if the word "God" was in the Constitution it probably would not make any difference. Secularist groups like the ACLU would probably dismiss it as a mere formality. There are 50 reasons to believe that this is true. Since secularists dismiss all references to God in the state constitutions, there is no reason to believe that they would behave any differently with the federal Constitution. Their commitment to secularism will not allow for the possibility that they might be wrong. Interestingly, in 1915 there was one state supreme court which said that the reference to "in the year of our Lord" in the U.S. Constitution was a reference to Jesus Christ! Note 4.

For a more in-depth discussion of how monotheism and the Ten Commandments influenced the U.S. Constitution read new my booklet: "The Ten Commandments For Beginners." Visit: [www.mytencommandments.us](http://www.mytencommandments.us) for ordering information.

#### Notes.

1. Clinton Rossiter, 1787, The Grand Convention, pg. 126 (1966).
2. Vol 1. Messages and Papers of the Presidents, p. 64 (1896).
3. State v. City of Tampa, 48 So. 2d 78 (1950).
4. Herold v Parish Board of School Directors, 136 L.R. 1034 at 1044 (1915).

From <http://www.freerepublic.com/focus/f-news/1298911/posts> accessed March 29, 2016.

The order in which this chapter is laid out has bothered me early on. Barnes makes this suggestion: *There is some doubt about the proper arrangement of the remainder of this chapter. The best alteration, if we alter the Hebrew order at all, would be to place 1Kings 4:20–21 after 1Kings 4:25.*<sup>248</sup>

The Pulpit Commentary remarks: *The remainder of this chapter, which describes to us the extent and character of Solomon's sway (1Kings 4:20, 21, 24, 25), the pomp and provision of his household (1Kings 4:22–23, 26–28), and his profound and varied wisdom (1Kings 4:29–34), has every appearance of a compilation from different sources. It scarcely has the order and coherence which we should find in the narrative of a single writer.*<sup>249</sup>

The ESV is used below.

### Moving 1Kings 4:20–21

1Kings 4:1–6 lists Saul's immediate cabinet.

1Kings 4:7–19 lists the governors in charge of each section of Israel, who provide for the palace one month each year.

1Kings 4:22–25 Solomon's provision for one day was thirty cors of fine flour and sixty cors of meal, ten fat oxen, and twenty pasture-fed cattle, a hundred sheep, besides deer, gazelles, roebucks, and fattened fowl. For he had dominion over all the region west of the Euphrates from Tiphseh to Gaza, over all the kings west of the Euphrates. And he had peace on all sides around him. And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.

1Kings 4:20–21 Judah and Israel were as many as the sand by the sea. They ate and drank and were happy. Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.

1Kings 4:27–28 And those officers supplied provisions for King Solomon, and for all who came to King Solomon's table, each one in his month. They let nothing be lacking. Barley also and straw for the horses and swift steeds they brought to the place where it was required, each according to his duty.

1Kings 4:29–34 And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations. He also spoke 3,000 proverbs, and his songs were 1,005. He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish. And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.

I probably would have done more moving around than what Barnes suggests, but there is an odd order to this chapter. It is the middle section, between vv. 20 and 28 which is somewhat difficult to re-order.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In the Hebrew Bible, 1Kings 4:21 is actually 1Kings 5:1. So, this verse begins the next chapter of Kings in the Hebrew. However, the LXX, Latin Vulgate and Luther all keep the following verses as a part of 1Kings 4.<sup>250</sup> The first half looks at those to whom Solomon delegated authority; and the second half gives us a general understanding of what Solomon's reign was like.

Regarding this final half of 1Kings 4, Matthew Henry writes: *Such a kingdom. Never did the crown of Israel shine so brightly as it did when Solomon wore it, never in his father's days, never in the days*

<sup>248</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:20.

<sup>249</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:20–34.

<sup>250</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:20.

of any of his successors; nor was that kingdom ever so glorious a type of the kingdom of the Messiah as it was then.<sup>251</sup>

**And Solomon was ruling in all the kingdoms from the river, a land of a Philistine, and as far as a border of Egypt. They are bringing tribute [to] and they are serving Solomon all days of his lives.**

1Kings  
4:21

**Solomon was reigning over all the kingdoms from the [Euphrates] River [throughout] the land of the Philistines, going as far as the border of Egypt. They continue to bring tribute to and serve Solomon all the days of his life.**

**Solomon exercised authority over all the kingdoms from the Euphrates River to the land of the Philistines and then down as far as the border of Egypt. His subjects and tributaries continued to bring payment to him and serve him throughout his entire life.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And Solomon was ruling in all the kingdoms from the river, a land of a Philistine, and as far as a border of Egypt. They are bringing tribute [to] and they are serving Solomon all days of his lives.
Latin Vulgate	And Solomon had under him all the kingdoms from the river to the land of the Philistines,. even to the border of Egypt: and they brought him presents, and served him, all the days of his life.
Peshitta (Syriac)	And Solomon ruled over all the kingdoms from the river <u>which is in</u> the land of the Philistines as far as the border of Egypt; and his subjects brought presents and served Solomon all the days of his life.
Septuagint (Greek)	There is no corresponding text in the Greek.
Significant differences:	This verse is not found in the Greek. The Syriac adds the unnecessary words <i>which is in</i> .

#### Limited Vocabulary Translations:

Easy English	And Solomon ruled over all the <i>kingdom</i> . (The kingdom) was from the River (Euphrates in Babylon) to the country where the Philistines live. (They live) near the border of Egypt. The people (from these places) brought gifts (to Solomon) and they were his servants all the days of his life.
Easy-to-Read Version–2008	Solomon ruled over all the kingdoms from the Euphrates River to the land of the Philistines. His kingdom went as far as the border of Egypt. These countries sent gifts to Solomon, and they obeyed him all of his life.
God's Word™	Solomon ruled all the kingdoms from the Euphrates River to the country of the Philistines and as far as the Egyptian border. These kingdoms paid taxes and were subject to Solomon as long as he lived.
NIRV	Solomon ruled over all the kingdoms from the Euphrates River to the land of the Philistines. He ruled as far as the border of Egypt. All those countries brought the gifts he required them to bring him. And Solomon ruled over those countries for his whole life.
New Simplified Bible	Solomon's kingdom included all the nations from the Euphrates River to Philistia and the Egyptian border. They paid him taxes and were subject to him all his life.

#### Thought-for-thought translations; paraphrases:

<sup>251</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 4:20–28.

Common English Bible	Solomon ruled over all the states from the Euphrates River through the Philistines' land and as far as the border of Egypt. These areas brought tribute to Solomon and served him all the days of his life.
Contemporary English V.	Solomon ruled every kingdom between the Euphrates River and the land of the Philistines down to Egypt. These kingdoms paid him taxes as long as he lived.
The Living Bible	King Solomon ruled the whole area from the Euphrates River to the land of the Philistines and down to the borders of Egypt. The conquered peoples of those lands sent taxes to Solomon and continued to serve him throughout his lifetime.
New Berkeley Version	Solomon was ruler over all the kingdoms from the River [So 2Chron. 9:26, the Euphrates.] to the land of the Philistines, to the border of Egypt. They paid tribute and served Solomon as long as he lived.
New Century Version	Solomon ruled over all the kingdoms from the Euphrates River to the land of the Philistines, as far as the border of Egypt. These countries brought Solomon the payments he demanded, and they were under his control all his life.
New Life Version	Solomon ruled over all the nations from the Euphrates River to the land of the Philistines and to the land of Egypt. They brought taxes and worked for Solomon all the days of his life.
New Living Translation	Solomon ruled over all the kingdoms from the Euphrates River [Hebrew <i>the river</i> ; also in 4:24.] in the north to the land of the Philistines and the border of Egypt in the south. The conquered peoples of those lands sent tribute money to Solomon and continued to serve him throughout his lifetime. Verses 4:21-34 are numbered 5:1-14 in Hebrew text.

#### Partially literal and partially paraphrased translations:

American English Bible	Now, Judah and IsraEl had grown so large that [their people] were as the sands of the seas in number, and they all ate, drank, and rejoiced; for Solomon was the ruler in all their kingdoms from the river in the land of the Philistines to the borders of Egypt. They also brought Solomon many gifts, and they served him throughout all the days of his life. V. 20 is included for context.
International Standard V	Solomon ruled over all the kingdoms from the Euphrates River [The Heb. lacks <i>River</i> ] to the territory of the Philistines and south [The Heb. lacks <i>south</i> ] to the border of Egypt. They brought tribute and served Solomon throughout his lifetime. This v. is 5:1 in MT, 4:22 is 5:2, and so on through 4:34
New Advent (Knox) Bible	As for Solomon, he bore rule over all the kingdoms between Euphrates and the Philistine country, right up to the frontiers of Egypt, enjoying the tribute they brought him and the service they did him all his life long. This is presumably the sense of the Hebrew text; the Latin has 'from the river of the land of the Philistines to the border of Egypt'.
Translation for Translators	Solomon's kingdom extended from the Euphrates River <i>in the northeast</i> to the Philistia <i>area in the west</i> and to the border of Egypt <i>in the south</i> . The conquered people in those areas paid taxes and were under Solomon's control all during his life.

#### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	(B.C. 1014) <i>Extent of Solomon's Empire</i> Solomon was also Emperor of all 5 the Kingdoms from the River [Euphrates, which hows from the Caucasus mountains in the north to the Persian Gulf in the south of Central Asia.-F. F.] to the is always meant the country of the Philishtim and to the border of the Mitzeraim} and they lay under tribute and service to Solomon all the time of his life.
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God's Truth (Tyndale)	And Salomon reigned over all kingdoms from the river throughout all the land of the Philistines unto the borders of Egypt, and they brought presents and served Salomon all days of his life.
Lexham English Bible	<b>Solomon's Wisdom: Prosperity</b> Now Solomon was ruling over all the kingdoms from the River [to] the land of [the] Philistines, and up to the border of Egypt, who [were] bringing tribute and [were] serving Solomon all the days of his life.
NIV – UK	And Solomon ruled over all the kingdoms from the River Euphrates to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon's subjects all his life.
Tree of Life Version	<b>Wealth and Wisdom</b> Now Solomon ruled over all the kingdoms from the River to the land of the Philistines up to the border of Egypt. They brought tribute and served Solomon all the days of his life.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and on to the frontiers of Egypt. All these paid tribute and served Solomon during his lifetime.
The Heritage Bible	And Solomon was ruling over all kingdoms from the Euphrates River to the land of the Palestinians, and to the border of Egypt; they drew near with presents, and served Solomon all the days of his life.
New American Bible (2002)	Solomon ruled over all the kingdoms from the River to the land of the Philistines, down to the border of Egypt; they paid Solomon tribute and were his vassals as long as he lived.
New American Bible (2011)	<i>Solomon's Riches: International Affairs.</i> [5:1–32] This translation follows the numeration of the Hebrew Bible, rather than the Vulgate; in many English translations, 5:1–14 is 4:21–34, and 5:15 is 5:1. Solomon ruled over all the kingdoms from the River [The River: that is, the Euphrates. This claim may be exaggerated, but “from the Euphrates to the border of Egypt” was the traditional description of the extent of the Davidic holdings.] to the land of the Philistines, down to the border of Egypt; they paid Solomon tribute and served him as long as he lived.
New Jerusalem Bible	Solomon was overlord of all the kingdoms from the River to the territory of the Philistines and the Egyptian border. They brought tribute and served him all his life long.
New RSV	Solomon was sovereign over all the kingdoms from the Euphrates to the land of the Philistines, even to the border of Egypt; they brought tribute and served Solomon all the days of his life. Ch 5.1 in Heb
Revised English Bible	Solomon ruled over all the kingdoms from the river Euphrates to Philistia and as far as the frontier of Egypt; they paid tribute and were subject to him all his life.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo ruled over all the kingdoms from the [Euphrates] River through the land of the P'lishtim to the border of Egypt; they paid tribute and served Shlomo as long as he lived.
exeGesés companion Bible	And Solomon Shelomoh reigned was sovereign over all kingdoms sovereigndoms from the river unto the land of the Philistines Peleshethiy , and unto the border of Egypt Misrayim : they brought presents near offerings , and served Solomon Shelomoh all the days of his life.

JPS (Tanakh—1985)	Solomon's rule extended over all the kingdoms from the Euphrates to the land of the Philistines and the boundary of Egypt. They brought Solomon tribute and were subject to him all his life.
Orthodox Jewish Bible	And Sh'lomo reigned as Melech over kol hamamlehot (all the kingdoms) from the Nahar [Euphrates] River) unto Eretz Pelishtim (Philistines), and unto the border of Mitsrayim: they brought minchah (tribute), and served Sh'lomo all the days of his life.
<i>The Scriptures</i> 1998	And Shelomoh was ruling over all reigns from the River to the land of the Philistines, as far as the border of Mitsrayim. They did taskwork and served Shelomoh all the days of his life.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now Solomon reigned over all the kingdoms from the [Euphrates] River to the land of the Philistines and to the border of Egypt; they brought tribute (money) and served Solomon all the days of his life. In the Hebrew text ch 5 begins with this verse.
The Expanded Bible	Solomon ruled over all the kingdoms from the Euphrates River to the land of the Philistines, as far as the border of Egypt. These countries brought Solomon the payments he demanded [tribute], and they were under his control [served him] all his life.
Kretzmann's Commentary	And Solomon reigned over all kingdoms from the river, the great river Euphrates, unto the land of the Philistines, in the southwest, along the Mediterranean, and unto the border of Egypt, in the south; they brought presents, they were tributary vassals, and served Solomon all the days of his life.
NET Bible®	Solomon ruled all the kingdoms from the Euphrates River [ <i>Heb</i> "the River" (also in v. 24). This is the standard designation for the Euphrates River in biblical Hebrew.] to the land of the Philistines, as far as the border of Egypt. These kingdoms paid tribute as Solomon's subjects throughout his lifetime [ <i>Heb</i> "[They] were bringing tribute and were serving Solomon all the days of his life."].
The Voice	Solomon reigned over all the countries from the <i>Euphrates</i> River to Philistia and to Egypt's border. These countries honored Solomon with gifts and remained in Solomon's service for his entire life.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	And Solomon has been ruling over all the kingdoms, from the River [to] the land of the Philistines and unto the border of Egypt: they are bringing nigh a present, and serving Solomon, all days of his life.
<i>Emphasized Bible</i>	And, Solomon, became ruler over all the kingdoms, from the River even unto the land of the Philistines, and as far as the boundary of Egypt,—and these were bringing presents, and serving Solomon, all the days of his life.
English Standard Version	Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.
New King James Version	So Solomon reigned over all kingdoms from the River [That is, the Euphrates] to the land of the Philistines, as far as the border of Egypt. <i>They</i> brought tribute and served Solomon all the days of his life.
Webster's Bible Translation	And Solomon reigned over all kingdoms from the river to the land of the Philistines, and to the border of Egypt: they brought presents, and served Solomon all the days of his life.
Young's Updated LT	And Solomon has been ruling over all the kingdoms, from the River to the land of the Philistines and unto the border of Egypt: they are bringing near a present, and serving Solomon, all days of his life.

**The gist of this passage:** Solomon controlled a large swath of land that extended from Egypt and the Mediterranean Sea to the Euphrates River. Many of those areas were independently run, but they sent tribute to Solomon.

### 1Kings 4:21a (1Kings 5:1 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Sh <sup>e</sup> lômôh (שְׁלֹמֹה) [pronounced <i>sh<sup>e</sup>-l-oh-MOH</i> or <i>shloh-MOH</i> ]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
mâshal (מָשַׁל) [pronounced <i>maw-HAHL</i> ]	<i>ruling, reigning, governing; the ruler, the one ruling, one who has dominion, one who reigns</i>	Qal active participle	Strong's #4910 BDB #605
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When followed by the bêyth preposition, what follows is the thing which is ruled over.			
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	#3605 BDB #481
mam <sup>e</sup> lâkâh (מַמְלַכָּה) [pronounced <i>mahm<sup>e</sup>-law-kaw</i> ]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine plural noun with the definite article	Strong's #4467 BDB #575
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
nâhâr (נָהָר) [pronounced <i>naw-HAWR</i> ]	<i>stream, river</i>	masculine singular noun with the definite article	Strong's #5104 BDB #625
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
P <sup>e</sup> lish <sup>e</sup> tîy (פְּלִשְׁתִּי) [pronounced <i>p<sup>e</sup>-lish-TEE</i> ]	<i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

They have not been mentioned since 2Sam. 23.

### 1Kings 4:21a (1Kings 5:1 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
g <sup>e</sup> bûwl (גְּבוּל) [pronounced <i>g<sup>eb</sup>-VOOL</i> ]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular construct	Strong's #1366 BDB #147
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** Solomon was reigning over all the kingdoms from the [Euphrates] River [throughout] the land of the Philistines, going as far as the border of Egypt. This is not the land of Israel, per se, but the countries over which Solomon exercised authority. That is, Ammon may have been a separate nation with its own government and rulers, but they paid tribute to Israel. This was a result of the work that Joab had done over a period of many decades.

Barnes: *The writer draws attention to the fact that the extent of Solomon's kingdom was in accordance with the promises made to Abraham, Moses, and Joshua.*<sup>252</sup>

King David did not appear to send Joab out to conquer new lands in order to keep the money flowing into the kingdom; but they responded to all threats, and once a nation had been beaten down, then that nation had to pay tribute to Israel as a result. The alternative could be that Joab would return with his army and destroy them (or simply tear the place up and take their women and children).

On the other hand, for a nation that paid tribute to Israel, they had few worries. Some other nation was not going to step in and try to collect tribute because this would stop the flow of payment to Israel, which could trigger an attack on both nations. So, to some degree, this was protection as well.

### 1Kings 4:21b (1Kings 5:1 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgash (נֹגֵשׁ) [pronounced <i>naw-GASH</i> ]	<i>those bringing near (or here); the ones causing to draw near, those causing to approach</i>	masculine plural, Hiphil participle	Strong's #5066 BDB #620
min <sup>e</sup> châh (מִנְחָה) [pronounced <i>min-HAWH</i> ]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i>	feminine singular noun	Strong's #4503 BDB #585
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

<sup>252</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:21.



### 1Kings 4:21b (1Kings 5:1 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ābad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>the ones working (serving, laboring); workers, those who serve, laborers; slaves; tillers [of the soil]; farmers, gardeners</i>	masculine plural, Qal active participle	Strong's #5647 BDB #712
'ēth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Sh <sup>l</sup> ômôh (שְׁלוֹמֹה) [pronounced <i>sh<sup>l</sup>-oh-MOH</i> or <i>shloh-MOH</i> ]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i> ]	<i>life, lives; a life of long duration, immortality; living, alive; sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2416 BDB #311

**Translation:** *They continue to bring tribute to and serve Solomon all the days of his life.* Solomon did not have to fight with this or become concerned with all of this. This continued for his entire life. The army continued to function under Solomon, but they did not actively attack other countries—they controlled more than enough territory.

David Guzik makes the apt observation: *Solomon was not a warrior or a general. This peace was achieved by King David and was enjoyed by King Solomon. It was also assisted - under God's providence - by a season of decline and weakness among Israel's neighbor states.*<sup>253</sup>

**The Attainment of Peace and Freedom in a Nation.** Peace and freedom are both achieved through military victory in this fallen world. Any nation which tells the world, "We are a nation of love and peace" will find itself conquered within a week. Although there are a handful of countries without a military ([Wikipedia lists 16](#)); these are all small countries, many of them islands, and many of them have protected by larger countries with a military. Many of them have a police force which doubles as a protection from outside forces.

Stan Simonton writes: *The reason that the United States of America is free at this very moment is that well-trained professional soldiers fought for our freedom. The true symbol of our freedom is not our flag (though we love it); the true symbol of our freedom is the uniform worn by the men and women of our military. Many brave men and women have given their lives to secure the freedom that we enjoy. A strong military has been ordained by God so that the human race can survive. Since every human has a sin nature, evil from within a nation (crime) and evil from outside a nation (war) will continue to exist. God has designed two remedies for dealing with the sin nature. The spiritual remedy*

<sup>253</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 4:20–21.

*is salvation and the filling of the Holy Spirit. The other remedy is the Law of Divine Establishment, which includes a strong military.*

*Throughout human history, man has attempted to solve his problems through peaceful negotiations, treaties, etc. All these attempts have failed and will continue to fail because of the sin nature. No one can guarantee freedom and peace, including organizations like the United Nations. Either the sin nature must be dealt with spiritually (salvation and the execution of the Christian Way of Life) or judicially by the military or the police. God's system of dealing with criminals is somewhat different from what most people think. Most people do not know or understand what the Bible teaches about the subject of national freedom. (James 4:1-2).<sup>254</sup>*

Many nations today, particularly in Europe, have a reduced military and use their excess money to spend on social benefits. The reason that this is possible is, the United States has military bases all over Europe, which preserve peace through our strength. These have remained decades later in place because the United States has not taken over any territory and our military preserves their peace.

There are many people who object to this. They see this money spent by our military and they want to use it for social welfare (i.e., vote buying). However, when God has blessed a nation as He has the United States, then we have certain responsibilities, and the training of the greatest military in the world, and placing them all over the world preserves the peace.

People who are 10 or more years younger than I am do not appreciate what has happened since WWII. It was assumed by much of the world that, after 1945, WWIII was just around the corner. After all, WWII followed soon after WWI. However, the United States did some marvelous things at the close of WWII. We set up military bases all over the world, but allowed most nations to enjoy a measure of autonomy. We defeated Japan, for instance, we sent MacArthur as an American ruler to reign over them, but the idea was for the benefit of establishing a democratic partner of Japan, and to give them their freedom. And more importantly than this, we used the victory achieved in WWII to send missionaries throughout the world—particularly into the defeated countries. As a result, the gospel of Jesus Christ was spread throughout the world (which resulted also in great blessing to client nation U.S.A.).

1Kings 4:21 Solomon exercised authority over all the kingdoms from the Euphrates River to the land of the Philistines and then down as far as the border of Egypt. His subjects and tributaries continued to bring payment to him and serve him throughout his entire life.

### **Commentators on the Extent of Solomon's Kingdom (1Kings 4:21)**

*Barnes: Solomon's empire, like all the great empires of Asia down to the time of the Persians, consisted of a congeries of small kingdoms, all ruled by their own kings 1Kings 4:24, who admitted the suzerainty of the Jewish monarch, and paid him "presents," i. e., an annual tribute (see 1Kings 10:23–25—Thus King Solomon excelled all the kings of the earth in riches and in wisdom. And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses, and mules, so much year by year.)<sup>255</sup>*

<sup>254</sup> From [Katy Community Church](#), accessed March 30, 2016.

<sup>255</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:21 (slightly edited).

## Commentators on the Extent of Solomon's Kingdom (1Kings 4:21)

College Press Bible Study: *Solomon's empire was vast, extending from "the river," i.e., the Euphrates in the north, to the land of the Philistines, i.e., the Mediterranean shore on the west, to the border of Egypt on the south. The border of Egypt is generally regarded as the Wadi al-Arish, or River of Egypt which lies in the desert between Philistia and Egypt. The promise of Gen. 15:18 had now been fulfilled. This verse demonstrates that those millennialists who affirm that the "land promise" of Genesis 15 was never fulfilled are totally wrong. All these lands rendered tribute to Solomon and were under his domain all the days of his life (1Kings 4:21).*<sup>256</sup>

Clarke: *Solomon reigned over all the provinces from the river Euphrates to the land of the Philistines, even to the frontiers of Egypt. The Euphrates was on the east of Solomon's dominions; the Philistines were westward on the Mediterranean sea; and Egypt was on the south. Solomon had, therefore, as tributaries, the kingdoms of Syria, Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean. See Calmet. Thus he appears to have possessed all the land that God covenanted with Abraham to give to his posterity.*<sup>257</sup>

Dr. Thomas Constable presents the opposite view: *Even though Solomon controlled the land area promised to Abraham's descendants in Gen. 15:18–20, his control did not fulfill these promises completely in his day. The city of Tiphseh (1Kings 4:24) stood on the banks of the Euphrates River. The territory described did not lie within the geographic borders of Israel...Israel's geographic extent was only about 150 miles long, from Dan to Beersheba (1Kings 4:25).*<sup>258</sup>

Ellicott: *[Solomon's] dominion is described as extending on the south to the land of the Philistines and the border of Egypt, including what we call Arabia (see Psalms 72:10, and comp. 1Kings 10:15); on the east to "the river" Euphrates, as far north as Tiphseh (the Greek Thapsacus); on the west it would, of course, be bounded by the sea; and on the north it extended far beyond Damascus, probably up to the borders of the Assyrian Empire. It seems also clear that the Syrian Kingdoms (like the kingdom of Tyre), were allies on a footing of some dependence, though not exactly tributaries. This extension of dominion was the fruit of the warlike energy of the two preceding reigns. As in all ancient Eastern empires, it represented, not an organised monarchy, but the supremacy of a dominant kingdom' over tributaries gathered round—"the kings on this side the river" who "brought presents"—apparently at that time numerous, and ruling over small territories. Such an empire would rise rapidly, and as rapidly fall to pieces; and in Solomon's case it was sustained less by military power than by the peaceful forces of wealth and policy, and was largely dependent on his own personal ascendancy.*<sup>259</sup>

Jamieson, Fausset and Brown: *All the petty kingdoms between the Euphrates and the Mediterranean were tributary to him. Similar is the statement in 1Kings 4:24 (For he had dominion over all the region west of the Euphrates from Tiphseh to Gaza, over all the kings west of the Euphrates. And he had peace on all sides around him).*<sup>260</sup>

Hawker: *Perhaps the splendour and greatness of Solomon's person, court, and subjects, were never equaled by any prince. He not only governed his own people, but other nations were tributary to him. Now was fulfilled the promise made to Abraham, that his seed should be as the stars of heaven, and as the sand of the sea for multitude. Gen. 22:17. But delightful as this relation is, as an history, the glory of it is nothing compared to the spiritual sense, considered with an eye to Jesus and his kingdom.*<sup>261</sup>

<sup>256</sup> The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 4:21–34.

<sup>257</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:21.

<sup>258</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:20–28.

<sup>259</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>260</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:21.

<sup>261</sup> Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, 1Kings 4:20–21.

## Commentators on the Extent of Solomon's Kingdom (1Kings 4:21)

Matthew Henry: *The territories of his kingdom were large and its tributaries many; so it was foretold that he should have dominion from sea to sea, Psalm 72:8–11. Solomon reigned not only over all Israel, who were his subjects by choice, but over all the neighbouring kingdoms, who were his subjects by constraint. All the princes from the river Euphrates, north–east to the border of Egypt south–west, not only added to his honour by doing him homage and holding their crowns from him, but added to his wealth by serving him, and bringing him presents, (1Kings 4:21). David, by his successful wars, compelled them to this subjection, and Solomon, by his admirable wisdom, made it easy and reasonable; for it is fit that the fool should be servant to the wise in heart. If they gave him presents, he gave them instructions, and still taught the people knowledge, not only his own people, but those of other nations: and wisdom is better than gold. He had peace on all sides, 1Kings 4:24. None of all the nations that were subject to him offered to shake off his yoke, or to give him any disturbance, but rather thought themselves happy in their dependence upon him. Herein his kingdom typified the Messiah's; for to him it is promised that he shall have the heathen for his inheritance and that princes shall worship him, Isa. 49:6, Isa. 49:7; Isa. 53:12.*<sup>262</sup>

Peter Pett: *Meanwhile Solomon ruled over a wide area, thanks mainly to the previous activities of David, which on the whole had been forced on him. He ruled over an area from the Euphrates to the border of Egypt. This did not include the whole of that area for it excluded, for example, Tyre and Sidon, with whom, however, he had a firm treaty, so that there was peace on every side. The reference to the land of the Philistines was emphasising the fact that the 'ancient enemy' were so no more, but were at peace with Israel, (while themselves, unlike Israel, being subject to attack from Egypt). And the area that he ruled brought tribute and presents to him, and served him all the days of his life. The glowing picture (if not strictly accurate, especially towards the later part of his reign, although his curbing and containment of insurgents may have been seen as signifying that they were still seen as under his general jurisdiction) is emphasising his great and continuing success and prosperity. Compare for its range Gen. 13:14–17; Gen. 15:18; Ex. 23:31; Deut. 11:24; Joshua 1:4).*<sup>263</sup>

The Preacher's Complete Homiletical Commentary: *All the petty kingdoms from the Euphrates to the Mediterranean acknowledged the Hebrew monarchy.*<sup>264</sup>

Whedon: *These subject kingdoms doubtless preserved their separate organization and nationality, as when independent, but were ever ready both to contribute to the annual revenues of Solomon, and also to furnish, when occasion offered, their quota of men for any public service. Thus, too, the fame of Solomon became registered in the records of the kings of the East. Ezra 4:20.*<sup>265</sup>

Based upon this verse and the previous ones, Dr. Peter Pett makes this application: *There is a lesson for us all in this in that it demonstrates that of we are to make the most of our lives we must ensure they are administered properly. It is not sufficient to allow our lives to drift on. We need to organise them to the best advantage so that we can make the best use of our time and money, with a view to being pleasing to the Lord.*<sup>266</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

Dr. Thomas Constable makes an excellent observation: *Usually when a great king died, the nations subject to his leadership would withhold taxes and rebel against his successor. This forced the new*

<sup>262</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 4:20–28 (slightly edited).

<sup>263</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:21.

<sup>264</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:21.

<sup>265</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:21.

<sup>266</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:21.

king to attack those nations to establish his sovereignty over them. However, Solomon did not have to do this. God gave him a peaceful reign in which he could concentrate on building projects.<sup>267</sup>

1Kings 4:21 Solomon exercised authority over all the kingdoms from the Euphrates River to the land of the Philistines and then down as far as the border of Egypt. His subjects and tributaries continued to bring payment to him and serve him throughout his entire life.

Gill writes: *Not only over Judah and Israel, but all people round about him, they standing in fear of him; or who brought him presents, or paid tribute to him, which was an acknowledgment of superiority over them, and doing homage to him.*<sup>268</sup>

### Did David and Solomon Run a Protection Racket? 1Kings 4:21

1. There are at least two passages in the Word of God which make it appear as if Solomon and David ran protection rackets.
2. We have a mafia-related tradition in our country where men will go into a private business and offer them a deal—they pay protection money and the people they are paying will not destroy their business. The offer is, they will be protected from the men that they pay. Whether or not they are protected from anyone else is a whole other situation.
3. During the time that one man sheared his sheep, David was there in that general area, seeing to it that he was not harmed. This was the time of his business where he was most vulnerable and where he had the most to lose. In that era, there was no police force; there was no protection. David being there protected him from robbery. At no time, did David threaten to rob him, if he did not pay protection money.
4. In this passage, there are tributaries that paid taxes to Solomon. This was a result of dozens of wars which took place during the time of King David. David did not typically send out Joab looking for places to conquer; but people looked to knock Israel down and to take what they had accumulated. When Joab, David's general, defeated a country, peace terms would be worked out. Now, there were several options. That country could be completely destroyed and all of the survivors taken into slavery; or there could be a non-aggression pact agreed to, which included tribute (a tax) to the conquering country (Israel). Essentially, every country in Israel's neighborhood had attacked Israel, when David was king; Joab defeated them; and they paid tribute, as a result, to David (and then to Solomon). There is nothing illegitimate about this; it is not protection money in the sense that Israel did not attack these countries and then demand money in order to stop attacking them.
5. Therefore, neither David nor Solomon ran protection rackets. Being allied with Israel was the best thing that any country could do; exhibiting hostility towards Israel was the worst thing that a country could do.
6. As a result, many of the countries surrounding Israel both acted as a buffer zone to outside forces hostile to Israel; and these countries were blessed because of their relationship to Israel.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is an excellent summary of Solomon's power. This power had been initiated and consolidated by David and his General Joab.

### Solomon's 4 Spheres of Political Influence (Dr. Thomas Constable)

Solomon's throne exercised four spheres of political influence.

1. First, there was the homeland. This was the geographical area Joshua had assigned to the 12 tribes. In Solomon's day Israel occupied only this area.
2. Second, there were adjacent provinces (i.e., Damascus, Ammon, Moab, Edom, et al.). Solomon taxed these and conscripted them for military service. They enjoyed protection and the benefits of Israel's

<sup>267</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:20–28.

<sup>268</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:21.

## Solomon's 4 Spheres of Political Influence (Dr. Thomas Constable)

central government.

3. Third, there were the vassal states (i.e., Zobah, Hamath, Arabia, possibly Philistia, et al.) that Israel controlled. These enjoyed some autonomy such as native rulers and internal fiscal policies. They recognized Solomon's authority, however, provided some tribute, and pledged loyalty to him. Israel in return defended them from alien forces when necessary.
4. Fourth, there were the allied states (i.e., Phoenicia, Egypt, et al.). These countries enjoyed equality with Israel. They defended each other as needed, traded with each other, and generally cooperated with one another.

Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:7–19.

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[Charts, Graphics and Short Doctrines](#)

This is one of the few psalms written by Solomon and preserved in the Word of God. Psalm 72:1–19 (ESV; capitalized). The capitalization is difficult because Solomon speaks both of himself and of the Glorious King to Come.

### Psalm 72 (of Solomon)

Scripture	Text/Commentary
<p>Give the King your justice, O God, and your righteousness to the royal Son!                      May He judge your people with righteousness, and Your poor with justice!</p>	<p>This is a prayer by Solomon to God, to both preserve and bless Israel's king, but also the King of Righteousness to come.</p>
<p>Let the mountains bear prosperity for the people, and the hills, in righteousness!                      May He defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor!</p>	<p>The king is to concern himself with all the people, including the poor. He is to be a champion of those who are taken advantage of.</p>
<p>May they fear You while the sun endures, and as long as the moon, throughout all generations!</p>	<p>The key to blessing and prosperity for any nation is fear/respect for the LORD.</p>
<p>May He be like rain that falls on the mown grass, like showers that water the earth!                      In His days may the righteous flourish, and peace abound, till the moon be no more!</p>	<p>This is a prayer of Solomon, both for himself and for the King to come. He calls for the righteous to prosper and for there to be peace in the nation.</p>
<p>May He have dominion from sea to sea, and from the River to the ends of the earth!                      May desert tribes bow down before Him, and His enemies lick the dust!                      May the kings of Tarshish and of the coastlands render Him tribute; may the kings of Sheba and Seba bring gifts!                      May all kings fall down before Him, all nations serve Him!</p>	<p>It is difficult to determine what to capitalize, because Solomon appears to be speaking of himself; but also of the Lord of Righteousness, Whose kingdom will extend even further.</p> <p>As the Bible tells us, [Before Christ] <b>Every knee shall bow</b>; and this presents the Old Testament version of that.</p>

## Psalm 72 (of Solomon)

Scripture	Text/Commentary
<p>For He delivers the needy when He calls, the poor and him who has no helper. He has pity on the weak and the needy, and saves the lives of the needy. From oppression and violence He redeems their life, and precious is their blood in his sight.</p>	<p>All men stand equal before God. We may think more highly of celebrities or of political figures or of successful people in life, but to God, every person is precious.</p>
<p>Long may He live; may gold of Sheba be given to Him! May prayer be made for Him continually, and blessings invoked for Him all the day! May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field! May His name endure forever, His fame continue as long as the sun! May people be blessed in Him, all nations call Him blessed!</p>	<p>Solomon prays for the blessings of the surrounding areas to be brought to the Lord of Glory.</p> <p>The name of Jesus Christ will endure forever; and all those who are in Him will be blessed forever. Here, it is presented as national blessing; but this blessing from God is individual as well.</p>
<p>Blessed be the LORD, the God of Israel, Who alone does wondrous things. Blessed be His glorious name forever; may the whole earth be filled with his glory! Amen and Amen!</p>	<p>What God has done is beyond our imagination; and His power is sufficient. When we are involved in the production of divine good, this is a result of His blessing rather than our innate goodness.</p>

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The Pulpit Commentary: *The daily consumption of the royal household is now related to show the grandeur and luxury of the court. And it agreed well with the greatness of the kingdom. The lavish provision of Oriental palaces was evidently a subject of wonder and of boasting to the ancients, as the inscriptions and monuments show.*<sup>269</sup>

**And so is bread of Solomon for a day one: thirty a cor of fine flour and sixty a cor of meal; [and] ten oxen well-fed and twenty cattle pasture-fed and a hundred sheep to a separation from a stag and a gazelle and a fallow deer and birds fattened [up].**

1Kings  
4:22–23

**The food of [the house] Solomon for one day is: 30 [large] measures of fine flour and 60 [large] measures of meal; 10 well-fed oxen and 20 pasture-fed cows and 100 sheep, besides [one or more of the following:] a stag, a gazelle, a fallow deer or fattened fowl.**

**The food required for one day for the house of Solomon is as follows: 30 large measures of fine flour and 60 large measures of meal; 10 well-fed oxen and 20 free-range cows; and 100 sheep, as well as the occasional stag, gazelle, fallow deer or fattened fowl (whichever happened to be in season for that area).**

Here is how others have translated this verse:

### Ancient texts:

<sup>269</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:22.

Masoretic Text (Hebrew)	And so is bread of Solomon for a day one: thirty a cor of fine flour and sixty a cor of meal; [and] ten oxen well-fed and twenty cattle pasture-fed and a hundred sheep to a separation from a stag and a gazelle and a fallow deer and birds fattened [up].
Revised Douay-Rheims	And the provision of Solomon for each day was thirty measures of fine flour, and threescore measures of meal, Ten fat oxen and twenty out of the pastures, and a hundred rams, besides venison of harts, roes, and buffles, and fatted fowls.
Peshitta (Syriac)	And Solomon's provision for one day was thirty measures of fine flour and sixty measures of meal, Ten fat oxen and twenty oxen out of the pastures and a hundred sheep, besides harts and gazelles and roe, bucks and fatted fowls.
Septuagint (Greek)	And these were the requisite supplies for Solomon: in one day thirty measures of fine flour, and sixty measures of fine pounded meal, and ten choice calves, and twenty pastured oxen, and a hundred sheep, besides stags, and choice fatted does.

Significant differences: The Syriac adds an additional animal to the final list.

### Limited Vocabulary Translations:

Bible in Basic English	And the amount of Solomon's food for one day was thirty measures of crushed grain and sixty measures of meal; Ten fat oxen and twenty oxen from the fields, and a hundred sheep, in addition to harts and gazelles and roes and fat fowls.
Easy English	And this is what (his officers) supplied Solomon each day. 30 cors (6600 litres or 1700 gallons) of flour 60 cors (13 200 litres or 3400 gallons) of wheat 10 cows that ate in the farm buildings 20 cows that ate in the fields 100 sheep also (animals called) deer, gazelle, roebuck and chickens.
Easy-to-Read Version–2008	This is the amount of food that Solomon needed each day for himself and for everyone who ate at his table: 150 bushels [150 bushels Literally, "30 cors" (6600 l)] of fine flour, 300 bushels [00 bushels Literally, "60 cors" (13,200 l).] of flour, 10 cattle that were fed grain, 20 cattle that were raised in the fields, 100 sheep, wild animals such as deer, gazelles, roebucks [deer, gazelles, roebucks Different kinds of wild deer], and game birds.
God's Word™	Solomon's food supply for one day was 180 bushels of flour, 360 bushels of coarse flour, 23 10 fattened cows, 20 cows from the pasture, and 100 sheep in addition to deer, gazelles, fallow deer, and fattened birds.
Good News Bible (TEV)	The supplies Solomon needed each day were 150 bushels of fine flour and 300 bushels of meal; 10 stall-fed cattle, 20 pasture-fed cattle, and 100 sheep, besides deer, gazelles, roebucks, and poultry.
The Message	One day's food supply for Solomon's household was: 185 bushels of fine flour 375 bushels of meal 10 grain-fed cattle 20 range cattle 100 sheep and miscellaneous deer, gazelles, roebucks, and choice fowl.
NIRV	Here are the supplies Solomon required every day. five and a half tons of the finest flour 11 tons of meal ten oxen that had been fed by hand 20 oxen that had been fed on grasslands 100 sheep and goats deer, antelopes and roebucks the finest birds.



New Simplified Bible The supplies Solomon needed each day were one hundred and fifty bushels of fine flour and three hundred bushels of meal. Also needed were ten stall-fed cattle, twenty pasture-fed cattle, and one hundred sheep, besides deer, gazelles, roebucks, and fowl (cuckoo).

### Thought-for-thought translations; paraphrases:

Contemporary English V. Every day, Solomon needed one hundred fifty bushels of fine flour, three hundred bushels of coarsely-ground flour, ten grain-fed cattle, twenty pasture-fed cattle, one hundred sheep, as well as deer, gazelles, and geese.

The Living Bible The daily food requirements for the palace were 195 bushels of fine flour, 390 bushels of meal, 10 oxen from the fattening pens, 20 pasture-fed cattle, 100 sheep, and, from time to time, deer, gazelles, roebucks, and plump fowl.

New Berkeley Version Solomon's food supply for one day consisted of 195 bushels of fine flour, 390 bushels of meal, 10 fat cattle, 20 pasture -fed cattle, 100 sheep, besides deer, gazelles, roebucks, and fatted fowls.

New Century Version Solomon needed much food each day to feed himself and all the people who ate at his table: one hundred ninety-five bushels of fine flour, three hundred ninety bushels of grain, ten cows that were fed on good grain, twenty cows that were raised in the fields, one hundred sheep, three kinds of deer, and fattened birds.

New Life Version The food brought to Solomon for one day was 300 baskets of fine flour, 600 baskets of seeds, ten fat bulls, twenty grass-fed bulls, 100 sheep, and deer, gazelles, roebucks and fat birds.

New Living Translation The daily food requirements for Solomon's palace were 150 bushels of choice flour and 300 bushels of meal [Hebrew 30 cors [6.6 kiloliters] of choice flour and 60 cors [13.2 kiloliters] of meal.]; 23 also 10 oxen from the fattening pens, 20 pasture-fed cattle, 100 sheep or goats, as well as deer, gazelles, roe deer, and choice poultry [Or and fattened geese].

### Partially literal and partially paraphrased translations:

American English Bible Now, these are the things that Solomon required at his table each day:

- Two hundred bushels of fine flour,
- Four hundred bushels of beaten flour,
- Ten choice calves,
- Twenty grass-fed oxen,
- A hundred sheep,
- And well-fed male and female antelope.

International Standard V Solomon's daily provisions were 30 kors of fine flour, 60 kors of meal, ten fattened oxen, 20 pasture-fed cattle, 100 sheep, as well as deer, gazelles, roebucks, and domestic poultry.

New Advent (Knox) Bible Sixty quarters of flour went every day to Solomon's household, and a hundred and twenty of meal, ten oxen from the stall, and twenty from the meadow, and a hundred rams; besides venison of red-deer and roe-deer and gazelle, and farmyard birds.

Today's NIV Solomon's daily provisions were thirty Corinthians [That is, probably about 5 1/2 tons or about 5 metric tons] of the finest flour and sixty Corinthians [That is, probably about 11 tons or about 10 metric tons] of meal, ten head of stall-fed cattle, twenty of pasture-fed cattle and a hundred sheep and goats, as well as deer, gazelles, roebucks and choice fowl.

Translation for Translators *The people whom Solomon ruled* were required to bring to Solomon every day 150 bushels of fine flour and 300 bushels of wheat, ten cattle that were kept in stalls/barns, twenty cattle that were kept in pastures, 100 sheep, and deer and gazelles and roebucks/three kinds of deer, and poultry.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible	And the provision for Solomon for a single day was thirty kors of line Hour and sixty kors of meal, ten fat bullocks, and twenty grazed bullocks, and a hundred sheep, beside goats, and venison, and fat poultry.
God's Truth (Tyndale)	And Salomons food was in one day thirty quarters of manchet flour and three score quarters of meal: ten stalled oxen, and twenty out of the pastures and an hundred sheep and goats, besides harts, bucks and buballs [buballs= wild ox.] and fat poultry.
HCSB	Solomon's provisions for one day were 150 bushels [Lit 30 cors] of fine flour and 300 bushels [Lit 60 cors] of meal, 10 fattened oxen, 20 range oxen, and 100 sheep, besides deer, gazelles, roebucks, and pen-fed poultry [Hb obscure], for he had dominion over everything west of the Euphrates from Tiphseh to Gaza and over all the kings west of the Euphrates. He had peace on all his surrounding borders. V. 24 is included for context.
Lexham English Bible	The food of Solomon for one day was thirty dry measures of choice meal and sixty dry measures of flour; ten stall-fed oxen and twenty pasture-fed oxen and a hundred sheep, besides deer and buck gazelles and roebucks and well-fed fowls.
NIV – UK	Solomon's daily provisions were thirty Corinthians [That is, probably about 10 metric tons] of the finest flour and sixty cors[b] of meal, ten head of stall-fed cattle, twenty of pasture-fed cattle and a hundred sheep and goats, as well as deer, gazelles, roebucks and choice fowl.
Tree of Life Version	Solomon's provision for one day was 30 measures of fine flour, 60 measures of meal, 10 fat oxen, 20 pasture-fed oxen, 100 sheep, beside deer, gazelles, roebucks and fattened geese. Matt. 22:14; 1 Cor. 15:25.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	And Solomon's food for one day was: thirty measures of fine flour, and sixty measures of meal, Ten fatted oxen, and twenty oxen out of the pastures, and a hundred flock animals, separate from male deer, and gazelles, and other deer, and fatted fowl.
New American Bible (2011)	Solomon's provisions for each day were thirty kors of fine flour, sixty kors of meal, ten fatted oxen, twenty pasture-fed oxen, and a hundred sheep, not counting harts, gazelles, roebucks, and fattened fowl. The list of Solomon's supplies may have originally belonged with the list of governors in 4:7–19, but the author has placed it here to imply that Solomon's vassal kingdoms, not his own citizenry, supplied his vast daily needs. The daily provisions listed could have supported several thousand people. Kors: see note on Ez 45:14.
New Jerusalem Bible	The daily provisions for Solomon were: thirty measures of fine flour and sixty measures of meal, ten fattened oxen, twenty free-grazing oxen, one hundred sheep, besides deer and gazelles, roebucks and fattened poultry.
Revised English Bible	Solomon's provisions for one day were thirty kor of flour and sixty kor of meal, ten fat oxen and twenty oxen from the pastures and a hundred sheep, as well as stags, gazelles, roebucks, and fattened fowl.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Shlomo's provisions for one day consisted of 150 bushels of fine flour, 310 bushels of meal, ten fattened oxen, twenty pasture-fed oxen and one hundred sheep, in addition to deer, gazelles, roebucks and fattened poultry.
exeGeses companion Bible	<b><u>THE BREAD OF SHELOMOH</u></b> And Solomon's provision Shelomoh's bread for one day was thirty measures kors of fine flour,

and threescore measures sixty kors of meal flour ,  
 Ten fat oxen, and twenty oxen out of the pastures,  
 and an hundred sheep flocks ,  
 beside harts, and roebucks gazelles ,  
 and fallowdeer, and fatted foddered fowl.

JPS (Tanakh—1985) Solomon's daily provisions consisted of 30 kors of semolina, and 60 kors of [ordinary] flour, 10 fattened oxen, 20 pasture-fed oxen, and 100 sheep and goats, besides deer and gazelles, roebucks and fatted geese.

Orthodox Jewish Bible And Lechem Sh'lomo for one day was thirty kor of solet (fine flour), and threescore kor of flour, Ten stall fed bakar, and twenty bakar out of the pastures, and a hundred tzon, beside deer, and gazelle, and roebuck, and choice fowl.

### Expanded/Embellished Bibles:

*The Amplified Bible* Solomon's food [for the royal household] for one day was thirty kors [This was the largest unit of volume, but the actual amount varied because it was based on the volume of an egg, the basic Jewish standard of volume. The kor was equivalent to the homer and was supposed to equal 4,320 eggs. Modern estimates of the volume range between seven and twelve bushels.] of finely milled flour, sixty kors of wheat flour, ten fat oxen, twenty pasture-fed oxen, a hundred sheep not counting fallow deer, gazelles, roebucks, and fattened fowl.

The Expanded Bible ·Solomon needed much food each day to feed himself and all the people who ate at his table: Solomon's daily provisions were one hundred ninety-five bushels [³thirty kors] of fine flour, three hundred ninety bushels [³sixty kors] of ·grain [meal], ten ·cows that were fed on good grain [fat oxen], twenty ·cows [oxen] that were raised in the fields, one hundred sheep, deer, gazelles, and roe deer, and ·fattened birds [choice poultry].

Kretzmann's Commentary And Solomon's provision for one day, the food which he needed for his big royal establishment, was thirty measures of fine flour, and threescore measures of meal, the total amount of flour having been computed to be 171 bushels, or enough for 28,000 pounds of bread,

ten fat oxen, those especially fattened for the table, and twenty oxen out of the pastures, such as were not fattened, and an hundred sheep, beside harts, and roebucks, gazelles, and fallow-deer, antelopes, and fatted fowl. This gave a total daily consumption of meat amounting to some 20,000 pounds.

NET Bible® Each day Solomon's royal court consumed [*Heb* "the food of Solomon for each day was."] thirty Corinthians [As a unit of dry measure a cor was roughly equivalent to six bushels.] of finely milled flour, sixty cors of cereal, ten calves fattened in the stall [The words "in the stall" are added for clarification; note the immediately following reference to cattle from the pasture.], twenty calves from the pasture, and a hundred sheep, not to mention rams, gazelles, deer, and well-fed birds.

The Voice Solomon's provisions for his house for one day were just over 195 bushels of the best flour and about 391 bushels of meal, 10 fattened oxen, 20 pastured oxen, 100 sheep, as well as deer, gazelles, roebucks, and fattened birds.

### Literal, almost word-for-word, renderings:

BRG version And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

Concordant Literal Version And the provision of Solomon for one day is thirty cors of flour, and sixty cors of meal;"  
 ten fat oxen, and twenty feeding oxen, and a hundred sheep, apart from hart, and roe, and fallow-deer, and fatted beasts of the stalls,...

English Standard V. – UK	Solomon's provision for one day was thirty Corinthians [A cor was about 6 bushels or 220 litres] of fine flour and sixty cors of meal, ten fat oxen, and twenty pasture-fed cattle, a hundred sheep, besides deer, gazelles, roebucks, and fattened fowl.
Modern English Version	Solomon's provision for one day was thirty kors [Likely about 5½ tons, or 5 metric tons] of fine flour and sixty kors [Likely about 11 tons, or 10 metric tons] of meal, ten fat oxen and twenty pasture-fed cattle, a hundred sheep in addition to deer, roebucks, gazelle, and fatted poultry.
NASB	Solomon's provision [Lit <i>bread</i> ] for one day was thirty kors [i.e. One kor equals approx 10 bu] of fine flour and sixty kors of meal, ten fat oxen, twenty pasture-fed oxen [Lit <i>oxen of the pasture</i> ], a hundred sheep besides deer, gazelles, roebucks, and fattened fowl.
Third Millennium Bible	And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl.
World English Bible	Solomon's provision for one day was thirty cors of fine flour, sixty measures of meal, ten head of fat cattle, twenty head of cattle out of the pastures, and one hundred sheep, in addition to deer, and gazelles, and roebucks, and fattened fowl.
Young's Updated LT	And the provision of Solomon for one day is thirty cors of flour, and sixty cors of meal; ten fat oxen, and twenty feeding oxen, and a hundred sheep, apart from hart, and roe, and fallow-deer, and fatted beasts of the stalls;...

**The gist of this passage:** The amazing daily required meal of Solomon and his palace is quite mind-boggling. All that is needed daily is listed here.

### 1Kings 4:22 (1Kings 5:2 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
Keil and Delitzsch: <i>לחם is the most common, all-comprehensive name for nourishment.</i> <sup>270</sup>			
Sh <sup>e</sup> lômôh (שְׁלֹמֹה) [pronounced <i>sh<sup>e</sup>l-oh-MOH</i> or <i>shloh-MOH</i> ]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

<sup>270</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:4–6.

## 1Kings 4:22 (1Kings 5:2 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
sh <sup>l</sup> ôshîym (שְׁלֹשִׁים) [pronounced sh <sup>l</sup> ow-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
kôr (כֹּר) [pronounced kohr]	<i>a deep, round vessel; a cor or measure of dry goods</i>	masculine singular construct	Strong's #3734 BDB #499
BDB: <i>a dry or liquid measure equal to 10 ephahs or baths; a dry measure containing 6.25 bushels (220 liters); a liquid measure of 58 gallons (263 liters).</i> <sup>271</sup>			
çôleth (חֲלוֹת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shishshîym (שִׁשִּׁשִּׁים) [pronounced shish-SHEEM]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
kôr (כֹּר) [pronounced kohr]	<i>a deep, round vessel; a cor or measure of dry goods</i>	masculine singular construct	Strong's #3734 BDB #499
kemach (קֶמַח) [pronounced KEH-makh]	<i>flour, meal</i>	masculine singular noun	Strong's #7058 BDB #887
According to Poole: <i>[This] Meal [was] of a coarser sort, for common use, and for the inferior sort.</i> <sup>272</sup>			

**Translation:** The food of [the house] Solomon for one day is: 30 [large] measures of fine flour and 60 [large] measures of meal;... The amount of food consumed in a day at the palace seems quite extensive. A measure here may be the size of 58 gallons; and they used 30 measures of one kind of flour and 60 of an other kind of flour. This seems like an incredible spread, and suggests an extremely large group of men and women who were eating this.

Jamieson, Fausset and Brown: *Solomon's provision for one day — not for the king's table only, but for all connected with the court, including, besides the royal establishment, those of his royal consorts, his principal officers, his bodyguards, his foreign visitors, etc.*<sup>273</sup>

1Kings 4:22 The food of [the house] Solomon for one day is: 30 [large] measures of fine flour and 60 [large] measures of meal;...

<sup>271</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #3734.

<sup>272</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:22.

<sup>273</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:22–23.

## How much flour is that? Commentators on 1Kings 4:22

Barnes: *The cor, which was the same measure as the homer, is computed, on the authority of Josephus, at 86 English gallons, on the authority of the rabbinical writers at 44. Thirty cors, even at the lower estimate, would equal 1,320 gallons, or 33 of our "sacks;" and the 90 cors of fine and coarse flour would altogether equal 99 sacks. From the quantity of flour consumed, it has been conjectured that the number of those who fed at the royal board was 14,000.*<sup>274</sup>

The Cambridge Bible: *According to the Rabbins the cor contained nearly 45 gallons, but Josephus gives a different value and makes it to be equal to nearly 87 gallons. According to one estimate Solomon's dependants consumed about 1350 gallons of fine flour per day, according to the other about 2510 gallons, and twice as much meal. Bunsen (Bibelwerk) reckons 28000 lbs. of baked bread and concludes that the number of persons provided for was 15000.*<sup>275</sup>

The College Press Bible Study: *Each day approximately 340 bushels of fine flour and 155 bushels of meal were consumed (1Kings 4:23).*<sup>276</sup>

Guzik: *We can accurately picture 30 55-gallon drums full of fine flower being delivered for every day.*<sup>277</sup>

Keil and Delitzsch: *[N]inety cors would amount to 171 scheffel, from which 28,000 lbs. of bread could be baked (Theol. Stud. und Krit. 1846, pp. 132,133). And "if we reckon 2 lbs. of bread to each person, there would be 14,000 persons in Solomon's court."*<sup>278</sup>

Chuck Smith: *Man, that really is a lot of food.*<sup>279</sup>

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Likely, this would include the slaves under Solomon's control. Slavery was much different in the ancient world; the kind of slavery practiced in our early history is called *man-stealing* in the KJV and is forbidden. In the ancient world, a person who is absolutely poor without any means of sustenance could make himself a slave. Some of those captured in war became slaves. And, no matter how you slice it, slaves had to make a living wage. That is, their basic needs had to be taken care of. Starve a slave, and that slave dies on the job; which is a waste of money to the owner. There had to be the right amount of force, to keep the slaves in line, but to end up with productive workers. Furthermore, as we have already studied, some slaves could rise to a fairly high station in life. Joseph was a slave and became the prime minister of Egypt. When it is clear that you have a slave who is smart and talented, you do not want to waste his potential on carrying water.

### 1Kings 4:23 (1Kings 5:3 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿasārâh (עָשָׂרָה) [pronounced <i>gah-saw-RAW</i> ]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796

<sup>274</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:22.

<sup>275</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:22.

<sup>276</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:21-28.

<sup>277</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:22-23.

<sup>278</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:22-23.

<sup>279</sup> Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 4:1-34.

### 1Kings 4:23 (1Kings 5:3 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
bârîy' (בָּרִי) [pronounced baw-REE]	<i>fat, healthy, well-fed; firm; plenteous</i>	masculine plural adjective	Strong's #1277 (& #1274) BDB #135
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'es <sup>e</sup> rîym (עֲשֵׂרִים) [pronounced ges <sup>e</sup> -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
r <sup>e</sup> 'iy (רֵעִי) [pronounced reh-GEE]	<i>pasture; pasture-fed; free range</i>	masculine singular noun	Strong's #7471 BDB #945
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart.</i>			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
This phrase may possibly be translated <i>besides, as well as</i> in 1Kings 4:23.			
'ayâl (אֵיִל) [pronounced ah-YAWL]	<i>hart, stag, deer</i>	masculine singular noun	Strong's #354 BDB #19
Treasury of Scriptural Knowledge: <i>Dr. Shaw understands ayil as the name of the genus, including all the species of the deer kind, whether they are distinguished by round horns, as the stag, or by flat ones, as the fallow deer, or by the smallness of the branches, as the roe.</i> <sup>280</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

<sup>280</sup> Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 4:23.

### 1Kings 4:23 (1Kings 5:3 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ts <sup>e</sup> bîy (צִבְיָ) [pronounced ts <sup>eb</sup> -VEE]	glory, splendor, honor; beauty; roebuck, gazelle	masculine singular noun	Strong's #6643 BDB #840
Treasury of Scriptural Knowledge: Tzevee, in Arabic zaby, Chaldee and Syriac tavya, denotes the gazelle or antelope, so called from its stately beauty, as the word imports. In size it is smaller than the roe, of an elegant form, and its motions are light and graceful. It bounds seemingly without effort, and runs with such swiftness that few creatures can exceed it – 2Sam. 2:18. Its fine eyes are so much celebrated as even to become a proverb; and its flesh is much esteemed for food among eastern nations, having a sweet, musky taste, which is highly agreeable to their palates – 1Kings 4:23. If to these circumstances we add, that they are gregarious, and common all over the East, whereas the roe is either not known at all, or else very rare in these countries, little doubt can remain that the gazelle and not the roe is intended by the original word. <sup>281</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yach <sup>e</sup> mûwr (יַחְמֹר) [pronounced yahk-MÛR]	roebuck, a fallow deer, a red deer; possibly an extinct deer	masculine singular noun	Strong's #3180 BDB #331
Treasury of Scriptural Knowledge: Yachmur, rendered bubalus by the Vulgate, probably the buffalo; and though "the flesh of a buffalo does not seem so well tasted as beef, being harder and more coarse," yet in our times, "persons of distinction, as well as the common people, and even the European merchants, eat a good deal of it, in the countries where that animal abounds." Niebuhr, <i>Descrip. de l'Arab</i> p. 146. <sup>282</sup>			
George Haydock: Yachmur means also a sort of wild-goat, like a stag. <sup>283</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bar <sup>e</sup> bûr (בְּרִבְרִב) [pronounced bahr-BOOR]	birds [fattened for table of Solomon]; fowl	masculine plural noun	Strong's #1257 BDB #141
The Cambridge Bible: The word rendered 'fowl,' is found only in this passage. The Chaldee paraphrase, as well as the Syriac and the Vulgate interpret it thus, so that we have full support from Jewish tradition. Kimchi thinks common fowls are meant. Gesenius, connecting the word with a root signifying pure, thinks geese or swans may be intended. <sup>284</sup>			
'âbaç (אֲבָח) [pronounced aw-BAHS]	fed, fattened	masculine plural, Qal passive participle	Strong's #75 BDB #7

<sup>281</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Deut. 15:22.

<sup>282</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 4:23.

<sup>283</sup> From <http://www.study-light.org/commentaries/hcc/1-kings-4.html> accessed April 10, 2016. He cites Deuteronomy xiv. 5. (Bochart, *Anim. i. B. iii. 22.*)

<sup>284</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:23.



## 1Kings 4:23 (1Kings 5:3 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Clarke: <i>Fatted fowl</i> – מִסּוּבָּא מִרְבֵּרֵב <i>barburim abusim</i>, I suppose, means all the wild fowls in season during each month. <i>Michaelis</i> derives מִרְבֵּרֵב <i>barburim</i> from אַרְבָּ <i>bara</i>, which in Chaldee, Syriac, and Arabic, signifies a field, a desert; all that is without the cities and habitations of men: hence אַרְבֵּי תוֹיָה <i>cheyvath bara</i>, wild beasts, Daniel 2:38, תּוֹר בָּר <i>tor bar</i>, wild bull; and therefore <i>barburim</i> may signify creatures living in the fields, woods, and deserts, which are taken by hunting, and opposed to those which are domesticated; and, consequently, may include beasts as well as fowls.<sup>285</sup></p>			
<p>Peter Pett: <i>We are not sure what kind of 'fowl' were in mind, possibly geese or hens, or even more exotic birds which were seen as titbits.</i><sup>286</sup></p>			
<p>Whedon says this is just domesticated poultry.<sup>287</sup></p>			

**Translation:** ...10 well-fed oxen and 20 pasture-fed cows and 100 sheep, besides [one or more of the following:] a stag, a gazelle, a fallow deer or fattened fowl. The meat that was consumed is quite remarkable and suggests that, on any given day, there may have been thousands of men and women to feed.

1Kings 4:23 ...10 well-fed oxen and 20 pasture-fed cows and 100 sheep, besides [one or more of the following:] a stag, a gazelle, a fallow deer or fattened fowl.

### The miscellaneous animals prepared (commentators on 1Kings 4:23)

Barnes: *The exact sorts of wild land animals here intended are very uncertain. Perhaps it would be best to translate "wild-goats, gazelles, and wild oxen," which abounded in the wilder parts of Syria, from where Solomon would be supplied.*<sup>288</sup>

Clarke: **Sheep** - תְּשׁוֹן *tson*, comprehending both sheep and goats.

**Harts** - מֵאֵיָלָם *meaiyal*, the deer.

**Roebucks** - יִבְצֵי *tsebi*, the gazal, antelope, or wild goat.

**Fallow deer** - יַחְמֹר *yachmur*, the buffalo.<sup>289</sup>

Gill: [T]here was plenty of beef, mutton, and venison.<sup>290</sup>

Keil and Delitzsch: *The consumption of flesh would be quite in proportion to that of bread; for ten fattened oxen, twenty oxen from the pasture, and a hundred sheep, yield more than 21,000 lbs. of meat, that is to say, a pound and a half for each person, "assuming, according to the statements of those who are acquainted with the matter, that the edible meat of a fat ox amounts to 600 lbs., that of an ox from the pasture to 400 lbs., and that of a sheep to 70 lbs." (Thenius ut sup.).*<sup>291</sup>

<sup>285</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:22 (?). This ought to be vv. 22–23.

<sup>286</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:22–23.

<sup>287</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:23.

<sup>288</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:23.

<sup>289</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:22 (?).

<sup>290</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:23.

<sup>291</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:22–23.

Lange's Commentary: *There are similar accounts of expenditure at other oriental courts. "According to an ancient author (Athen. Deipn., iv. 10), Alexander found on a column at Persepolis a placard containing an account of the daily consumption at the court of Cyrus; from this list we give the following: 1,000 bushels of wheat of different qualities, the same of barley-meal, 400 sheep, 300 lambs, 100 oxen, 30 horses, 30 deer, 400 fat geese, 100 goslings, 300 pigeons, 600 small birds of various kinds, 3,750 gallons of wine, 75 gallons of fresh milk, and the same of sour milk.*<sup>292</sup>

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Regarding the second group of animals, Ellicott writes: *[W]hatever the exact meaning of each word may be, [these designations] evidently denote the wild game, as distinct from the herds and flocks.*<sup>293</sup>

1Kings 4:22–23 The food required for one day for the house of Solomon is as follows: 30 large measures of fine flour and 60 large measures of meal; 10 well-fed oxen and 20 free-range cows; and 100 sheep, as well as the occasional stag, gazelle, fallow deer or fattened fowl.

### How many people were being fed? Estimates by various commentators.

Clarke: *But how immense must the number of men have been who were fed daily at the palace of the Israelitish king! Vilalpandus computes the number to be not less than 48,600; and Calvisius makes, by estimation from the consumption of food, 54,000! These must have included all his guards, each of whom received a ration from the king's store.*<sup>294</sup>

The College Press Bible Study: *It has been estimated that such a quantity of bread and meat would feed at least fourteen thousand persons and some estimates run as high as thirty-five thousand. Because of what is known of the extravagances in the royal courts of antiquity, even liberal scholars are forced to admit that the figures presented here may be sober history and not wild exaggeration [Montgomery cites examples from the Persian and Egyptian court, (ICC, p. 128). According to Gray (OTL, p. 137) these instances "indicate that this is no exaggeration here and may be an excerpt from official records."]*<sup>295</sup>

Gill: *[T]he Jews say that he had 60,000 that ate at his table; that is, who were maintained at his court.*<sup>296</sup>

Guzik: *Some estimate that this much food every day could feed 15,000 to 36,000 people. It supplied considerably more than Solomon's household, large as it was.*<sup>297</sup>

Hawker: *The provision for Solomon means for his court and servants. But what an astonishing allowance, and this not for an occasional feast, but for every day's table. One of the old writers hath computed that the bread and flesh here set down would afford ample food, even as a feast, for nearly fifty thousand men.*<sup>298</sup>

Jamieson, Fausset and Brown: *The number of cattle required for consumption, besides poultry and several kinds of game (which were abundant on the mountains) did not exceed in proportion what is needed in other courts of the East.*<sup>299</sup>

<sup>292</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:22–25.

<sup>293</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>294</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:22 (?) (Slightly edited).

<sup>295</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:21–28.

<sup>296</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:22 (Shalshalet Hakabala, fol. 8. 2).

<sup>297</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:22–23.

<sup>298</sup> Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, 1Kings 4:22–24.

<sup>299</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:22–23.

## How many people were being fed? Estimates by various commentators.

Keil and Delitzsch: *This daily consumption of Solomon's court will not appear too great, if, on the one hand, we compare it with the quantity consumed at other oriental courts both of ancient and modern times, (Note: According to Athen. Deipnos. iv. 10, the kings of Persia required a thousand oxen a day; and according to Tavernier, in Rosenmüller's A. u. N. Morgenland, iii. pp. 166,167, five hundred sheep and lambs were slaughtered daily for the Sultan's court.), and if, on the other hand, we bear in mind that not only the numerous attendants upon the king and his harem, but also the royal adjutants and the large number of officers employed about the court, were supplied from the king's table, and that their families had also to be fed, inasmuch as the wages in oriental courts are all paid in kind.*<sup>300</sup>

The Preacher's Complete Homiletical Commentary: *The daily provision for Solomon's table was sufficient to serve, at two pounds of bread each, besides meat, no less than 29,160 men.*<sup>301</sup>

Dr. Robert Dean, Jr.: *Some have estimated that he had between 2000 and 2300 people just within the palace. He was developing a bloated bureaucracy, which is always a burden on any culture.*<sup>302</sup>

Joe Guglielmo: *Lets look at what it took to provide food for Solomon and his household each day. A kor was about 6 1/2 bushels.*

30 KORS FLOUR = 200 BUSHELS OF FLOUR OR SOME 55 GALLONS

60 KORS MEAL = 400 BUSHELS OF MEAL

10 PRIME OXEN

20 COMMERCIAL OXEN

100 SHEEP

PLUS, DEER, GAZELLES, ROEBUCKS, FATTED FOWL

*That is a lot of food to eat in one day and I like to eat! Some have estimated that with all this food Solomon could have feed some 15,000 to 36,000 people.*<sup>303</sup>

Peter Pett concludes: *The size and prosperity of Solomon's magnificent court comes out in the daily provisions required to keep them. There is no reason to doubt that these details come from official records. There was nothing limited about the extent or variety of their diet. It reflected one continual festival. But there is nothing grossly excessive about the details either. They are in fact directly comparable with the range of supplies for other royal courts in the ancient Near East as far apart as Mari and Egypt.*<sup>304</sup>

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<sup>300</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:22–23.

<sup>301</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:22–23.

<sup>302</sup> From [Dean's Notes](#) accessed April 10, 2016.

<sup>303</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:1–6.

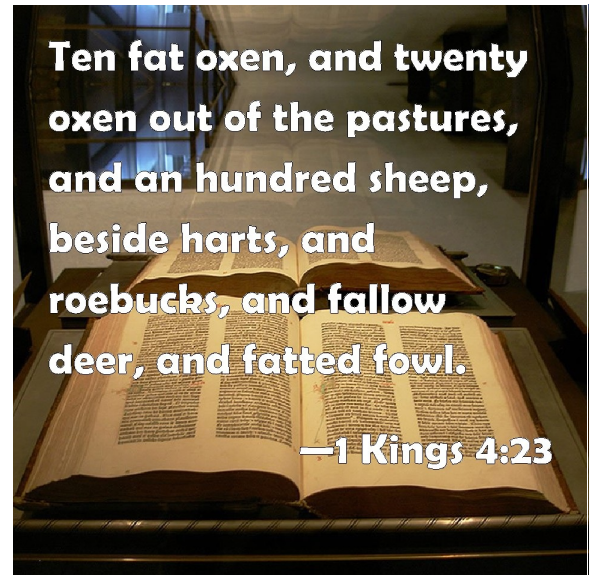
<sup>304</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:22–23.

**1Kings 4:23** (a graphic) from [Bible Pic.com](http://BiblePic.com); accessed April 15, 2016.

This would also include the army who provided the food. Even though one person was named in an earlier verse, it would really be that person and the army under him. There were 12 armies which oversaw this; one army handling the responsibility each month.

Because there are probably a considerable number of slaves to be fed, there is going to be a lot more bread baked than meat prepared. That is because the slaves would receive little or no meat in their diets. Solomon and his palace, palace guard, and the military feeding him, would all require a great deal of meat.

In terms of logistics, there is no reason to think that the localized army corps of the month necessarily did anything regarding the collection or preparation of the food. There were slaves, and there would have been considerable guidance of these slaves to take part in the growth, collection and preparation of the food herein cited. Water collection would also be an important part of a meal.



1Kings 4:22–23 The food required for one day for the house of Solomon is as follows: 30 large measures of fine flour and 60 large measures of meal; 10 well-fed oxen and 20 free-range cows; and 100 sheep, as well as the occasional stag, gazelle, fallow deer or fattened fowl.

### The quantities given are similar to other kingdoms (various commentators)

The Preacher's Complete Homiletical Commentary substantiates these claims: *It is said that one hundred oxen were daily slaughtered for the kings of Persia, and that 15,000 persons have been daily fed at the court. And Tavernier relates that as many as five hundred sheep and lambs were daily consumed at the court of the Sultan, besides a number of fowls, and an immense quantity of butter and rice. No nation can boast of prosperity when its people are starved and famine prevails. When we consider how closely population follows on the heels of production, how great is the goodness of God in ensuring a constant supply of food for man and beast! He who is greater than Solomon feeds a more numerous household, not only with the bread that perisheth, but with that which endureth to everlasting life.*<sup>305</sup>

The College Press Bible Study concludes: *Solomon's court provisions were commensurate with the size of his kingdom. He had control of the entire region of Beyond-the-River. This is a technical geographical designation for the region west of the Euphrates river. The northern most point in the empire was Tiphseh, a town on the west bank of the middle course of the Euphrates at its most important crossing-place. The southern most point was Azzah, i.e., Gaza, the last town in Palestine on the frontier of Egypt. All the kings in the Beyond-the-River region rendered tribute to Solomon. The author probably has in mind the kings of Syria conquered by David (2Sam. 8:6) and of the Philistines (2Sam. 8:1). But despite the wide extent of his kingdom, there was peace everywhere (1Kings 4:24).*<sup>306</sup>

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J. Parker: *This typical feast of Solomon's has no reference to gluttony. We have read of Caligula, who would never eat bread unless it was gilded—had a coating of gold over the crust; but we are not*

<sup>305</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:22–23.

<sup>306</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:21–28.

commending such men in representing Solomon's feast as the feast of fat things and wine upon the lees well refined, as being part of the viands and provision of the table of God, which is so abundantly—yea, lavishly—spread. When did God give just enough? When was there less at the end than there was at the beginning? When He had five loaves and fed five thousand, how many basketfuls of fragments took you up? Let God be judged by the fragments, whoever found the loaves; let God be judged by the harvest, whoever lent the seed out of which it sprang.<sup>307</sup>

For he has dominion in every region of the [Euphrates] River, from Tiphseh and as far as Gaza, in all kings of a region of the [Euphrates] River. And peace was to him from all his sides from round about.

1Kings  
4:24

For Solomon [lit., he] had dominion over every region [west] of the [Euphrates] River, from Tiphseh to Gaza, over all the kings west of the [Euphrates] River. And [there] was peace for him on all sides of him round about.

Solomon had dominion over every city and country west of the Euphrates River, from Tiphseh to Gaza, over all of the kings west of the Euphrates River. Furthermore, there was peace on every side all around Solomon.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	For he has dominion in every region of the [Euphrates] River, from Tiphseh and as far as Gaza, in all kings of a region of the [Euphrates] River. And peace was to him from all his sides from round about.
Revised Douay-Rheims	For he had all the country which was beyond the river, from Thaphsa to Gazan, and all the kings of those countries: and he had peace on every side round about.
Peshitta (Syriac)	For he had dominion over all the region on this side of the river, from Tiphseh even to Azzah, over all the kings on this side of the river; and he had peace on all sides round about him.
Septuagint (Greek)	For he had dominion on this side the river, and he was at peace on all sides round about.

Significant differences: Even though the Latin refers to the area *beyond* the River; that is a legitimate translation from the Hebrew word. It is an interesting situation here, because the translation *on this side of the River* (Syriac and Greek) is not as accurate. This will require some explanation within the text.

#### Limited Vocabulary Translations:

Bible in Basic English	For he had authority over all the country on this side of the River, from Tiphseh to Gaza, over all the kings on this side of the River; and he had peace round him on every side.
Easy English	(This is) because (Solomon) ruled all (the land) west of the River (Euphrates in Babylon). (He ruled) from Tiphseh to Gaza. (He ruled) all the kingdoms west of the River (Euphrates). There was no war in any of these places.
God's Word™	He controlled all the territory west of the Euphrates River from Tiphseh to Gaza and all of its kings. So he lived in peace with all the neighboring countries.
Good News Bible (TEV)	Solomon ruled over all the land west of the Euphrates River, from Tiphseh on the Euphrates as far west as the city of Gaza. All the kings west of the Euphrates were subject to him, and he was at peace with all the neighboring countries.

<sup>307</sup> *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 4:22 (slightly edited).

NIRV	Solomon ruled over all the kingdoms that were west of the Euphrates River. He ruled from Tiphshah all the way to Gaza. And he had peace and rest on every side.
New Simplified Bible	Solomon ruled over all the land west of the Euphrates River, from Tiphshah on the Euphrates as far west as the city of Gaza. All the kings west of the Euphrates were subject to him. He was at peace with all the neighboring countries.

### Thought-for-thought translations; paraphrases:

Common English Bible	He ruled over all the lands west of the Euphrates River, from Tiphshah to Gaza, and over all the kings west of the Euphrates. He had peace on all sides.
Contemporary English V.	Solomon ruled the whole region west of the Euphrates River, from Tiphshah to Gaza, and he was at peace with all of the countries around him.
The Living Bible	His dominion extended over all the kingdoms west of the Euphrates River, from Tiphshah to Gaza. And there was peace throughout the land.
New Berkeley Version	For he had dominion over everything on this side of the River, from Tiphshah to Gaza, and over all the kings this side of the River; and he was at peace on all sides, so that Judah and Israel lived in security — each under his own vine and under his own fig tree — from Dan to Beer-sheba, so long as Solomon lived. V. 25 was included for context.
New Century Version	Solomon controlled all the countries west of the Euphrates River—the land from Tiphshah to Gaza. And he had peace on all sides of his kingdom.
New Living Translation	Solomon's dominion extended over all the kingdoms west of the Euphrates River, from Tiphshah to Gaza. And there was peace on all his borders.

### Partially literal and partially paraphrased translations:

American English Bible	Solomon was also the ruler of all the land on the [east] side of the [Jordan], and there was peace throughout the whole country.
New Advent (Knox) Bible	All the country that lies west of the Euphrates, from Thaphsa to Gaza, was subject to him, with all the kings that dwelt in those parts; look about him where he would, all was peace.
Translation for Translators	Solomon ruled over all the area west of the Euphrates River, from Tiphshah city <i>in the northeast</i> to Gaza city <i>in the southwest</i> . He ruled over all the kings in that area. And there was peace between his <i>government</i> and the <i>governments of</i> nearby countries.

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	For he also ruled over all beyond the River, from Thifsah to Azah,—in all the kingdoms beyond the River, and he kept peace for all his subjects around.
God's Truth (Tyndale)	For he ruled in all the regions on the other side Euphrates from Thaphsah to Gaza and also over all the kings on the other side the said Euphrates. And he had peace with all his servants on every side.
Jubilee Bible 2000	For he had dominion over all <i>the region</i> on the other side of the river <i>and</i> from Tiphshah even to Gaza, over all the kings on the other side of the river, and he had peace on all sides {Heb. with all the slaves} round about him.
Lexham English Bible	For he [was] ruling over all the west of the River from Tiphshah up to Gaza, over all the kings west of the River; and he had peace from every side all around.
Tree of Life Version	For he had dominion over the entire region west of the River, from Tiphshah even to Gaza, over all the kings west of the River; and he had <i>shalom</i> on all sides around him.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He ruled over all the region west of the Euphrates, from Tiphshah to Gaza and over all its kings, and he had peace on all frontiers.
The Heritage Bible	Because he treaded down all the region to the Euphrates River, from Tiphshah even to Azzah, over all the kings on this side of the river; and to him was peace in all regions all round.
New Jerusalem Bible	For he was master of all Transeuphrates -- of all the kings of Transeuphrates from Tiphshah to Gaza -- and he enjoyed peace on all his frontiers.
Revised English Bible	For he was paramount over all the region west of the Euphrates from Tiphshah to Gaza, ruling all the kings west of the river; and he enjoyed peace on all sides.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For he ruled all the area this side of the [Euphrates] River, from Tifsach to 'Azah. He was over all the kings on this side of the River; and he had peace all around him, on every side.
exeGesés companion Bible	For he had dominion subjugated over all the region on this side the river, from Tiphshah Tiphshach even to Azzah, over all the kings sovereigns on this side the river: and he had peace shalom on all sides from all his servants round about him.
JPS (Tanakh—1985)	For he controlled the whole region west of the Euphrates—all the kings west of the Euphrates, from Tiphshah to Gaza—and he had peace on all his borders roundabout.
Orthodox Jewish Bible	For he had dominion over all the region beyond the Nahar, from Tiphshach even to Azzah (Gaza), over all the melachim beyond the Nahar [ <i>i.e.</i> , west of the Euphrates]; and he had shalom on all sides around him.
<i>The Scriptures</i> 1998	For he was ruling over all on this side of the River from Tiphshah even to Azzah, over all the sovereigns on this side of the River. And he had peace on all sides round about him.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For he was ruling over everything west of the [Euphrates] River, from Tiphshah to Gaza, over all the kings west of the [Euphrates] River; and he had peace on all sides around him.
The Expanded Bible	Solomon controlled [ruled; had dominion over] all the countries west of the Euphrates River [“River”—the land from Tiphshah to Gaza. And he had peace on all sides of his kingdom [his borders/frontiers].
Kretzmann’s Commentary	For he had dominion over all the region on this side the river, from Tiphshah, a large and populous town on the west bank of the Euphrates, even to Azzah, or Gaza, on the border of the Philistines, in the extreme southwestern section, over all the kings on this side the river; and he had peace on all sides round about him, none of the surrounding nations dared to take up arms against him.
NET Bible®	His royal court was so large because [ <i>Heb</i> “because.” The words “his royal court was so large” are added to facilitate the logical connection with the preceding verse.] he ruled over all the kingdoms west of the Euphrates River from Tiphshah [This was located on the Euphrates River.] to Gaza; he was at peace with all his neighbors.
The Voice	Solomon reigned over all places and people and kings to the west of the Euphrates River, from Tiphshah all the way to Gaza on the Mediterranean. Solomon’s reign had peace on all sides: Judah and Israel lived in peace from Dan to Beersheba, with each man under his vine and beneath his fig tree, for Solomon’s entire life. V. 25 is included for context.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	...for he is ruling over all beyond the river, from Tiphseh and unto Gaza, over all the kings beyond the river, and he has peace from all his servants round about.
English Standard Version	For he had dominion over all the region west of the Euphrates from Tiphseh to Gaza, over all the kings west of the Euphrates. And he had peace on all sides around him.
Green's Literal Translation	For he had the rule over all on this side of the River, from Tiphseh even to Azzah, over all the kings on this side of the River. And he had peace on all sides from around him.
New King James Version	For he had dominion over all <i>the region</i> on this side of the River [That is, the Euphrates] from Tiphseh even to Gaza, namely over all the kings on this side of the River; and he had peace on every side all around him.
Webster's Bible Translation	For he had dominion over all <i>the region</i> on this side the river, from Tiphseh even to Azzah, over all the kings on this side of the river: and he had peace on all sides around him.
Young's Updated LT	...for he is ruling over all beyond the river, from Tiphseh and unto Gaza, over all the kings beyond the river, and he has peace from all his servants round about.

**The gist of this passage:** Solomon had dominion over a very large piece of land, extending all the way from the Mediterranean to the Euphrates River. He and Israel enjoyed peace and prosperity during this era.

**1Kings 4:24a (1Kings 5:4a in the Hebrew)**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hûw' (אוה) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
râdâh (הִדָּר) [pronounced <i>raw-DAW</i> ]	<i>treading with the feet; ruling, having dominion over, subduing; taking possession of</i>	Qal active participle	Strong's #7287 BDB #921
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לכ) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êber (הַבַּעַ) [pronounced <i>GAY<sup>B</sup>-ver</i> ]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
nâhâr (הַנָּהָר) [pronounced <i>naw-HAWR</i> ]	<i>stream, river</i>	masculine singular noun with the definite article	Strong's #5104 BDB #625



**Translation:** For Solomon [lit., he] had dominion over every region [west] of the [Euphrates] River,... Solomon's power extended in all directions around Jerusalem. Cities and countries west of the Euphrates were subservient to him and paid him tribute.

1Kings 4:24a reads: For Solomon [lit., he] had dominion over every region [west] of the [Euphrates] River,...

### Theories on the Meaning of *the Entire Region Beyond the Euphrates River*

There is some trickiness with understanding this translation. The key word is 'êber (עֲבֵר) [pronounced ʕAY<sup>B</sup>-ver], which means *region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side*. Strong's #5676 BDB #719. So, if I am standing in Israel and make a motion toward the Euphrates River and say, "I control the land *beyond the Euphrates River*, we are thinking of 'êber as it relates to us. I think that it is better to understand that *the region beyond the Euphrates* has historically referred to as being *west of the Euphrates River*, as most people were east of the Euphrates. Therefore, when speaking of the land *beyond the River*, that was starting at the Euphrates and going west; and that became simply the way to speak of the land *west of the Euphrates*, even if you, as the writer, were already west of the Euphrates.

Keil and Delitzsch explain this by asserting that the writer of Kings was in exile on the other side of the Euphrates.<sup>308</sup> I disagree with their conclusion, but they are among the very few who spotted the problem with the translation here.

The Pulpit Commentary discusses this at the greatest length: *For [the connexion seems to be: Solomon could well support such lavish expenditure, because] he had dominion over all the region on this side [עַבְרָתוֹ strictly means, on the other side, beyond (עֲבֵר, transiit). But here it must obviously mean on the west side, for Solomon's rule did not extend east of the Euphrates. The use of this word in this sense (Joshua 5:1; Joshua 9:1; Joshua 12:7; 1Chron. 26:30; Ezra 8:36; Neh. 2:7) is generally accounted for on the supposition that the writers were living in Babylon in the time of the captivity; but this appears to be by no means certain. (See, e.g; Ezra 4:10, Ezra 4:11.) The truth seems to be, not that "the expression belonged to the time of the captivity, but was retained after the return anti without regard to its geographical signification, just, for instance, like the expression, Gallia Trans-alpina" (Bnhhr), but that from the first it was employed, now of one side, now of the other, of the Jordan; of the west in Gen. 1:10, Gen. 1:11; Joshua 9:1, etc.; of the east in Num. 22:1; Num. 32:32; "and even in the same chapter is used first of one and then of the other Deut. 3:8, Deut. 3:20, Deut. 3:25" (Spk. Comm. on Deut. 1:1), and that it was subsequently applied, with similar variations of meaning, to the Euphrates.*<sup>309</sup>

The Pulpit Commentary is obviously right, since we are in agreement here.

Lange writes: *It does not necessarily follow, from the expression: all the region (land) beyond the river [i.e., west], that our author dwelt on the east side of the Euphrates and wrote there (see Introd. § 1), as is to be learned from Ezra 4:10 sq.; the expression belonged to the time of banishment, but was retained after the return, and, as it seems, without regard to its geographical signification, just for instance as the expression Gallia transalpina.*<sup>310</sup> So Lange also believes in a later author, but not necessarily as one who wrote will sitting east of the Euphrates.

So, the issues involved here is, *where is the writer of Kings located? When was this written?* Everyone understands that the land referred to here is west of the Euphrates River.

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1Kings 4:24a reads: For Solomon [lit., he] had dominion over every region [west] of the [Euphrates] River,... There are two ways that this happened. (1) King David developed a massive army under Joab and Joab took

<sup>308</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:24–25.

<sup>309</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:24.

<sup>310</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:22–25.

down any nation that opposed Israel. Then that nation was either enslaved or made to pay tribute to Israel. (2) God prospered this army, guiding them to destroy their enemies.

### 1Kings 4:24b (1Kings 5:4b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Tiph <sup>e</sup> sach (תִּפְסַח) [pronounced <i>tihf-SAHKH</i> ]	<i>cross over; transliterated Tiphseh, Tiphseh</i>	proper singular noun/location	Strong's #8607 BDB #820
BDB: <i>a place at the northeast limit of Solomon's empire; located on the Euphrates river; a place in the northern kingdom of Israel which king Menahem attacked and where he ripped open all the pregnant women.</i> <sup>311</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ad (עַד) [pronounced <i>‘ahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
‘Azzâh (עַזָּה) [pronounced <i>‘ahz-ZAW</i> ]	<i>the strong; transliterated Gaza, Azzah, Aza</i>	proper noun; location	Strong's #5804 BDB #738

**Translation:** ...from Tiphseh to Gaza,... Tiphseh sets up the limit in the northeast, and Gaza sets up the southwestern border—and then going across the land all the way to the Euphrates River—all of that was under Solomon's control.

1Kings 4:24 Solomon had dominion over every city and country west of the Euphrates River, from Tiphseh to Gaza, over all of the kings west of the Euphrates River. Furthermore, there was peace on every side all around Solomon.

### Tiphseh (from Various Commentators)

Barnes: *Tiphseh, or Tiphseh, the place on the Euphrates called Thapsacus. The word means "ford," or "passage," being formed from פֶּסַח pa<sup>h</sup>sach, "to pass over" (compare "paschal"). It is the modern Suriyeh, forty-five miles below Balls, at the point where the Euphrates changes its course from south to southeast by east. The stream is fordable here, and nowhere else in this part of its course. Solomon's possession of Thapsacus would have been very favorable to his schemes of land commerce 1Kings 9:19.*<sup>312</sup>

Jamieson, Fausset and Brown: *Thapsacus [was] a large and flourishing town on the west bank of the Euphrates, the name of which was derived from a celebrated ford near it, the lowest on that river.*<sup>313</sup>

Keil and Delitzsch: *Thapsacus [is] a large and wealthy city on the western bank of the Euphrates, at which the armies of the younger Cyrus and Alexander crossed the river (Xen. Anab. i. 4; Arrian, Exped. Alex. iii. 7).*<sup>314</sup>

<sup>311</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #8607.

<sup>312</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:24.

<sup>313</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:24 (slightly edited).

<sup>314</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:24–25.

## Tiphshah (from Various Commentators)

Lange: *Tiphshah, i.e., Thapsæus, was “a large and populous town on the west bank of the Euphrates ; it was a place where armies crossed over that river, and a place for landing and shipping wares coming from or going to Babylon on the Euphrates” (Winer, ii. s. 612).*<sup>315</sup>

Poole points out that there is a Tiphshah in 2Kings 15:16, which is in the kingdom of Israel east of the Jordan River: *[However, there is] another place of that name upon the river now mentioned, to wit, Euphrates, even that eminent city which is mentioned by Ptolemy, and Strabo, and Pliny, called Thapsarum.*<sup>316</sup>

The Pulpit Commentary: *Tiphshah [is]...apparently the town on the west bank of the Euphrates, known to the Greeks as Thapsacus. It derived its name from the fact that the river at that point was fordable עָוַן = pass over; תַּעֲוָן = crossing. A bridge of boats was maintained here by the Persians. It was here that the river was forded by Cyrus and the Ten Thousand, and was crossed by the armies of Darius Codomannus and Alexander.*<sup>317</sup>

Whedon: *Formerly a large and important city on the western bank of the Euphrates, more than three hundred miles above Babylon; the Thapsacus of the Greeks and Romans, and the modern Suriyeh. Here was the great crossing place for the armies or caravans, and perhaps Solomon’s occupation of the place was for the purpose of establishing commercial intercourse with Central Asia. “A paved causeway is visible on either side of the river at Suriyeh, and a long line of mounds may be traced, disposed, something like those of Nineveh, in the form of an irregular parallelogram. These mounds probably mark the site of the ancient city.” — G. Rawlinson.*<sup>318</sup>

Trapp claims that Tiphshah was later called *Amphipolis*.<sup>319</sup>

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Gaza is one of the 5 cities of the Philistines and their southernmost city, which is about 3 miles from the Mediterranean. Many translators transliterate this as *Azzah*.

The Pulpit Commentary: *to Azzah [i.e; Gaza, now called Guzzeh, the southernmost city of Philistia, ten miles from the Mediterranean, and the last town in Palestine on the Egyptian frontier].*<sup>320</sup>

1Kings 4:24 [Solomon had dominion over every city and country west of the Euphrates River, from Tiphshah to Gaza, over all of the kings west of the Euphrates River. Furthermore, there was peace on every side all around Solomon.](#) Gaza is mentioned as early as Gen. 10:19.

## Smith on Gaza

Ga'za (properly Azzah). *Gaza means the fortified; the strong.* One of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. The secret of this unbroken history is to be found in the situation of Gaza. It is the last town in the southwest of Palestine, on the frontier towards Egypt. The same peculiarity of situation has made Gaza important in a military sense. Its name means "the strong"; and this was well elucidated in its siege by Alexander the Great, which lasted five months.

In the conquest of Joshua, the territory of Gaza is mentioned as one which he was not able to subdue

<sup>315</sup> The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:22–25.

<sup>316</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:25.

<sup>317</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:24.

<sup>318</sup> *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:25.

<sup>319</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 4:24. He cites Plin., lib. v. cap. 24.

<sup>320</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:24.

## Smith on Gaza

(Joshua 10:41 11:22 13:3). It was assigned to the tribe of Judah (Joshua 15:47), and that tribe did obtain possession of it (Judges 1:18), but did not hold it long, (Judges 3:3 13:1), and apparently, it continued through the time of Samuel, Saul and David to be a Philistine city. 1Sam. 6:17 14:52 31:1 2Sam. 21:15.

Solomon became master of "Azzah," (1Kings 4:24), but, in after times, the same trouble with the Philistines recurred. 2Chron. 21:16 26:6 28:18.

The passage where Gaza is mentioned in the New Testament (Acts 8:26) is full of interest. It is the account of the baptism of the Ethiopian eunuch on his return from Jerusalem to Egypt.

Gaza is the modern Ghuzzeh, a Mohammedan town of about 16,000 inhabitants, situated partly on an oblong hill of moderate height and partly on the lower ground. The climate of the place is almost tropical, but it has deep wells of excellent water. There are a few palm trees in the town, and its fruit orchards are very productive; but the chief feature of the neighborhood is the wide-spread olive grove to the north and northeast.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Gaza (slightly edited).

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This is somewhat of an update to the saying, *from Dan to Beersheba* (which denote the northernmost and southernmost sections of Israel). *From Tiphseh to Gaza* suggests more territory taken in and under the control of Solomon's Israel. It goes from Tiphseh, along the Euphrates in the far northeast, all the way to Gaza, in the far southwest.

### 1Kings 4:24c (1Kings 5:4c in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לכ) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
melek <sup>e</sup> (למך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine plural construct	Strong's #4428 BDB #572
‘êber (רבע) [pronounced GAY <sup>B</sup> -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
nâhâr (נהר) [pronounced naw-HAWR]	<i>stream, river</i>	masculine singular noun with the definite article	Strong's #5104 BDB #625

**Translation:** ...over all the kings west of the [Euphrates] River. As previously discussed, the *region beyond the River* is the land west of the Euphrates.

Parallels to this dominion are cited in Psalm 72:8, 11 (see [Psalm 72](#)).

Barnes: *All the kings* – Compare Josh. 12:9–24. In Philistia, small as it was, there were five kings 1Sam. 6:18. Syria was divided into numerous small states, as many as thirty–two kings being mentioned on one occasion 1Kings 20:1. The Hittites were ruled by a great number of chieftains or princes 1Kings 10:29; 2Kings 7:6. twelve are mentioned in the Assyrian inscriptions.<sup>321</sup>

So that we are not at all confused about this, all of the kings west of the Euphrates did obeisance to Solomon. They all paid him tribute. This is the result of Solomon having the greatest army in that region (which was discussed in vv. 7–19).

Now, all of this was put into motion by David through Joab and the Israeli army. Nearly every country in their periphery had a beef with Israel, and Joab took them all down. Some things never change. In that era, when a country was defeated, there were consequences. The consequences were either slavery or tribute (or complete annihilation for the particularly incaltrant).

### 1Kings 4:24d (1Kings 5:4d in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlôwm (שׁוֹלֵם) or shâlôm (שָׁלוֹם) [pronounced <i>shaw-LOHM</i> ]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
Literally, they mean <i>from all, from every...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14).			
‘êber (עֵבֶר) [pronounced <i>ĠAY<sup>B</sup>-ver</i> ]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5676 BDB #719
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577

<sup>321</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:24.

### 1Kings 4:24d (1Kings 5:4d in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâbîyb (בִּיב) [pronounced saw <sup>b</sup> -VEE <sup>B</sup> V]	<i>around, surrounding, circuit, round about, encircle</i>	adverb	Strong's #5439 BDB #686

The min preposition and çâbîyb mean *from round about, from every side*.

**Translation:** And [there] was peace for him on all sides of him round about. Solomon enjoyed peace all around him, on all sides.

Solomon did something that was quite amazing here, and probably unique at that time—he did not use his army to go out and conquer more lands. He had the power; he had the army; and yet, he chose to simply maintain peace, which allowed for a great deal of commerce and friendly relations all around Israel.

*Matthew Henry: None of all the nations that were subject to him offered to shake off his yoke, or to give him any disturbance, but rather thought themselves happy in their dependence upon him. Herein his kingdom typified the Messiah's; for to him it is promised that he shall have the heathen for his inheritance and that princes shall worship him, Isa. 49:5a, 6b–7 (And now the LORD says...: "It is too light a thing that You should be My Servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make You as a light for the nations, that My salvation may reach to the end of the earth." Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: "Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, Who is faithful, the Holy One of Israel, Who has chosen You."); Isa. 53:12.<sup>322</sup> God speaks of the Messiah-to-come.*

Remember the promise made by God to King David: But the word of the LORD came to me, saying, 'You have shed much blood and have waged great wars. You shall not build a house to My name, because you have shed so much blood before me on the earth. **Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days.** He shall build a house for My name. He shall be My son, and I will be his father, and I will establish his royal throne in Israel forever.' (1Ch 22:8–10; ESV; capitalized) Also note how similar this is to the promises of a Savior to be born. Isa. 9:6–7a **For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.** (ESV; capitalized) Both David and Solomon both served as types of the Christ to come.

When a nation is blessed by God, that nation enjoys a great and marvelous peace; often a peace extending over many decades. This has been the experience of the United States since the end of WWII.

When God blesses a nation, then it is imperative for that nation to recognize that they are being blessed by the God of the Universe, the God of Abraham. We do ourselves a great disservice to take the peace and prosperity which we have in the United States for granted. It is also important for the people of a blessed nation to recognize that they have responsibilities as well. One of the most important doctrines for a believer to know and understand is the Doctrine of the **Client Nation** ([HTML](#)) ([PDF](#)) ([WPD](#)).

<sup>322</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 4:20–28 (slightly edited; text added).

And so remains Judah—and Israel—for safety, a man under his vine and under his fig tree, from Dan and as far as Beersheba, all days of Solomon.

1Kings  
4:25

So Judah and Israel lived in safety [and security], each [man] under his [own] vine and under his [own] fig tree, from Dan to Beersheba, [throughout] all the days of Solomon.

So Judah and Israel lived with great security, safety and comfort throughout the days of Solomon. Every man enjoyed his own grape vine and his own fig tree, all the way from Dan to Beersheba.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so remains Judah—and Israel—for safety, a man under his vine and under his fig tree, from Dan and as far as Beersheba, all days of Solomon.
Revised Douay-Rheims	And Juda and Israel dwelt without any fear, every one under his vine, and under his fig tree, from Dan to Bersabee, all the days of Solomon.
Peshitta (Syriac)	And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.
Septuagint (Greek)	There is no corresponding text in the Greek.
Significant differences:	None, apart from the missing text in the Greek.

#### Limited Vocabulary Translations:

Easy English	While Solomon ruled, Judah and Israel were safe. Each (person) lived under their vine or fig tree, from Dan to Beersheba.
Easy-to-Read Version–2008	During Solomon’s life everyone in Judah and Israel, all the way from Dan to Beersheba, lived in peace and security. The people were at peace sitting under their own fig trees and grapevines.
<i>God’s Word</i> ™	As long as Solomon lived, Judah and Israel (from Dan to Beersheba) lived securely, everyone under his own vine and fig tree.
Good News Bible (TEV)	As long as he lived, the people throughout Judah and Israel lived in safety, each family with its own grapevines and fig trees.
<i>The Message</i>	Solomon was sovereign over everything, countries and kings, west of the River Euphrates from Tiphseh to Gaza. Peace reigned everywhere. Throughout Solomon’s life, everyone in Israel and Judah lived safe and sound, all of them from Dan in the north to Beersheba in the south—content with what they had. V. 24 is included for context.
NIRV	While Solomon was king, Judah and Israel lived in safety. They were secure from Dan all the way to Beersheba. Everyone had their own vine and their own fig tree.
New Simplified Bible	As long as he lived, the people throughout Judah and Israel lived in safety. Each family had its own grapevines and fig trees.

#### Thought-for-thought translations; paraphrases:

Common English Bible	The people of Judah and Israel from Dan all the way to Beer-sheba lived securely under their vines and fig trees throughout the days of Solomon.
Contemporary English V.	Everyone living in Israel, from the town of Dan in the north to Beersheba in the south, was safe as long as Solomon lived. Each family sat undisturbed beneath its own grape vines and fig trees.
The Living Bible	Throughout the lifetime of Solomon, all of Judah and Israel lived in peace and safety; and each family had its own home and garden.

New Century Version	During Solomon's life Judah and Israel, from Dan to Beersheba [Dan was the city farthest north in Israel, and Beersheba was the city farthest south. So this means all the people of Israel.], also lived in peace; all of his people were able to sit under their own fig trees and grapevines.
New Life Version	So Judah and Israel were safe. Every man was safe under his vine and fig tree, from Dan to Beersheba, all the days of Solomon.
New Living Translation	During the lifetime of Solomon, all of Judah and Israel lived in peace and safety. And from Dan in the north to Beersheba in the south, each family had its own home and garden [Hebrew <i>each family lived under its own grapevine and under its own fig tree.</i> ].

#### Partially literal and partially paraphrased translations:

American English Bible	[So, during all the days of Solomon, the people] in Judah and IsraEl (from Dan to BeerSheba) harvested their own grapevines and [lived] under their own fig trees. I don't get what half a bracket is for. Perhaps it is a typo; perhaps the other half being left off was a typo.
International Standard V	Judah and Israel lived safely, and everyone enjoyed their own vine and fig tree from Dan to Beer-sheba through all of Solomon's life.
New Advent (Knox) Bible	As long as the reign of Solomon lasted, Juda and Israel lived secure from alarm, each man under vine and fig-tree of his own, all the land's length from Dan to Bersabee.
Translation for Translators	All during the years that Solomon ruled, the people of Judah and Israel lived safely. Each family had its own grapevines and fig trees.

#### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	And Judah and Israel lived in security, every one under his vine and under his fig tree, from Dan to Bersheba, all the period of Solomon.
God's Truth (Tyndale)	And Juda and Israel dwelt without fear, every man under his vine and under his fig tree from Dan to Bersabe, all the days of Salomon.
NIV – UK	During Solomon's lifetime Judah and Israel, from Dan to Beersheba, lived in safety, everyone under their own vine and under their own fig-tree.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Judah and Israel lived in security, from Dan to Beersheba, and everyone was safe under his vine and under his fig tree, for as long as Solomon lived.
New American Bible (2011)	Thus Judah and Israel lived in security, everyone under their own vine and fig tree from Dan to Beer-sheba, as long as Solomon lived.
New RSV	During Solomon's lifetime Judah and Israel lived in safety, from Dan even to Beer-sheba, all of them under their vines and fig trees.
Revised English Bible	All through his reign the people of Judah and Israel lived in peace, everyone from Dan to Beersheba under his own vine and his own fig tree.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	From Dan to Be'er-Sheva, Y'hudah and Isra'el lived securely, every man under his vine and fig tree, throughout the lifetime of Shlomo.
exeGeses companion Bible	And Judah Yah Hudah and Israel Yisra El dwelt safely settled confidently , every man under his vine and under his fig tree, from Dan even to Beersheba Beer Sheba , all the days of Solomon Shelomoh.



Orthodox Jewish Bible      And Yehudah and Yisroel dwelt securely, every ish under his gefen and under his te'edah (fig tree), from Dan even to Be'er Sheva, all the days of Sh'lomo.  
 The Scriptures 1998      And Yehudah and Yisra'el dwelt safely, each man under his vine and his fig tree, from Dan as far as Be'ersheba, all the days of Shelomoh.

**Expanded/Embellished Bibles:**

The Amplified Bible      Judah and Israel lived in security, every man under his vine and fig tree [in peace and prosperity], from Dan [in the north] to Beersheba [in the south], during all the days of Solomon.  
 The Expanded Bible      During Solomon's life Judah and Israel, from Dan to Beersheba [the extreme north to the extreme south], also lived in peace [safety]; all of his people were able to sit under their own fig trees and grapevines.  
 Kretzmann's Commentary      And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, in a state of happy security, from Dan even to Beersheba, all the days of Solomon; his reign completed, also in this respect, the Golden Age of Israel's history.  
 NET Bible®      All the people of Judah and Israel had security; everyone from Dan to Beer Sheba enjoyed the produce of their vines and fig trees throughout Solomon's lifetime. Heb "Judah and Israel lived securely, each one under his vine and under his fig tree, from Dan to Beer Sheba, all the days of Solomon."

**Literal, almost word-for-word, renderings:**

Concordant Literal Version      And Judah dwells--and Israel--in confidence, each under his vine, and under his fig-tree, from Dan even unto Beer-Sheba, all the days of Solomon.  
 Green's Literal Translation      And Judah and Israel lived securely, every man under his vine and under his fig tree; from Dan even to Beer-sheba all the days of Solomon.  
 World English Bible      Judah and Israel lived safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.  
 Young's Updated LT      And Judah dwells—and Israel—in confidence, each under his vine, and under his fig-tree, from Dan even unto Beer-Sheba, all the days of Solomon.

**The gist of this passage:** This describes great peace and prosperity for all Israel during Solomon's reign.

1Kings 4:25a (1Kings 5:5a in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced yaw-SHAH <sup>BV</sup> ]	to remain, to stay; to dwell, to live, to inhabit, to reside; to sit	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3427 BDB #442
Y <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced y <sup>e</sup> hoo-DAW]	possibly means to praise, to be praised; and is transliterated Judah	masculine proper noun/location	Strong's #3063 BDB #397
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

### 1Kings 4:25a (1Kings 5:5a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis <sup>er</sup> â'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
b <sup>e</sup> ṭach (בְּטַח) [pronounced <i>BEH-tahkh</i> ]	<i>as a noun, security, safety, confidence</i>	masculine singular noun	Strong's #983 BDB #105

**Translation:** *So Judah and Israel lived in safety [and security],...* There was great safety and security for that generation of Israel (here, called *Judah and Israel*; a reference to the southern and northern kingdoms).

Differentiating between Judah and Israel here does not necessarily mean that this was composed after the death of Solomon. It may have been. I believe that the original records were recorded either by Solomon himself or by his court reporter/historian. Given that Kings covers a period of 400 years, it was obviously not composed by the same person (or, if this was assembled from earlier records, it is not clear how many different editors there were to complete this book).

Solomon is a picture of Jesus Christ in the Millennium. This period of time is representative of the perfect environment in the Millennium; and it appears to be near perfect environment for the children of Israel during this time period.

Interestingly enough, at the end of the era of Solomon, just as at the end of the Millennium, there will be a rebellion against perfect (or near-perfect) environment.

As an aside, there is rebellion against perfect environment at the end of the Millennium when Satan is released temporarily from prison. This reveals to us that, under no circumstances, and those who have rejected God be allowed unrestrained freedom somewhere in some off-the-beaten track corner of the universe. Satan has revealed again and again that his interest in life is ruining a good life provided by God (Satan attacks man in the Garden; he attacks Job and his family; and he leads the people astray at the end of the Millennium). When it comes to doing evil, Satan apparently cannot restrain himself.

### 1Kings 4:25b (1Kings 5:5b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065

### 1Kings 4:25b (1Kings 5:5b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gephen (גפן) [pronounced GEH-fehn]	<i>vine, vine tree [used figuratively of Israel; metaphorically for stars fading at Jehovah's judgment; and figuratively of prosperity]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1612 BDB #172
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
t <sup>e</sup> ênâh (תְּאֵנָה) [pronounced t <sup>e</sup> h-ay-NAW]	<i>fig, fig tree</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8384 BDB #1061

**Translation:** ...each [man] under his [own] vine and under his [own] fig tree,... Every man had his own grape vine and his own fig tree. Everyone enjoyed some measure of prosperity. Most people were self-sustaining.

1Kings 4:25 So Judah and Israel lived with great security, safety and comfort throughout the days of Solomon. Every man enjoyed his own grape vine and his own fig tree, all the way from Dan to Beersheba.

#### ***Each man under his own vine and his own fig tree* (commentators on 1Kings 4:25b)**

College Press Bible Study: *This proverbial expression denotes rest and the undisturbed enjoyment of the fruits of the earth.*<sup>323</sup>

Jamieson, Fausset and Brown: *This is a common and beautiful metaphor for peace and security (Micah 4:4 Zech. 3:10), founded on the practice, still common in modern Syria, of training these fruit trees up the walls and stairs of houses, so as to make a shady arbor, beneath which the people sit and relax.*

Gill: *the phrase denotes the happy, safe, quiet, full, and peaceable enjoyment of all outward blessings, and is used of the times of the Messiah.*<sup>324</sup>

Barnes: *Under his vine and under his fig tree...[is an expression that] seems to have been common among the Jews, and even among neighboring nations (2Kings 18:31) to express a time of quiet and security. It is used by the prophets in descriptions of the Messianic kingdom.*<sup>325</sup>

Wiseman: *To live in safety, in reliance on God (LXX elpizo, 'hope'), echoes Deut. 12:10. God alone can provide this (Psalm 4:8; Prov. 1:33; Deut. 33:12; Deut. 33:28).*<sup>326</sup>

<sup>323</sup> The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 4:21–28.

<sup>324</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:25.

<sup>325</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:25 (edited).

<sup>326</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:20–28.

### **Each man under his own vine and his own fig tree (commentators on 1Kings 4:25b)**

Matthew Poole: *Under his vine and under his fig tree; enjoying the fruit of his own labours with safety and comfort. Under these two trees, which were most used and cultivated by the Israelites, he understands all other fruit-bearing trees, and all other comforts, by a synecdoche. And they are brought in as sitting or dwelling under these trees, partly, for recreation or delight in the shade; and partly, for the comfort or advantage of the fruit; and withal, to note their great security, not only in their strong cities, but even in the country, where the vines and fig trees grew, which were most open to the incursions of their enemies.*<sup>327</sup>

The Cambridge Bible: *[This is a] proverbial description of a state of peace and prosperity. Compare Micah 4:3–4 (He shall judge between many peoples, and shall decide for strong nations far away; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore; but they shall sit every man under his vine and under his fig tree, and no one shall make them afraid, for the mouth of the LORD of hosts has spoken.). On the contrary, for a scene of desolation we have (Joel 1:12 = The vine dries up; the fig tree languishes. Pomegranate, palm, and apple, all the trees of the field are dried up, and gladness dries up from the children of man.). Compare also Habbak. 3:17–18 (Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the LORD; I will take joy in the God of my salvation.)*<sup>328</sup>

Pett makes an interesting observation: *This was ever seen by Israel as a description of ideal conditions when every man was free and possessed his own fruitful land (compare Mic. 4:4), and it would have been looked back on enviously by future centuries. It was a picture cited semi-mockingly by Sennacherib's henchmen to the Jerusalem of Hezekiah (2Kings 18:31), possibly suggesting that his intelligence service were well aware that it was a favourite way in Israel/Judah of describing the ideal life. This was their idea of what life should be like, a picture of freedom and security and pleasant living (compare Mic. 4:4; Zec. 3:10, and see Deut. 8:8). In reality there would, of course, be many in the kingdom not enjoying such freedom, (there are always the poor among us), and large numbers of these 'free citizens' would themselves be required to participate in the building of the Temple as we shall shortly learn (something no doubt justified on religious grounds).*<sup>329</sup>

Clarke catches and explains the nuance of this phrase better than anyone else: *[The citizens of Israel] were no longer obliged to dwell in fortified cities for fear of their enemies; they spread themselves over all the country, which they everywhere cultivated; and had always the privilege of eating the fruits of their own labors. This is the meaning of the phrase.*<sup>330</sup>

John Wesley also gets it: *Enjoying the fruit of his own labour with safety and comfort. Under these two trees, which were most used and cultivated by the Israelites, he understands all other fruit-bearing trees, and all other comforts. And they are brought in as fitting or dwelling under these trees, partly for recreation or delight in the shade; and partly, for the comfort or advantage of the fruit; and withal, to note their great security, not only in their strong cities, but even in the country, where the vines and fig-trees grew, which was most open to the incursions of their enemies.*<sup>331</sup>

L. M. Grant: *This quiet contentment will be emphasized in the millennial age. There will be no robbing, no fighting to amass fortunes and to gain ascendancy over others, but rather the calm faith of dependence on the well-proven goodness of God, for all in Israel will be born again.*<sup>332</sup> Let me add that, this is how the Millennium will begin; but there will be unbelievers in the Millennium.

<sup>327</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:25.

<sup>328</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:25b (edited).

<sup>329</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:25.

<sup>330</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:25.

<sup>331</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 4:25.

<sup>332</sup> From <http://www.studylight.org/commentaries/lmg/1-kings-4.html> accessed April 11, 2016.

Zech. 3:10 "In that day," declares the LORD of hosts, "every one of you will invite his neighbor to come under his vine and under his fig tree."

The ESV is used above.

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[Charts, Graphics and Short Doctrines](#)

James Nisbet is one of the few commentators who related Solomon's day to our own: *In Solomon's time the people dwelt safely—every man under his vine and fig tree. There was no war to make them afraid. They went on with their work on their farms, in their homes, without fear of being disturbed by enemies breaking in upon them. We are enjoying the blessings of peace in our own country. We cannot be too thankful for this. David had fought battles and subdued the enemies of the kingdom, and Solomon's peace was the fruit of what David had done. The blessings we are enjoying are the results of the sacrifices and toils of those who have gone before us. The blessings of the Christian's peace are ours also, because Christ went to His cross for us. 'The chastisement of our peace was upon Him.'*<sup>333</sup>

Essentially, it was the WWI and WWII generations who paved the way for peace in the United States in my generation—just like David and Joab paved the way for peace for Solomon and his generation.

**The utopia that was Israel/Dissatisfaction today in the United States:** This is a part of their everyday life, despite the great needs of Solomon and his palace staff and army. Solomon was able to tax the people semi-reasonably (allowing them personal abundance as described here), to provide for his palace, his army and for the nation Israel.

What the people enjoyed here was akin to a utopia. They worked long and hard days, but at the end of the day, they owned their own home and their own garden and they enjoyed their lives. I can pretty much guarantee you that, if you were suddenly transported back to this utopian age, and put in similar circumstances, that you would be quite unhappy with that arrangement—even though the description here is probably the most favorable description of the life of a people in the entire Bible (except for perhaps the Millennium). I only say this, because we are used to have much more *things* in our lives today.

The wonderful environment enjoyed by Israel very much describes the population of the United States during the 1950's. We had just won WWII; we had conquered evil in our time, and God gave great prosperity to the United States. Prosperity is not in the number of things that you own. People today own all kinds of things. You can walk into the house of a person on welfare, and most of the time, they own a television set and DVD's and several cell phones. In the 1950's, we owned a lot less, by way of material things, but people were much happier with their lives. We may have only had a vine and a fig tree, but this was everything.

You may not realize it, but, you can live in a country and have everything you can imagine, and still be unhappy. We have this in the United States. We have had Occupy Wall Street a few years ago (I write this in 2016), and these kids are all upset with Wall Street and with capitalism, while they instant message on their computers or talk to one another on their Apple iphones. It never occurs to them that their anger with capitalism is absolutely ridiculous and weird, given the many material possessions which they have as a result of capitalism. Their problem is, *they are not happy* and that is why they are protesting in anger.

We have so many people today, almost all of whom have cell phones and expensive calling and data plans, who think that healthcare ought to be free (especially for them). The Bible presents the government as providing for the most poor, which also required them to work. They did not sit at home and receive a check. But, the government did not subsidize half or a third of their population. The tax for the poor worked out to be 3.33%/year.

<sup>333</sup> From <http://www.studylight.org/commentaries/cpc/1-kings-4.html> accessed April 10, 2016.

Now, if this was the amount that our governments taxed for poverty programs, there is not a single conservative who would complain. However, on the federal level, easily a quarter of the entire federal budget is welfare assistance of one kind or another (in 2016, this is around a trillion dollars/year). This is on top of the welfare provided by state, city and counties; and on top of the provision for the poor from the private sector. That is simply too many who are not working. In my life, I have known dozens of people who spent significant portions of their lives not working and living off the largesse of the taxpayer—and rarely, are these people incapacitated or unable to work.

Enjoyment of life and prosperity may or may not go hand-in-hand, and they can look very different, from culture to culture, or from era to era. In the United States, right now, today, people have more possessions than anyone has ever had ever on planet earth in their lifetime; and my guess is, perhaps 20–40% of Americans are distressed with their lives, with what they have, what their obligations, etc. A larger percentage believe that, if we elect just the right politician, their lives will improve. Quite a number believe that if we can someone bring the rich down a peg—because they control far too much—then somehow, our lives will become better. There are even those who believe that a full out revolution is the best way to solve everything, throwing life in the United States for the next 5–20 years into political and personal chaos.

Satisfaction with life begins on the inside. The believer with Bible doctrine is able to enjoy his life, with what he has and with what he does not have. A believer with doctrine does not look at a rich person and worry that he has too much power or too much wealth; he does not look at a rich person and want what he has; he does not look at a rich person and think, “I need to vote for someone to take away what they have.” A believer with doctrine does not look at a rich person and think, “He is too greedy; the government needs to fix that.” No one enjoys any sustained happiness when they find out that some rich person is now less rich because the government took more of their money away. No one’s life is ever improved because this or that rich person has been brought down a peg or two.

Happiness works from the inside out. I can guarantee you that people in the 1950's were much happier than people are today; and the people then had a lot less by way of entertainment and wealth. Were the extremely rich people in the 1950's? No doubt. Did some of them have too much power? No doubt. The problem occurs, not because they are rich or have power, but because you allow their wealth to somehow intrude on your own happiness.

We have enjoyed great stability, power, peace and prosperity within the United States. Rather than thinking that we need to remake our nation to mirror Denmark, we ought to be thanking God each and every day for the blessings that He has shed upon us.

**Income Inequality is the Days of Solomon:** In case you did not catch it, the Bible is setting up a dramatic contrast between the wealth of Solomon and the things of the people. Solomon exercise power over people from Egypt to the Euphrates River. He had great possessions unimaginable to the common Israelite. We have a better description of Solomon’s extravagance in 2Chron. 9:18–20 *The throne had six steps and a footstool of gold, which were attached to the throne, and on each side of the seat were armrests and two lions standing beside the armrests, while twelve lions stood there, one on each end of a step on the six steps. Nothing like it was ever made for any kingdom. All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. Silver was not considered as anything in the days of Solomon.* (ESV) And what did the people have? 1Kings 4:25 *And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.* Here’s the thing: after a certain point in time, as Solomon amassed more and more things, his people were happy and he was not.

It is Solomon who proclaims: *Vanity of vanities, says the Preacher, vanity of vanities! All is vanity. What does man gain by all the toil at which he toils under the sun? I have seen everything that is done under the sun, and behold, all is vanity and a striving after wind.* (Eccles. 1:2–3, 14) Does that sound like a happy man? The book of Ecclesiastes is all about Solomon, the things that he did, and how they brought him little or no inner happiness.

God gave Solomon wisdom; he just needed to continue to take it in—breathe it in and breathe it out. However, his life became consumed with so many other things (which are described in the book of Ecclesiastes).

Today's left wants nothing more than to go after the rich and to take them down. They want to use government to limit the amount of money that the rich have—tax them to a point where, the inequality does not bother them as much (an unattainable goal). And, at no time in the process will those at the bottom—those who have concerned themselves most with inequality—become happy as a result. In fact, the more that the rich are attacked the greater chance there is that they will leave the city, state or country that they are in, in order to find a more hospitable place. And the less rich there are, the less money that gets legitimately spread around.

Socialist politicians make it sound like they are there in order to help you out, in order to take the rich and powerful down a peg on your behalf. But all they are doing is taking away power, influence and assets and transferring the lion's share of that to themselves.

**Your Economy on Socialism** (graphic); from [the Federalist Papers](#); accessed April 9, 2016.



This was not the meme I was looking for. There is another which shows the end results of socialism for the workers and for the people who are the head socialists of the country. They benefit; no one else does.

**1Kings 4:25c (1Kings 5:5c in the Hebrew)**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
Dān (דָּן) [pronounced <i>dawn</i> ]	<i>judge</i> and is transliterated <i>Dan</i>	masculine proper noun	Strong's #1835 BDB #192
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
‘ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
B <sup>e</sup> ēr Shābā‘ (בְּעֵר שָׁבָא) [pronounced <i>b<sup>e</sup>ayr SHAW<sup>B</sup>-vahg</i> ]	<i>well of the oath [seven]</i> and is transliterated <i>Beersheba, Beer-sheba</i>	proper noun; location	Strong's #884 BDB #92

### 1Kings 4:25c (1Kings 5:5c in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Sh <sup>o</sup> lômôh (שְׁלוֹמֹה) [pronounced sh <sup>o</sup> l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

**Translation:** ...from Dan to Beersheba, [throughout] all the days of Solomon. The designation, from Dan to Beersheba, names the tribe furthest to the north, and the southernmost city of Judah, and this pulls in the sons of Abraham. This is what their lives were like during the time of Solomon, becoming a national type for the Millennium, when Jesus Christ would rule from Jerusalem, over a time of peace and prosperity.

And, amazingly enough, at the end of the Millennium, people will rebel against the great peace and prosperity that they enjoyed. Again, this is because of what is on the inside, not what they own or possess on the outside.

So Judah and Israel lived with great security, safety and comfort throughout the days of Solomon. Every man enjoyed his own grape vine and his own fig tree, all the way from Dan to Beersheba.

#### N. L. Frothingham's Observations of Nation Israel

1. First, then, it enjoyed the most perfect political independence. It was in itself an empire; compact at home, respected abroad. Its commerce spread its sail to all the winds, and extended its traffic as far as the Spanish coast and the pillars of Hercules. It was independent of the customs of others, as well as of their dictation; for it was a peculiar people. It was independent of the teaching of others; for it was Divinely instructed.
2. Though one, it was composed of several well-defined parts. It was a confederacy of states, owning a common chief.
3. The third particular that calls for our notice in this pleasant scene is the safety, the content, the enjoyment, of each individual citizen—protected in his rights, and surrounded with the bounties which his industry had gathered, or which fortune, without any effort of his own, had bequeathed to him. "Every man under his vine and fig-tree." Here, after all, is the test of a truly flourishing state: what is done for the private person, and what his opportunities are, in point of civilisation and enjoyment. For such persons is the state appointed, and not they for the state. The improvement and happiness of its members must be its leading aim. Such was the happy position of Jacob's united states during the reign of the third of their kings. Though hardly even the third who could be truly called so, he was the last that ruled over their associated people. Irreligion first made its inroads. The service of the Lord was neglected or defiled. The customs of the heathen were adopted. The nations that could not withstand their arms inflicted upon them their superstitions, and so were avenged for their overthrow. Then came the insolence of despotic sway. Oppression provoked resistance. Ten tribes revolted, and two adhered. The bond of political brotherhood was cut through by the sword, and Judah and Israel, so prosperous together, fell wretchedly apart, and became rivals and foes. Where was now their independence? They were intriguing at foreign courts, and seeking disastrous alliances—so unlike their own—with the North and the South. Where was their peace? It was sacrificed in civil strife—that most monstrous of iniquities, and mother of sorrows. Where was their glory? It was all extinguished, except that which burnt in the lamps of the sanctuary, and glowed upon the



## N. L. Frothingham's Observations of Nation Israel

lips of prophets and holy men. Where was their abundance? It flowed away among their divisions and their sins. The fig ripened for the invader. The wine-press was dabbled with blood.

*The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 4:25.

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*That national peace is a great national blessing, So long as Solomon had peace on all sides round about him, it diffused universal happiness through his widely extended kingdom. National peace is naturally productive of the greatest national prosperity.*

## N. Emmons on Peace in a National Entity

1. National peace naturally tends to increase the numbers of a people. It is almost incredible how fast a people will increase in numbers, while they are free from public and wasting calamities. And the increase of numbers not only adds to the happiness of a people, but to the glory of their government. So Solomon thought, and so he said: "In the multitude of people, is the king's honour: but in the want of people is the destruction of the prince.
2. National peace directly tends to promote national wealth. Wealth is a temporal favour to nations, as well as to individuals, though it be often perverted and abused by both. Solomon says, "[The blessing of the Lord it makes rich, and He adds no sorrow with it.](#)" Peace is the parent of wealth. For peace promotes industry, industry promotes commerce, and commerce promotes the wealth of any nation.
3. National peace has a happy influence upon every branch of human knowledge. Leisure and learning go together.
4. National peace affords a favourable opportunity for forming public designs and performing public works. Every rising nation finds that, in order to be happy as well as respectable, it must build cities, erect churches, endow colleges, open canals, make bridges, repair highways, remove public nuisances, and perform many other expensive works of general utility. To promote such national objects was highly reputable among the Romans in the zenith of their prosperity. Pliny congratulates one of his friends upon being appointed a surveyor of the highways; an office to which he, and even Caesar himself, had been promoted. It is only when nations are settled in peace that they can form and execute public designs.
5. It is the direct tendency of national peace to promote personal as well as public prosperity. There is no other national blessing so extensive in its kindly influence.
6. National peace is very friendly to the interests of religion. During the peaceful reign of Solomon, religion greatly flourished.

*The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 4:25 (slightly edited).

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**1Kings 4:25** (a graphic); from **A Little Perspective**; accessed April 15, 2016.

1Kings 4:25 So Judah and Israel lived with great security, safety and comfort throughout the days of Solomon. Every man enjoyed his own grape vine and his own fig tree, all the way from Dan to Beersheba.



Alexander MacLaren: *Undoubtedly, religion does contribute to prosperity. The natural tendency of the course of life which Christianity enjoins is to lead to moderate, modest success in a worldly point of view. Not many millionaires owe their millions to the practice of Christian virtues, but many a man owes his elevation from poverty to modest competence to the character and habits which his religion has stamped on him. People who get converted in the slums soon get out of the slums.*<sup>334</sup>

<sup>334</sup> When MacLaren uses the term *religion*, he is speaking of Christianity.

MacLaren continues: *But, whether Christianity helps a man to worldly success or not, it helps him to get all the good out of the world that the world can give. It may, or may not, give dainties, but it will make brown bread sweet. It may, or may not, give wealth, but it will make the 'little that a righteous man hath better than the riches of many wicked.'* They who know no higher good than earth can yield know not the highest good of earth; they who put worldly prosperity and treasure second find them far more precious and sweet than when they ranked them as first.<sup>335</sup>

J. Vernon McGee: *[W]e could call Solomon the prince of peace while David was a man of war. But the peace that Solomon and those in his kingdom enjoyed was made possible by David, the man of war. This has a spiritual application for us. We like to feel that God forgives sin because He is sentimental. God does not forgive sin on a low plane like that. A battle has been fought, my friend, and a great sacrifice has been made. Blood has been shed that we might have forgiveness of sin. The Lord Jesus Christ made peace by the blood of His cross. It is only through His blood that we can enter into peace.*<sup>336</sup>

Solomon had, as king, a tremendous army and a tremendous calvary. These 3 verses focus on his calvary, as well as on the provision overseen by his officers.

**And so is to Solomon forty thousand stalls of horses for his chariot and two of teen a thousand horsemen. And have provided the officers the these to the King Solomon and to every approacher unto a table of the King Solomon; a man his month. [There is] not lacking a word. And the barley grain and the straw for the horses and for a steed they brought unto the place which is there, a man as his judgment.**

1Kings  
4:26–28

**Furthermore, Solomon had 40,000 [possibly, 4000] stalls of horses for his chariot [army] and 12,000 horsemen. These officers [from the 12 previously listed] then provide for King Solomon and for every [person] coming to King Solomon's table—each [man for] his month. Nothing is lacking [in this provision]. They also bring barley grain and straw for the horses and for the steeds to the place which is there, each one as his mandate [or, responsibility].**

**Furthermore, Solomon had 40,000 horse stalls for his chariot army along with 12,000 horsemen. These officers would then provide for King Solomon and for those attending his nightly banquets—each man for his particular month. There is nothing lacking in this provision. They were also responsible to bring barley grain and straw for the horses and steeds to their place, each man as mandated by Solomon.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And so is to Solomon forty thousand stalls of horses for his chariot and two of teen a thousand horsemen. And have provided the officers the these to the King Solomon and to every approacher unto a table of the King Solomon; a man his month. [There is] not lacking a word. And the barley grain and the straw for the horses and for a steed they brought unto the place which is there, a man as his judgment.

Revised Douay-Rheims

And Solomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle. And the foresaid governors of the king fed them: and they furnished the necessaries also for king Solomon's table, with great care in their time. They

<sup>335</sup> Alexander MacLaren, *Expositions Of Holy Scripture*; from e-Sword, 1Kings 4:25–34.

<sup>336</sup> From [http://archive.org/stream/11-1King/11-1Kings\\_djvu.txt](http://archive.org/stream/11-1King/11-1Kings_djvu.txt) (chapter 4); accessed April 14, 2016.

	brought barley also and straw for the horses, and beasts, to the place where the <u>king</u> was, according as it was appointed them.
Peshitta (Syriac)	And Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen. And those governors supplied provisions for King Solomon and for all who came to King Solomon's table, every man in his month; they lacked nothing. Barley also and straw for the horses and the dromedaries they brought to the place where the <u>officers</u> were, every man as it was his due.
Septuagint (Greek)	And thus the officers provided king Solomon: and they execute every one in his month all the orders for the table of the king, they omit nothing. And they carried the barley and the straw for the horses and the chariots to the place where the <u>king</u> might be, each according to his charge.
Significant differences:	The Greek lacks the first sentence. The first sentence in the Greek is roughly the same as second sentence in the Hebrew.

They phrase *they lack not a word (thing)* is missing from the Latin.

At the very end, the Latin and Greek insert the word *king*; and the Syriac inserts the word *officers*.

### Limited Vocabulary Translations:

Bible in Basic English	And Solomon had four thousand boxed-off spaces for horses for his carriages, and twelve thousand horsemen. And those overseers, every man in his month, saw that food was produced for Solomon and all his guests, they took care that nothing was overlooked. And they took grain and dry grass for the horses and the carriage-horses, to the right place, every man as he was ordered.
Easy English	Solomon had 4000 buildings for horses that pulled chariots. And he had 12 000 horses. The 12 officers supplied food for King Solomon and for everybody that ate with him. (The king) got everything that he needed. (Each officer) brought his part (each month). They brought food and dry grass for the horses that pulled chariots and for the other horses.
Easy-to-Read Version—2008	Solomon had places to keep 4000 [This is found in some copies of the ancient Greek version. The standard Hebrew text has 40,000, but see 2 Chron. 9:25.] horses for his chariots and he had 12,000 horse soldiers. And each month one of the twelve district governors gave King Solomon everything he needed for all the people who ate at the king's table. The district governors also gave the king enough straw and barley for the chariot horses and the riding horses. Everyone brought this grain to the necessary places.
God's Word™	Solomon had stalls for 40,000 chariot horses. He also had 12,000 chariot soldiers [Or "12,000 cavalry horses."]. Each of the governors provided food for one month every year for King Solomon and all who ate at his table. The governors saw to it that nothing was in short supply. They brought their quota of barley and straw for the chariot horses to the proper places.
The Message	Solomon had forty thousand stalls for chariot horses and twelve thousand horsemen. The district managers, each according to his assigned month, delivered food supplies for King Solomon and all who sat at the king's table; there was always plenty. They also brought to the designated place their assigned quota of barley and straw for the horses.
NIRV	Solomon had 4,000 spaces where he kept his chariot horses. He had a total of 12,000 horses. The local governors provided supplies for King Solomon. They provided them for all who ate at the king's table. Each governor provided supplies for one month every

year. The governors made sure the king had everything he needed. They also brought barley and straw for the chariot horses and the other horses. Each of the governors brought the amounts required of them. They brought them to the proper places.

New Simplified Bible Solomon had forty thousand stalls for his chariot horses and twelve thousand cavalry horses. His twelve governors supplied the food King Solomon needed for all who ate in the palace. They always supplied everything needed, each one in the month assigned. Each governor also supplied his share of barley and straw as needed for the chariot horses and the work animals.

#### **Thought-for-thought translations; paraphrases:**

Common English Bible Solomon had forty thousand horse stalls for his chariots and twelve thousand additional horses. The officials provided King Solomon and all who joined him at the royal table with monthly food rations. They left out nothing. Each brought their share of barley and straw for the horses and for the chariot horses, bringing it to its proper place.

Contemporary English V. Solomon had forty thousand stalls of chariot horses and twelve thousand chariot soldiers.

Each of the twelve regional officers brought food to Solomon and his household for one month of the year. They provided everything he needed, as well as barley and straw for the horses.

The Living Bible Solomon owned forty thousand chariot horses and employed twelve thousand charioteers. Each month the tax officials provided food for King Solomon and his court, also the barley and straw for the royal horses in the stables.

New Berkeley Version Solomon also had 40,000 stalls of horses for his chariots and 12,000 horsemen [A dangerous accumulation (Deut. 17:16)]. Those overseers, each in his month, supplied food for King Solomon and all who came to the table of King Solomon; they did not overlook a thing. They brought barley and straw to the appointed place for the horses and the camels, each according to his allotment.

New Century Version Solomon had four thousand stalls for his chariot horses and twelve thousand horses. Each month one of the district governors gave King Solomon all the food he needed—enough for every person who ate at the king's table. The governors made sure he had everything he needed. They also brought enough barley and straw for Solomon's chariot and work horses; each person brought this grain to the right place.

New Life Version Solomon had 40,000 rooms for his war-wagon horses, and 12,000 horsemen. Those leaders brought food for King Solomon and all who came to his table, each during his month. They made sure nothing was missing. They brought barley and straw for the fast horses and the war-wagon horses, where it was needed. Each man did the work he had been given to do.

New Living Translation Solomon had 4,000 [As in some Greek manuscripts (see also 2 Chr 9:25); Hebrew reads 40,000.] stalls for his chariot horses, and he had 12,000 horses [Or 12,000 charioteers.].

The district governors faithfully provided food for King Solomon and his court; each made sure nothing was lacking during the month assigned to him. They also brought the necessary barley and straw for the royal horses in the stables.

#### **Partially literal and partially paraphrased translations:**

American English Bible Now, Solomon had forty thousand breeding horses (for his chariots) and twelve thousand horsemen. And those whom he put in charge brought the things that were required to the king's table (each one in his own month)... they did just as they were told and they didn't change a word. They brought barley and hay for the

	horses, and they took the chariots wherever the king needed them or arranged for them to be.
International Standard V	Solomon owned 40,000 stalls for the horses that drove his chariots, and he employed 12,000 men to drive them [The Heb. lacks <i>to drive them</i> ]. His officers supplied provisions for King Solomon and for everyone who visited King Solomon's palace [Lit. <i>table</i> ], each in their respective month of service responsibility [The Heb. lacks <i>of service responsibility</i> ]. Nothing ever ran out. They also provided barley and straw for the horses and camels to their respective locations, each consistent with their responsibilities.
New Advent (Knox) Bible	Forty thousand stalls king Solomon had for his chariot-horses, and twelve thousand mounted men; the keep of these was a charge on the royal commissioners aforesaid, beside the great ado they had to furnish the king's table month by month; barley and straw for horse and mule must be conveyed to this place or that, according to the king's own movements.
Today's NIV	Solomon had four c thousand stalls for chariot horses, and twelve thousand horses [Or <i>charioteers</i> ]. The district governors, each in his month, supplied provisions for King Solomon and all who came to the king's table. They saw to it that nothing was lacking. They also brought to the proper place their quotas of barley and straw for the chariot horses and the other horses.
Translation for Translators	Solomon had 4,000 stalls for the horses <i>that pulled</i> his chariots and 12,000 men who rode on horses (OR, in the chariots). His twelve governors supplied the food that King Solomon needed for himself and for all those who ate in the palace. Each governor supplied food for one month each year. They provided everything [LIT] that Solomon required. They also brought <i>stalks of barley and wheat</i> for the fast horses <i>that pulled the chariots</i> and for the <i>other work</i> horses. They brought it to the places where the horses were kept.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible	Solomon also had stalls for forty thousand horses for his chariots, and twelve thousand cavalry, and the Governors provided these for King Solomon. Besides which they provided King Solomon's table each in his month. Nothing was omitted. They brought barley and straw for the horses and hunters to the places where they were, every one as instructed.
God's Truth (Tyndale)	And Salomon had forty thousand stalls of horses for chariots and twelve thousand horsemen. And the foresaid general receivers made purveyance [purveyance: to supply with, food and other things.] for king Salomon and for all that came to king Salomons table every man his month, so that there lacked nothing. And as for barley and straw for the horses and beasts they brought unto the places where the officers were, every man in his office.
HCSB	Solomon had 40,000 [2Ch 9:25 reads <i>4,000 stalls</i> ] stalls of horses for his chariots, and 12,000 horsemen. Each of those deputies for a month in turn provided food for King Solomon and for everyone who came to King Solomon's table. They neglected nothing. Each man brought the barley and the straw for the chariot teams and the other horses to the required place according to his assignment.
Jubilee Bible 2000	And Solomon had forty thousand horses in his stables for his chariots and twelve thousand horsemen. And these officers maintained King Solomon and all that came unto king Solomon's table, each one in his month; they made sure nothing was lacking. They also brought barley and straw for the horses and beasts of burden unto the place where he was, each one according to his charge.
Lexham English Bible	Now Solomon had forty thousand stalls of horses for his war chariots and twelve thousand horsemen. These governors sustained King Solomon and all who came near to the table of King Solomon, each [in] his month; they did not omit anything.

The barley and the straw for the horses and for packhorses they brought to the place where they were, each according to his share.

NIV – UK Solomon had four [Some Septuagint manuscripts (see also 2 Chron. 9:25); Hebrew *forty*] thousand stalls for chariot horses, and twelve thousand horses [Or *charioteers*].

The district governors, each in his month, supplied provisions for King Solomon and all who came to the king's table. They saw to it that nothing was lacking. They also brought to the proper place their quotas of barley and straw for the chariot horses and the other horses.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen. All these governors supplied provisions for King Solomon and for all his guests at table, each one providing during his assigned month and seeing that nothing was lacking. They also brought barley and straw for the horses and swift studs wherever the king stayed, each one doing this during his appointed month.

The Heritage Bible And to Solomon were forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those stationed over providing food for King Solomon and for all who drew near to King Solomon's table, every man in his new moon; they did not lack a word. They brought barley also, and straw for the horses, and courier horses to the place where they were stationed, every man according to his judged responsibility.

New American Bible (2002) Solomon had four thousand stalls for his twelve thousand chariot horses. These commissaries, one for each month, provided food for King Solomon and for all the guests at the royal table. They left nothing unprovided. For the chariot horses and draft animals also, each brought his quota of barley and straw to the required place.

New American Bible (2011) *Solomon's Riches: Chariots and Horses.* Solomon had forty thousand stalls for horses for chariots and twelve thousand horsemen. [1 Kgs 10:26; Dt 17:16; 2 Chr 1:14; 9:25.] The governors, one for each month, provided food for King Solomon and for all the guests at King Solomon's table. They left nothing unprovided. [This verse suggests that the governors also saw to the provender for Solomon's animals (v. 8).] For the chariot horses and draft animals also, each brought his quota of barley and straw to the required place.

New Jerusalem Bible And Solomon had four thousand stalls of horses for his chariots and twelve thousand cavalymen. These administrators provided the food for Solomon and for all those who were admitted by him to the royal table, each for the period of a month; they ensured that nothing was wanting. They also provided the barley and straw for the horses and draught animals, where required, each according to the quota demanded of him.

New RSV Solomon also had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. Those officials supplied provisions for King Solomon and for all who came to King Solomon's table, each one in his month; they let nothing be lacking. They also brought to the required place barley and straw for the horses and swift steeds, each according to his charge.

Revised English Bible Solomon had forty thousand chariot-horses in his stables and twelve thousand cavalry horses. The regional governors, each for a month in turn, supplied provisions for King Solomon and all who came to his table; they never fell short in their deliveries. They provided also barley and straw, each according to his duty, for the horses and chariot-horses where it was required.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Shlomo also had 40,000 stalls for the horses used with his chariots and 12,000 horsemen. Those officers [named above] supplied food and other materials for King Shlomo and for everyone for whom Shlomo provided. Each was responsible for his month's supplies; they saw to it that nothing was lacking. They also made sure there was barley and straw where it was needed for the horses and draft animals; each filled his quota.
exeGesés companion Bible	And Solomon Shelomoh had forty thousand stalls of horses for his chariots, and twelve thousand horsemen cavalry . And those officers stationed provided victual for king Solomon sustained sovereign Shelomoh , and for all that came approached unto king Solomon's sovereign Shelomoh's table, every man in his month: they lacked nothing no word . Barley also and straw for the horses and dromedaries stallions brought they unto the place where the officers they were, every man according to his charge judgment.
JPS (Tanakh—1985)	Solomon had 40,000 stalls of horses for his chariotry and 12,000 horsemen. All those prefects, each during his month, would furnish provisions for King Solomon and for all who were admitted to King Solomon's table; they did not fall short in anything. They would also, each in his turn, deliver barley and straw for the horses and the swift steeds to the places where they were stationed.
Orthodox Jewish Bible	And Sh'lomo had forty thousand stalls of susim for his merkavot, and twelve thousand paras him. And these Nitzavim [al kol Yisroel, see 4:7-19] provided for HaMelech Sh'lomo, and for all that came near unto Shulchan HaMelech Sh'lomo, every ish in his chodesh; they lacked nothing. Se'orim (barley) also and straw for the susim and swift steeds brought they unto the makom (place) where it should be, each according to his mishpat (charge, quota, duty, responsibility).
<i>The Scriptures</i> 1998	And Shelomoh had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And these governors, each one in his month, provided food for Sovereign Shelomoh and for all who came to the table of Sovereign Shelomoh. There was no lack in their supply. They also brought barley and straw to the appointed place, for the horses and steeds, each one according to his right- ruling.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Solomon also had 40,000 [One ms reads 4,000; cf 2 Chr 9:25.] stalls of horses for his chariots, and 12,000 horsemen. Those deputies provided food for King Solomon and for all [the staff] who came to King Solomon's table, each in his month; they let nothing be lacking. They also brought the barley and straw for the horses and swift steeds (warhorses, chargers) to the place where it was needed, each man according to his assignment.
The Expanded Bible	Solomon had four [Some Greek copies read "four." Hebrew copies read "forty."] thousand stalls for his chariot horses and twelve thousand ·horses [or horsemen; cavalry]. Each month one of the ·district governors [deputies; administrators] ·gave King Solomon all the food he needed [provided for King Solomon]—enough for every person who ate at the king's table. The ·governors [deputies; administrators]



made sure he had everything he needed [that nothing was lacking]. They also brought enough barley and straw for Solomon's chariot [swift steeds] and work horses; each person brought this grain to the right place [according to his duty/charge].

Kretzmann's Commentary

And Solomon had forty thousand stalls of horses for his chariots, four thousand horses for his fourteen hundred chariots, and twelve thousand horsemen, his cavalry serving to strengthen his standing army very materially.

And those officers, the twelve enumerated above, provided victual for King Solomon and for all that came to King Solomon's table, every man in his month: they lacked nothing.

Barley also, which took the place of oats, and straw for the horses and dromedaries, literally, "swift beasts," coursers. probably used for conveying urgent messages, brought they unto the place where the officers were, in the various towns where horses were stationed, every man according to his charge. There was universal prosperity and general contentment under the reign of Solomon.

NET Bible®

Solomon had 4,000 [The Hebrew text has "40,000," but this is probably an inflated number (nevertheless it is followed by KJV, ASV, NASB, NRSV, TEV, CEV). Some Greek mss of the OT and the parallel in 2 Chr 9:25 read "4,000" (cf. NAB, NIV, NCV, NLT).] stalls for his chariot horses and 12,000 horses. The district governors acquired supplies for King Solomon and all who ate in his royal palace [*Heb* "everyone who drew near to the table of King Solomon."]. Each was responsible for one month in the year; they made sure nothing was lacking. Each one also brought to the assigned location his quota of barley and straw for the various horses [*Heb* "barley and straw for the horses and the steeds they brought to the place which was there, each according to his measure."].

The Voice

Solomon owned 40,000 [Some Greek manuscripts read, "4,000."] horse stalls for the chariot horses, and he had 12,000 horsemen under his command. The 12 administrators made provisions for King Solomon and all who sat at King's Solomon's table. Each *agent was responsible* for one month *out of the year*, and not one of them ever did an insufficient job. They also provided barley and straw for the *chariot* horses and war horses in their specified stalls throughout the kingdom. Each agent fulfilled his responsibilities *for his appointed month*.

### Literal, almost word-for-word, renderings:

Concordant Literal Version

And Solomon has forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

And these officers have sustained king Solomon and every one drawing near unto the table of king Solomon, each [in] his month; they let nothing be lacking.

And the barley and the straw, for horses and for dromedaries, they bring in unto the place where they are, each according to his ordinance.

Emphasized Bible

And it came to pass that, Solomon, had forty thousand stalls of horses, for his chariots,—and twelve thousand horsemen.

And these governors provided sustenance for King Solomon, and for all that drew near unto the table of King Solomon, every man in his month,—they let, nought, be lacking.

Barley also and crushed straw, for the horses and for the swift beasts, brought they in unto the place where it should be, every man according to his charge.

English Standard V. – UK

Solomon also had 40,000 stalls of horses for his chariots, and 12,000 horsemen. And those officers supplied provisions for King Solomon, and for all who came to King Solomon's table, each one in his month. They let nothing be lacking. Barley also and straw for the horses and swift steeds they brought to the place where it was required, each according to his duty.

Green's Literal Translation	And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided food for King Solomon, and for all who came to King Solomon's table, a man in his month: they did not lack anything. They also brought barley and straw for the horses and mules to the place where <i>the officers</i> were, each man according to his charge.
Modern English Version	Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen. Those officers made provision for King Solomon and for all who came to King Solomon's table, every man in his month, and they lacked nothing. Barley also and straw for the horses and dromedaries were brought to the place where the officers were, every man according to his charge.
NASB	Solomon had 40,000 [One ms reads 4000, cf 2 Chr 9:25] stalls of horses for his chariots, and 12,000 horsemen. Those deputies provided [Or <i>nourished</i> ] for King Solomon and all who came to King Solomon's table, each in his month; they left nothing lacking. They also brought barley and straw for the horses and swift steeds to the place where it should be, each according to his charge.
New European Version	Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. Those officers provided food for king Solomon, and for all who came to king Solomon's table, every man in his month; they let nothing be lacking. Barley also and straw for the horses and swift steeds brought they to the place where the officers were, each man according to his duty.
New King James Version	Solomon had forty [Following Masoretic Text and most other authorities; some manuscripts of the Septuagint read four (compare 2Chronicles 9:25).] thousand stalls of horses for his chariots, and twelve thousand horsemen. And these governors, each man in his month, provided food for King Solomon and for all who came to King Solomon's table. There was no lack in their supply. They also brought barley and straw to the proper place, for the horses and steeds, each man according to his charge.
Third Millennium Bible	And Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen. And those officers provided victuals for King Solomon and for all who came unto King Solomon's table, every man in his month. They lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.
Young's Updated LT	And Solomon has forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And these officers have sustained king Solomon and every one drawing near unto the table of king Solomon, each in his month; they let nothing be lacking. And the barley and the straw, for horses and for dromedaries, they bring in unto the place where they are, each according to his ordinance.
<b>The gist of this passage:</b>	Solomon had a massive calvary; and his care for these horses is very organized, just as the provision for his banquets.

**1Kings 4:26 (1Kings 5:6 in the Hebrew)**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

### 1Kings 4:26 (1Kings 5:6 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh <sup>o</sup> lômôh (שְׁלוֹמֹה) [pronounced <i>sh<sup>o</sup>l-oh-MOH</i> or <i>shloh-MOH</i> ]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
ʿar <sup>e</sup> bâʾîym (אַרְבַּעִים) [pronounced <i>ar<sup>e</sup>-BAW-GEEM</i> ]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
ʿeleph (אֶלֶף) [pronounced <i>EH-lef</i> ]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48

In the parallel passage, Solomon has 4000 horse stalls. 2Chron. 9:25.

The Hebrew of 2Chron. 9:25 has, instead:

ʿar <sup>e</sup> bâʾâh (אַרְבַּעִים) [pronounced <i>ahr<sup>e</sup>-baw-GAW</i> ]	<i>four</i>	feminine noun; numeral; construct form	Strong's #702 BDB #916
ʿălâpîhîym (אַלְפִיִּים) pronounced <i>uh-law-FEEM</i>	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
ʿĂrâyâh (אֲרָיָה) [pronounced <i>uhr-aw-YAW</i> ]	<i>a herding place for an animal, a stall, crib, manger</i>	feminine plural construct	Strong's #723 (and #220) BDB #71

Spelled here ʿurvâh (אֲרָבָה) [pronounced *oor-VAW*].

çûwç (סוס) [pronounced <i>soos</i> ]	<i>horse, chariot horse; swallow, swift</i>	masculine singular noun	Strong's #5483 BDB #692
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This word is taken from an unused root word which means *to skip [jump] [with joy]; to leap [with joy]*.

lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mer <sup>e</sup> kâb (בְּכָרֶמַת) [pronounced <i>mehr-KAWB</i> ]	<i>chariot, also: riding seat, covering saddle</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4817 BDB #939
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>-NĀM</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ʿâsâr (עָשָׂר) [pronounced <i>ġaw-SAWR</i> ]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797

## 1Kings 4:26 (1Kings 5:6 in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾeleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
pârâsh (פָּרָשׁ) [pronounced paw-RASH]	<i>horse, steed; horseman</i>	masculine singular noun	Strong's #6571 BDB #832

**Translation:** Furthermore, Solomon had 40,000 [possibly, 4000] stalls of horses for his chariot [army] and 12,000 horsemen. Solomon had 40,000 stalls for his horses, which were used in his chariot army (or, his calvary). He also had 12,000 horsemen.

Keil and Delitzsch: *Solomon had a strong force of war chariots and cavalry, that he might be able to suppress every attempt on the part of the tributary kings of Syria and Philistia to revolt and disturb the peace. "Solomon had 4000 racks of horses for his chariots, and 12,000 riding horses," which were kept partly in Jerusalem and partly in cities specially built for the purpose (1Kings 9:19; 1Kings 10:26; 2Chron. 1:14; 2Chron. 9:25).*<sup>337</sup>

J. Vernon McGee: *When I was at Megiddo, the thing that impressed me there was not so much the battlefield of Armageddon as the ruins of the stables of Solomon. The stables of Solomon would have made any of the racetracks in this country look like a tenant farmer's barn down in Georgia. And other stables have been excavated at several additional sites. This man, Solomon, went all out in that direction. God warned against this. The raising of horses would get one entangled with Egypt because that was the place where very fine horses were bred.*<sup>338</sup>

In the parallel passage, 2Chron. 9:25, Solomon has 4000 horse stalls and 12,000 horsemen. In the Hebrew, there are actually differences in two words. Some Greek manuscripts, according to the translators listed, also have 4000 horse stalls.

1Kings 4:26 Solomon also had 40,000 stalls of horses for his chariots, and 12,000 horsemen.  
2Chron. 9:25 And Solomon had 4,000 stalls for horses and chariots, and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. (ESV)

### 1001 Cleared Up Contradictions on Solomon's Number of Horse Stalls

There are a number of ways to answer these puzzling differences. The most plausible is analogous to what we found earlier in challenge numbers five and six above, where the decadal number has been rubbed out or distorted due to constant use.

Others believe that the stalls mentioned in 2Chronicles were large ones that housed 10 horses each (that is, a row of ten stalls). Therefore 4,000 of these large stalls would be equivalent to 40,000 small ones.

Another commentator maintains that the number of stalls recorded in 1Kings was the number at the beginning of Solomon's reign, whereas the number recorded in 2Chronicles was the number of stalls at the end of his reign. We know that Solomon reigned for 40 years; no doubt, many changes occurred during this period. It is quite likely that he reduced the size of the military machine his father David had left him.

<sup>337</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:26.

<sup>338</sup> From [http://archive.org/stream/05\\_Deuteronomy/05-DEUTERONOMY\\_djvu.txt](http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt) (Chapter 17); accessed May 10, 2016.

From 101 Cleared-up Contradictions in the Bible by Jay Smith, Alex Chowdhry, Toby Jepson, James Schaeffer (from e-sword).

## Chapter Outline

## Charts, Graphics and Short Doctrines

As would be expected, many commentators weighed in on this problem.

1Kings 4:26 Solomon also had 40,000 stalls of horses for his chariots, and 12,000 horsemen.

2Chron. 1:14 Solomon gathered together chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem.

2Chron. 9:25 And Solomon had 4,000 stalls for horses and chariots, and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. (ESV)

### Too Many Stalls (Various Commentators on 1Kings 4:26 and 2Chron. 9:25)

Barnes: *In 2Chron. 9:25, the number of stalls for Solomon's chariot horses is stated at 4,000, instead of 40,000. The number in the present passage is probably a corruption. Solomon's chariots were but 1,400 1Kings 10:26; 2Chron. 1:14, for which 40,000 horses could not possibly be required. The Assyrian chariots had at most three horses apiece, while some had only two. 4,000 horses would supply the full team of three to 1,200, and the smaller team of two to 200 chariots. The number 4,000 is in due proportion to the 12,000 horses for cavalry, and is in accordance with all that we know of the military establishments of the time and country. Compare 2Chron. 12:3; 2Sam. 8:4.*<sup>339</sup>

Clarke: *From this collation of parallel places (1Kings 4:26 2Chron. 1:14 9:25) we may rest satisfied that there is a corruption in the numbers somewhere; and as a sort of medium, we may take for the whole four thousand stalls, one thousand four hundred chariots, and twelve thousand horsemen.*<sup>340</sup>

The College Press Bible Study: *That the figure forty thousand for the number of stalls is a scribal error is indicated by two considerations: (1) In the parallel passage in 2Chron. 9:25 the figure given is four thousand; and (2) this lower figure is more in line with the number of chariots (fourteen hundred) possessed by Solomon (1Kings 10:26). It was customary in the Near East to yoke two horses to each chariot. A third horse was usually provided for each chariot in case of an accident. Thus four thousand horses for his chariot force would be more than ample. In addition the king kept twelve hundred cavalry horses.*<sup>341</sup>

Keil and Delitzsch: *מִיעֲבָרָא (40) is an old copyist's error for הָעֲבָרָא (4), which we find in the parallel passage 2Chron. 9:25, and as we may also infer from 1Kings 10:26 and 2Chron. 1:14, since according to these passages Solomon had 1400 בָּכָר or war chariots. For 4000 horses are a very suitable number for 1400 chariots, though not 40,000, since two draught horses were required for every war chariot, and one horse may have been kept as a reserve. הָוֶרָא does not mean a team (Ges.), but a rack or box in a stable, from הָרָא, carpere. According to Vegetius, i. 56, in Bochart (Hieroz. i. p. 112, ed. Ros.), even in ancient times every horse had its own crib in the stable just as it has now. Böttcher (n. ex. Krit. Aehrenl. ii. p. 27) is wrong in supposing that there were several horses, say at least ten, to one rack. בָּכָרָם is used collectively for "chariots."*<sup>342</sup>

Gill suggests that there may not be an error: *Ben Gersom...gives the number of the horses that were in the stables, which were forty thousand, there the stables themselves, which were four thousand, ten horses in a stable; or here he numbers the stalls, which were forty thousand, and there the stables, which were four thousand, there being ten stalls in each; and the word there has the letter "yod" in it more than here, which is the numerical letter for "ten", and may point thereunto; or here the writer speaks of all the stalls for horses Solomon had throughout the kingdom, there of those only he had in Jerusalem.*<sup>343</sup>

<sup>339</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:26.

<sup>340</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:26.

<sup>341</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:1–28.

<sup>342</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:26.

<sup>343</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:26.

## Too Many Stalls (Various Commentators on 1Kings 4:26 and 2Chron. 9:25)

Matthew Poole: *First, Some acknowledge an error of the transcriber, writing arbahim, forty, for arbah, four, which was an easy mistake. And such mistakes in some copies, in these lesser matters, God might permit, for the trial and exercise of our faith, without any prejudice to the authority of the sacred Scriptures in the great doctrines of faith and good life. Secondly, It is not exactly the same Hebrew word which is here and there, though we translate both stalls; and therefore there may well be allowed some difference in the signification, the one signifying properly stables, of which there were 4000, the other stalls or partitions for each horse, which were 40,000; which great number seems directly forbidden...[possibly] he means that the 40,000 horses were in part appointed for his chariots, and in part for his 12,000 horsemen.*<sup>344</sup>

Jamieson, Fausset and Brown: *It has been conjectured [Gesenius, Hebrew Lexicon] that the original term may signify not only stall or stable, but a number of horses occupying the same number of stalls. Supposing that ten were put together in one part, this would make forty thousand. According to this theory of explanation, the historian in Kings refers to horses [see 1Kings 10:26]; while the historian in Chronicles speaks of the stalls in which they were kept. But more recent critics reject this mode of solving the difficulty, and, regarding the four thousand stalls as in keeping with the general magnificence of Solomon's establishments, are agreed in considering the text in Kings as corrupt, through the error of some copyist.*<sup>345</sup>

Peter Pett: *Solomon had stalls containing forty 'thousands' (eleph, military units) of horses for his chariots, and twelve military units of horsemen (chariot drivers). The Chronicler conveys the same idea when he speaks of 'four thousand' which signifies 'forty hundreds (military units)' (2Chron. 9:25). The size of a military unit of chariots would necessarily be much less than a military unit, say, of chariot drivers or footmen.*

Pett continues, in full acceptance of the 40,000 figure: *The numbers are not in any way excessive however we take them. Three or four centuries before Solomon, the king of the small, but wealthy, state of Ugarit was described as negotiating for 2,000 horses on just one single occasion, no doubt in addition to what he already possessed. It is not therefore surprising that Solomon should have full stables. The charioteers would not be standing by all the time. They would spend part of their time at home, living in their home cities and seeing to their fields, being called upon when necessary. We can compare for this the situation in Ugarit, where the literature contains lists of towns together with the names of the charioteers living in them, waiting to be called on when needed.*<sup>346</sup>

Chuck Smith agrees: *Now that sounds like an exaggeration and for a long time, people thought that the Bible had just exaggerated. Until the archaeologists began to uncover throughout the land up in Megiddo and all over the land, they've uncovered some of Solomon's stables and that hundreds of stalls in some of these cities that they have discovered so that the figure forty thousand no longer seems like an exaggeration.*<sup>347</sup>

One explanation which occurred to me is, perhaps there are 4000 horses specifically for chariots and 36,000 horses for Solomon's calvary. However, the ESV text above does not appear to support that solution.

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These also require a great deal of provision, just as his palace does. We have previously discussed the provision for Solomon's palace staff, army and slaves; this will cover the provisions necessary just for his calvary.

<sup>344</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:26.

<sup>345</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Chron. 9:25.

<sup>346</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:26.

<sup>347</sup> Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 4:1–34.

Dr. Thomas Constable: *The figure of 4,000 stalls of horses (2Chron. 9:25) appears to be the correct one, rather than 40,000 (1Kings 4:26). Horses and chariots were military machines at this time. These were Solomon's weapons.*<sup>348</sup>

William F. Albright: *At Megiddo, excavations have revealed stables for some 450 horses, as well as fortifications and the governor's residence. Similar Solomonic constructions are likewise attested at Hazor, Taanach, Eglon, and Gezer.*<sup>349</sup>

From Gill: *Benjamin of Tudela affirms, that these stalls, or stables, which Solomon built very strong of large stones, are still in being in Jerusalem, and that there is no building to be seen like it any where; but no other writer speaks of them; nor is it at all probable that they should remain.*<sup>350</sup>

Because of the great peace provided by David's previous victories and Solomon's current army, there was a great deal of trade during this time (which included a great number of horses). 1Kings 10:25–29 Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses, and mules, so much year by year. And Solomon gathered together chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. And the king made silver as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah. And Solomon's import of horses was from Egypt and Kue, and the king's traders received them from Kue at a price. A chariot could be imported from Egypt for 600 shekels of silver and a horse for 150, and so through the king's traders they were exported to all the kings of the Hittites and the kings of Syria. (ESV)

Deut. 17:16 Only he [the king] must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, 'You shall never return that way again.' (ESV) I am still pondering this. God would clearly fight on behalf of Israel; and Israel, at other times, has been told to depend upon God rather than upon other things (like Egypt).

### God, Kings of Israel, and Horses (Various Commentators)

David Guzik: *Unfortunately, [this passage] also shows that Solomon did not take God's word as seriously as he should. In Deut. 17:16, God spoke specifically to the future kings of Israel: But he shall not multiply horses for himself. One may argue if 20 or 100 horses violates the command to not multiply horses, but certainly forty thousand stalls of horses is multiplying horses.*<sup>351</sup>

Matthew Henry makes an interesting point: *God had commanded that their king should not multiply horses (Deut. 17:16), nor, according to the account here given, considering the extent and wealth of Solomon's kingdom, did he multiply horses in proportion to his neighbours; for we find even the Philistines bringing into the field 30,000 chariots (1Sam. 13:5) and the Syrians at least 40,000 horses (2Sam. 10:18).*<sup>352</sup>

Whedon: *But while at this late day it may be impossible to settle this question of numbers, it is still clear that Solomon multiplied horses in Israel, and thereby transgressed the law prescribed for kings in Deut. 17:16.*<sup>353</sup>

<sup>348</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:20–28.

<sup>349</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:20–28. Constable cites Bright, p. 192. Cf. William F. Albright, *The Archaeology of Palestine*, pp. 124-25.

<sup>350</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:26. [Wikipedia](#) tells us: *Benjamin of Tudela was a medieval Jewish traveler who visited Europe, Asia, and Africa in the 12th century. His vivid descriptions of western Asia preceded those of Marco Polo by a hundred years.* Accessed April 3, 2016.

<sup>351</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:24–28 (slightly edited).

<sup>352</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 4:20–28.

<sup>353</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:26.

## God, Kings of Israel, and Horses (Various Commentators)

L. M. Grant: *Solomon disobeyed God by importing horses from Egypt (1Kings 10:29), which God had warned against in Deuteronomy 17:16. God well knew what the special temptations of a king would be, and in this scripture made them very clear. In fact, whatever king reigned, he was to have copy of the law (the Pentateuch) written for him, to acquaint himself with it.*<sup>354</sup>

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Deut. 17:16 [Only he \[the king\] must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, 'You shall never return that way again.'](#) (ESV)

## Multiplying Horses (Continuing the Conversation)

The Expositor's Bible Commentary suggests that the problem with horses is, they are not to be used in war (and they cite this passage).<sup>355</sup> The problem with this approach is twofold: (1) Why would a king accumulate horses if not specifically for war? (2) In the book of Revelation, some of the imagery is Jesus coming in on a horse to destroy the armies who want to destroy Israel. Therefore, Deut. 17:16 is not about excluding horses from the battlefield.

On the other hand, where the Israelites placed their faith is of grave importance. Their faith in war was to be upon God and not upon horses (or anything else). Psalm 33:17 ([The war horse is a false hope for salvation, and by its great might it cannot rescue.](#)) Psalm 76:4–7 ([Glorious are You, more majestic than the mountains full of prey. The stouthearted were stripped of their spoil; they sank into sleep; all the men of war were unable to use their hands. At your rebuke, O God of Jacob, both rider and horse lay stunned. But You, You are to be feared! Who can stand before You when once Your anger is roused?](#)) Psalm 147:10–11 ([His delight is not in the strength of the horse, nor his pleasure in the legs of a man, but the LORD takes pleasure in those who fear him, in those who hope in his steadfast love.](#))

None of this *excludes* using horses, good tactics, or the best weapons. But, when Israel went to war, their faith was to be in God. In client nation United States, we are in the same situation. I can guarantee you that during WWII, there were millions of prayers being offered by citizens of the United States, from the President of the United States on down to the most lowly citizens.

Did Solomon overdo it? Did he violate Deut. 17:16? I am of two minds on this, and I may need to exegete this verse in order to be certain. It does appear, at least on the surface, that Solomon have violated the Mosaic Law by this.

Finally, Solomon had such a large army that a twelfth of it could be trusted to supply his palace, his associates and his slaves with a massive amount of food each day. I do not recall God speaking to Solomon and telling him, "You know, your army is too big. It means you do not trust Me. Get rid of most of them."

This all goes back to the unemployed believer who needs a job. Does trusting in God mean that he find himself a comfortable park bench and plop himself on it throughout the day? Or does he clean up his resume, put on his walking shoes and best suit, and interview potential employers, and not forgetting to pray?

Personally, when in California, my options for employment in the profession that I wanted (teaching) seemed beyond my grasp. I was able to teach as a substitute and I kept my janitorial business; and made enough to live on, but I really wanted my own classes. I finally began to look for work outside the city in which I lived, and was hired, after several interviews in Texas. After living in Texas for a few years, I clearly recognized the hand of God involved in taking me there and finding a job in a school which was, for me, ideal. Although it took me many years to adjust to the cultural differences, I thank God for his guidance to Texas.

<sup>354</sup> From <http://www.studydrive.org/commentaries/lmg/1-kings-4.html> accessed April 11, 2016.

<sup>355</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 4:1–34.



## Multiplying Horses (Continuing the Conversation)

My point being, when something needs to happen in your life, you pray, you get on your feet and do what needs to be done, and then you pray again. It is by God's grace and His guidance that I ended up where I ended up, which has remained a blessing to me from the day I set foot in Texas.

What is clear is, Solomon did violate Deut. 17:17 *And he [the king] shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold.* Solomon acquired 1000 wives and mistresses; hard to justify that as not being *many wives*. It does appear that he also overdid it when it comes to acquiring silver, gold and the details of life.

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Because of this passage, I did an extensive study on **Deuteronomy 17** ([HTML](#)) ([PDF](#)) ([WPD](#)). The doctrine below was taken from that study.

Deut. 17:16 *Only he should not multiply horses to himself and he should not cause the people to return to Egypt in order to multiply the calvary [lit., horse], for Y<sup>e</sup>howah has said to [all of] you, 'You [all] will not return along that way ever again.'* Within the doctrine, the ESV; capitalized is used.

Some translators confuse the issue here:

*Bible in Basic English*                      *And he is not to get together a great army of horses for himself, or make the people go back to Egypt to get horses for him: because the Lord has said, You will never again go back that way.*

*The Message*                                      *And make sure he doesn't build up a war machine, amassing military horses and chariots. He must not send people to Egypt to get more horses, because God told you, "You'll never go back there again!"*

There are two things which must be explained: (1) Moses warns about a return to Egypt in order to get horses. Even though there are those who would like to return to Egypt standing before him, Moses himself must realize that, a few hundred years in the future, that will not be a serious temptation. (2) Is God specifically limiting the army of Israel.

## Deuteronomy 17:16 Israel, Its King, and Its Military (and Its Horses)

1. Because Israel is a true theocracy, God wanted Israel to depend upon Him rather than upon a great army. Psalm 20:7 (*Some trust in chariots and some in horses, but we trust in the name of the LORD our God.*) Psalm 33:16–17 Psalm 147:10 Job. 39:19 Hosea 1:7 (*But I will have mercy on the house of Judah, and I will save them by the LORD their God. I will not save them by bow or by sword or by war or by horses or by horsemen.*)
2. This does not mean that God wanted Israel to disband their army. It would be a mistake to think that God is anti-military or anti-standing army.
3. God worked through the people of Israel when they invaded the Land of Promise. Many heathen were killed by the people of Israel.
4. At no time, after taking the land, did God require Israel to disband its army after taking the land of Canaan. In fact, God specifically left enemies within their borders to use against Israel when they got out of line. This also meant that Israel needed to be ready militarily to deal with these enemies. In fact, God often used the horrors and reality of war to bring His people back to himself (something that we ought to be aware of in 21<sup>st</sup> century America). Judges 2:11–23
5. Both Saul and David maintained strong armies. Although Saul eventually used his military improperly, David primarily used his army to provide protection for Israel (it was at war nearly all of the time). At no time did God speak to Saul (through Samuel) or to David (through Nathan) to say, "Your military is just too doggoned large and you use it too much. Make it a lot smaller and keep them at home." God could have communicated this to Saul or David if it were a problem, but He did not because it was not a problem.

## Deuteronomy 17:16 Israel, Its King, and Its Military (and Its Horses)

- 1) Bear in mind that Saul misused his army to go after David. 1Sam. 22 (for instance)
- 2) Bear in mind that David, when his army was off at war, and the men were gone, he used this opportunity to have sex with a soldier's wife. 2Sam. 11
- 3) So, even though these kings abused their army, God never said, "You need to disband your army."
6. Therefore, we have what seem to be competing mandates from God: (1) Israel is to maintain an army, primarily for defense; (2) Israel is to depend upon God for deliverance in war.
7. Maintaining these two concepts in one's head at the same time may be difficult. However, look at it this way. We are, as believers, to be good stewards of God's money, with regards to giving, our family, and preparing for the future. At the same time, we are not to place all of our hope and trust in the money that we have earned or set aside. However, this does not mean that we do not try to earn money or that we have no savings or that we spend money like there is no tomorrow because God will take care of us. The key is, *where do we place our trust?* If things happen and all of our savings is gone, are we suddenly without hope?
8. Deut. 17:16 **Only he should not multiply horses to himself and he should not cause the people to return to Egypt in order to multiply the calvary [lit., horse], for Y<sup>e</sup>howah has said to [all of] you, 'You [all] will not return along that way ever again.'** Horses are mentioned twice in this verse, so we need to understand what is meant.
9. The first mention is about the king having a lot of horses for himself. Today, this would be akin to a leader collecting cars or jets (or whatever). A leader of a country is not to use his position in order to build up great wealth for himself. Now, obviously, this is going to happen with unbelieving leaders of mostly unbelieving countries. In our recent history, Carter, both Bush's and Reagan did not use the office to amass a great deal of wealth. The Clinton's have used the office and their charity to go from being "dead broke" (**Mrs. Clinton's words**) to having a **net worth of over \$140 million**. Al Gore has parlayed the global warming movement into a whopping **\$200 million net worth**. A king of Israel who believes in the God of Israel is not to behave like other kings (which is what the Deut. 17:14–20 is all about).
10. The second mention appears to be related to the military, but in the sense of depending upon Egypt and depending upon their horses.
11. Egypt was undoubtedly known for its horses. Ex. 14:23 1Kings 10:26, 28 2Chron. 1:16 9:28 Isa. 31:1,3 Ezek. 17:15
12. At various times in her History, Israel was warned not to depend upon Egypt as an ally. Isa. 31:1–2 36:6 (**Behold, you are trusting in Egypt, that broken reed of a staff, which will pierce the hand of any man who leans on it. Such is Pharaoh king of Egypt to all who trust in him.**) Ezek. 29:16
13. Matthew Poole suggests that Israel was to remain separate from Egypt's gods and their idolatry. *Their confederacies with the Egyptians, their trusting to them for aid, which they were very prone to, and their infection by the idolatry and other manifold wickednesses for which Egypt was infamous.*
14. Whedon gives a second reasonable reason here: *Egypt was the principal source of supply for horses to the nations of western Asia. The gathering of large supplies of horses would necessitate great commercial intercourse with Egypt. Moses saw in the corruptions of Egyptian life the danger there was to the people in a close connexion with that country.* It is likely that Egypt continued to have faith in false gods throughout the ages.
15. Whedon also suggests that a king must be careful not to become an aggressive warrior, conquering lands simply to gain more territory. *Horses were chiefly used in the East in ancient times for military purposes. In many passages the horse is mentioned in connexion with warlike operations. The reasons for the prohibition are apparent. Their king should not make those preparations for war and conquest which were so generally made by Eastern despots.*
16. It is in this sense that Israel had a unique place in human history. All of the other nations were to know that Israel was protected by her God. Therefore, Israel could not be running about depending upon other nations for her safety. Isa. 31:3 (**The Egyptians are man, and not God, and their horses are flesh, and not spirit. When the LORD stretches out His hand, the helper will stumble, and he who is helped will fall, and they will all perish together.**) Hosea 1:7 14:3 Amos 5:4
17. What sense would it make for the nation of the Living God to spend all of its time allied with degenerate countries in order to be protected?

## Deuteronomy 17:16 Israel, Its King, and Its Military (and Its Horses)

- 1) As an aside, this does not mean that the United States or modern Israel should not maintain state-of-the-art armies today.
- 2) Even though the United States is a client nation to God and even though God will preserve the Jewish people, we do not follow the same exact Old Testament rules as God set up for ancient Israel. Ancient Israel was known to all of the nations around her as a nation of the Living God. Israel was a testimony to that fact. Therefore, Israel was to behave differently and her king needed to behave differently.
18. Interestingly enough, there appear to have been times in Israel's history when some of the population actually did want to return to Egypt. Isa. 30:1–3 Jer. 42:13–16 (*But if you say, 'We will not remain in this land,' disobeying the voice of the LORD your God and saying, 'No, we will go to the land of Egypt, where we shall not see war or hear the sound of the trumpet or be hungry for bread, and we will dwell there,' then hear the word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel: If you set your faces to enter Egypt and go to live there, then the sword that you fear shall overtake you there in the land of Egypt, and the famine of which you are afraid shall follow close after you to Egypt, and there you shall die.*)
19. In any case, it appears that Egypt became a major exporter of horses and chariots (which would be weapons of war). 1Kings 10:28–29
20. When Israel depends upon Egypt for its military, this could backfire in several ways. Israel could need military equipment and be denied at an important time; and when buying such equipment, Israel was supporting Egypt and helping them to prosper.
21. Let me draw an analogous situation—let's say that we in the United States depend upon China to build some of the important parts of our **weapon systems** or for our **military planes**. This would be a very bad idea.
22. God wanted the king of Israel to stand out from all the other kings; to appear to be different from all the other kings.

Commentators were not too bad in this regard. Jamieson, Fausset and Brown: *The use of these animals was not absolutely prohibited, nor is there any reason to conclude that they might not be employed as part of the state equipage. But the multiplication of horses would inevitably lead to many evils, to increased intercourse with foreign nations, especially with Egypt, to the importation of an animal to which the character of the country was not suited, to the establishment of an Oriental military despotism, to proud and pompous parade in peace, to a dependence upon Egypt in time of war, and a consequent withdrawal of trust and confidence in God.* (2Sam. 8:4; 1Kings 10:26; 2Chron. 1:16; 2Chron. 9:28; Isa. 31:3).<sup>356</sup> A couple translations messed this verse up, however.

Treasury of Scriptural Knowledge: *Multiplying horses for chariots of war and cavalry, or for luxury, would increase the splendour of a monarch, and form a ground of confidence distinct from a proper confidence in God, and inconsistent with it, and with considering him as the glory of Israel. Egypt abounded in horses; and the desire of multiplying these would induce the prince to encourage a trade with that kingdom; and this might make way for the Israelites being again subjugated by the Egyptians, or at least corrupted by their idolatries and vices. Whereas, it was the command of God that they should no more return thither, but be totally detached from them. Besides, they might be tempted to extend their dominion by means of cavalry, and so get scattered among the surrounding idolatrous nations, and thus cease to be that distinct, separate people, which God intended they should be.* 1Sam. 8:11, 2Sam. 8:4, 1Kings 1:5, 1Kings 4:26, 1Kings 10:26–28, 2Chron. 9:25, Psalm 20:7, Isa. 36:8, Isa. 36:9, Hos. 14:3.<sup>357</sup>

In any case, this is probably the best overall explanation for the second half of this verse.

<sup>356</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 17:16.

<sup>357</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Geut. 17:16.

Poole's quote from Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 17:16.

Whedon's quote is from *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deut. 17:16.

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1Kings 4:26 Furthermore, Solomon had 40,000 [possibly, 4000] stalls of horses for his chariot [army] and 12,000 horsemen. Bear in mind that this is a summary of Solomon's reign as king. Therefore, year 2 or 3 in office, he did not have 40,000 (or 4000) stalls for his horses. However, he apparently built up to that. It is likely that these numbers refer to what Solomon built up to, and not what he had immediately after 1Kings 3.

Essentially, Solomon allowed himself to begin a pursuit of the details of life (as mentioned in Ecclesiastes); and this would have included all of those things named: wives, horses, gold and silver. This was not something that happened overnight. This was a gradual process.

Ellicott comments on the Solomon empire: *This multiplication of horses and horsemen— forbidden to the future king in Deuteronomy 17:16, but foretold by Samuel at the inauguration of the kingdom (1Samuel 8:11-12)—is significant of military conquest and an extended empire. The Israelite armies, in frequent contradistinction from their enemies, had been hitherto mainly of infantry; and in Joshua 11:9 the chariots and horses captured were not used, but destroyed, "as the Lord bade Joshua." Such armies were powerful for defence, not for invasion. Now, as it would seem for the first time, this provision of the ancient law, like many others, was set aside, and Solomon's empire assumed the character of other great Oriental monarchies.*<sup>358</sup>

### 1Kings 4:27a (1Kings 5:7a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kûwl (לוּל) [pronounced kewl]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	3 <sup>rd</sup> person plural, Pilpel perfect	Strong's #3557 BDB #465
nâtsab (בָּצַב) [pronounced naw-TSAH <sup>B</sup> V]	<i>those stationed, the ones left standing, stationing themselves, who are taking a stand; those standing [at the ready]; deputies, prefects, officers; guard</i>	masculine plural, Niphal participle; with the definite article	Strong's #5324 BDB #662
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

<sup>358</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

### 1Kings 4:27a (1Kings 5:7a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh <sup>e</sup> lômôh (שְׁלֹמֹה) [pronounced sh <sup>e</sup> l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
qârêb (בָּרַק) [pronounced kaw-RAY <sup>B</sup> V]	<i>approaching, coming near, drawing near</i>	masculine singular adjective with the definite article	Strong's #7131 BDB #898
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
shul <sup>e</sup> chân (שֻׁלְחָן) [pronounced shooh <sup>e</sup> -KHAWN]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular construct	Strong's #7979 BDB #1020
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh <sup>e</sup> lômôh (שְׁלֹמֹה) [pronounced sh <sup>e</sup> l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

**Translation:** These officers [from the 12 previously listed] then provide for King Solomon and for every [person] coming to King Solomon's table... What we have here is a parallel responsibility. Already, we have studied how each of the 12 officers has a month during which he provides for the needs of the palace; and we saw just how much food was consumed each and every day. This would have required tremendous organization and resources.

These same officers had to oversee the provision for Solomon's calvary during that month.

Gill: *The twelve before mentioned; and this is repeated here, after the account of his horses, to observe, that they provided for them also, as well as for the sake of what follows; that the large provision made by them was not only for Solomon's family and domestic servants, but for strangers from different arts, who came upon messages to him, or to visit him, and to behold the splendour of his court.*<sup>359</sup>

<sup>359</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:27.

### 1Kings 4:27b (1Kings 5:7b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2320 BDB #294

**Translation:** ...—each [man for] his month. Just as was seen for the provision for Solomon's palace staff, slaves and army, so each one of the 12 officers was responsible in his month to provide for the horses. I would suspect that this may have included the provision for the rest of the palace animals.

Peter Pett: *The tax officers appointed by Solomon faithfully carried out their responsibilities, providing victuals for Solomon and all who came to his table, and ensuring that no lack of provision ever occurred. Every good thing was provided.*<sup>360</sup>

### 1Kings 4:27c (1Kings 5:7c in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâdar (אַדָּר) [pronounced ʾāw-DAHR]	<i>to leave behind; to leave wanting [lacking]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #5737 BDB #727
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

**Translation:** *Nothing is lacking [in this provision].* This is how wonderful God's provision was for Israel. During the time of Solomon, there was no lack of provision. Each month, all the people were fed; all of the horses were taken care of. And yet, with all this, every man enjoyed his own vine and his own fig tree. This had been both the best individual and collective experience of the Israelites.

Although this is a phrase that appears to specifically apply to the animals (in its context), it generally applies to all Israel in reality.

Gill writes: *they lacked nothing; they always had enough to supply the king with, and they failed not in the performance of their duty, nor came short of their salaries, being fully and punctually paid them.*<sup>361</sup>

<sup>360</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:27.

<sup>361</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:27.

Keil and Delitzsch: [T]hose prefects (1Kings 4:7.) provided for king Solomon, and all who came to the king's table, i.e., who were fed from the royal table, every one his month (see at 1Kings 4:7), so that nothing was wanting (1Kings 4:28), and conveyed the barley (the ordinary food of cattle in Palestine and the southern lands, where oats are not cultivated) and the straw for the horses and coursers to the place where it ought to be.<sup>362</sup>

### 1Kings 4:28a (1Kings 5:8a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
s <sup>e</sup> ôw <sup>rî</sup> ym (שִׁירֹעִים) [pronounced <i>seh-goh-REEM</i> ]	<i>barley grain; barley fields; sheaves of barley, barley harvest; cooked or measured barley</i>	feminine plural noun with the definite article	Strong's #8184 BDB #972
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
teben (תֵּבֵן) [pronounced <i>TE<sup>B</sup>-ven</i> ]	<i>straw, fodder; possibly chaff for building material</i>	masculine singular noun with the definite article	Strong's #8401 BDB #1061
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
çûwç (סוּס) [pronounced <i>soos</i> ]	<i>horse, chariot horse; swallow, swift</i>	masculine plural noun with the definite article	Strong's #5483 BDB #692
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rekes (שָׂרָר) [pronounced <i>REH-kesh</i> ]	<i>steeds, horses; a relay of animals on a post route (as stored up for that purpose); by implication a courser; dromedary, mule, swift beast</i>	masculine singular collective noun	Strong's #7409 BDB #940

Clarke: *The word שָׂרָר reches, which we translate thus, is rendered beasts, or beasts of burden, by the Vulgate; mares by the Syriac and Arabic; chariots by the Septuagint; and race-horses by the Chaldee. The original word seems to signify a very swift kind of horse, and race-horse or post-horse is probably its true meaning. To communicate with so many distant provinces, Solomon had need of many animals of this kind.*<sup>363</sup>

Keil and Delitzsch: שָׂרָר probably denotes a very superior kind of horse, like the German Renner (a courser or race-horse).<sup>364</sup>

<sup>362</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:27–28.

<sup>363</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:28.

<sup>364</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:27–28.

## 1Kings 4:28a (1Kings 5:8a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ellicott: <i>[These are] swift beasts; probably the horses of the royal messengers, as distinguished from the war horses.</i> <sup>365</sup>			
bôw' (אוב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מוקם) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'ăsher (אשר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâyâh (היה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shâm (שמ) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

**Translation:** They also bring barley grain and straw for the horses and for the steeds to the place which is there,... The horses for Solomon's calvary required taking care of. So there was also provision made for them, where their barley grain and straw was brought in for them as well.

Apparently the barley and the straw together make up the fodder for the quadrupeds.<sup>366</sup> Benson says<sup>367</sup> that Barley is *horse-corn*, found in other writings, like Homer's.

Rekesh (רקש) [pronounced REH-kesh] appears to be applied to extremely fast horses, perhaps bred specifically for the function of being used when speed is the most important consideration. It would make perfect sense to breed some horses for speed and others for strength and durability in battle. See Esther 8:10,14 Micah 1:13.

Peter Pett: *The tax officers also fulfilled the responsibility with which they had been charged and ensured that that there was sufficient barley and straw for the horses, and 'swift steeds' (horses for the use of messengers?).*<sup>368</sup>

<sup>365</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>366</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:28.

<sup>367</sup> From <http://www.studylight.org/commentaries/rbc/1-kings-4.html> accessed April 14, 2016.

<sup>368</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:28.



The Greek and Latin both have this being brought to where the *king* is; and the Syriac to where the *officers* are. However, neither word is found here; it simply reads *unto the place where he [it] is there*; this seems to indicate that they were to bring the straw and grain to the proper place, wherever the horses and steeds happen to be.

**Translators on, “Where should the grain and straw be taken?”**

Christian Community (1988)	They also brought barley and straw for the horses and swift studs wherever the <b>king</b> stayed,...
The Heritage Bible	They brought barley also, and straw for the horses, and courier horses to the place where they were stationed,...
JPS (Tanakh—1985)	They would also, each in his turn, deliver barley and straw for the horses and the swift steeds to the places where they were stationed.
Orthodox Jewish Bible	Se’orim (barley) also and straw for the susim and swift steeds brought they unto the makom (place) where it should be,...
The Scriptures 1998	They also brought barley and straw to the appointed place,...
The Expanded Bible	They also brought enough barley and straw for Solomon’s chariot [swift steeds] and work horses; each person brought this grain to the right place
The Voice	They also provided barley and straw for the chariot horses and war horses in their specified stalls throughout the kingdom.
Emphasized Bible	Barley also and crushed straw, for the horses and for the swift beasts, brought they in unto the place where it should be,...
English Standard V. – UK	Barley also and straw for the horses and swift steeds they brought to the place where it was required,...
NASB	They also brought barley and straw for the horses and swift steeds to the place where it should be,...
New King James Version	They also brought barley and straw to the proper place,...
Third Millennium Bible	Barley also and straw for the horses and dromedaries brought they unto the place where the <b>officers</b> were,...

I included one translation where *king* is added in; and another one where *officers* was added in. For the most part, the phrase in question seems to refer to a particular place. It appears that this phrase could be a colloquial way of saying, *to a particular place, to wherever the feed is required*. I am thinking it may mean more than that, but I don’t have a set of reasons to back that up.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This appears to be anywhere that the horses might be kept. It is not necessary that they all be found in Jerusalem.

The College Press Bible Study: *This great number of horses and horsemen threw an extra burden on each of the twelve district governors mentioned in 1Kings 4:7–19 (1Kings 4:27). These officers faithfully brought barley, the food of the horses, and straw to the various depots throughout the land where the animals were kept (1Kings 4:28).*<sup>369</sup>

**1Kings 4:28b (1Kings 5:8b in the Hebrew)**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ʾiysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

<sup>369</sup> The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 4:1–28.

### 1Kings 4:28b (1Kings 5:8b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mîsh <sup>e</sup> pâṭ (משפט) [pronounced <i>mish<sup>e</sup>-PAWT</i> ]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4941 BDB #1048

Gesenius organizes the meanings as follows:

(1) *a judgement*; including:

(a) *the act of judging*; (b) *the place of judgment*; (c) *a forensic cause, the setting forth of a cause, to appeal a judgment*; (d) *the sentence of a judge*; (e) *the fault or crime one is judged for*;

(2) *a right, that which is just, lawful according to law*; which set of meanings would include:

(a) *a law, a statute; a body of laws*; (b) *that which is lawfully due a person, a privilege, a legal privilege, the right of redemption, the right of primogeniture*; (c) *a manner, a custom*; (d) *a fashion, a kind, a plan*.

We could possibly add the meanings for the plural: *laws, responsibilities, privileges*. From the standpoint of the one under judgment, mîshepâṭ could mean *appeal*.

**Translation:** ...each one as his mandate [or, responsibility]. Each of these 12 officers bore a tremendous responsibility. They had to provide for the people of the king; and they had to provide for his calvary. Although the word here is usually translated *judicial verdict*; here it is better translated *responsibility*.

Peter Pett: *The prosperity of the kingdom always depends on faithful servants, often unsung, for we are all called on by our Lord Jesus Christ to 'feed my sheep'. It is as we faithfully fulfil this task that the Kingly Rule of God will advance and spread. But let us once fail in this responsibility and the kingdom will suffer. That is why in His parable our Lord Jesus Christ constantly urged on us the need to be 'faithful servants' (e.g. Luke 12:35–48; Luke 19:12–27).*<sup>370</sup>

**Application:** The key to a great administration is the ability to delegate power and authority to the right people.

### Solomon's Great Wisdom

2Chronicles 9:22–24

Clarke: *God gave Solomon...a capacious mind, and furnished him with extraordinary assistance to cultivate it.*<sup>371</sup>

A **chiasm** is a form of organization for text.

### Peter Pett's Chiasmic Organization of 1Kings 4:29–34

a And God gave Solomon wisdom and understanding exceeding much, and largeness of heart (mind, thought), even as the sand that is on the seashore, and Solomon's wisdom excelled the wisdom of all the

<sup>370</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:28.

<sup>371</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:29.

## Peter Pett's Chiasmic Organization of 1Kings 4:29–34

- children of the east, and all the wisdom of Egypt (1Kings 4:29–30).
- b For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol, and his fame was in all the nations round about (1Kings 4:31).
- c And he spoke three thousand proverbs, and his songs were a thousand and five (1Kings 4:32).
- b And he spoke of trees, from the cedar that is in Lebanon even to the hyssop which springs out of the wall. He spoke also of beasts, and of birds, and of creeping things, and of fishes (1Kings 4:33).
- a And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom (1Kings 4:34).

Pett: Note that in 'a' Solomon excelled all his contemporaries in wisdom, and in the parallel all the world came to hear his wisdom. In 'b' those above whom he excelled are listed, and in the parallel the subjects in which he excelled. Centrally in 'c' we are given details of his specific productivity.

From Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:29–34.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Ellicott: *[This] whole passage implies a general growth of wisdom, a largeness of knowledge, and an outburst of literature, of which, as usual with great men, Solomon is at once the child and the leader.*<sup>372</sup>

**And so gives Elohim wisdom to Solomon and understanding multiplied exceedingly and an expanse of heart like the sand which [is] beside the shore of the sea. And so increases wisdom of Solomon more than wisdom of all sons of [the] east and more than all wisdom of Egypt. And so he is wiser more than all the man—more than Ethan the Ezrahite and Heman and Calcol and Darda, sons of Mahol. And so is his name in all the gentiles round about.**

1Kings  
4:29–31

**So Elohim gave wisdom to Solomon, and tremendous understanding and an expanse of the thinking like the sand which [is] beside the seashore. Solomon's wisdom increased more than the wisdom of all the men of the east and more than all of the wisdom in Egypt. He is wiser than any man—more than Ethan the Ezrahite, and [more than] Heman, Calcol and Darda, the sons of Mahol [possibly, sons of dancing]. Therefore, Solomon's fame is [known] in all the surrounding nations.**

**So God gave wisdom to Solomon, as well as tremendous understanding, and a great mind, so that his wisdom exceeded that of all the men in the east and all those in Egypt. He was wiser than Ethan the Ezrahite and wiser than the sons of Mahol: Heman, Calcol and Darda. His fame was spread far and wide throughout all of the surrounding nations.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so gives Elohim wisdom to Solomon and understanding multiplied exceedingly and an expanse of heart like the sand which [is] beside the shore of the sea. And so increases wisdom of Solomon more than wisdom of all sons of [the] east and more than all wisdom of Egypt. And so he is wiser more than all the man—more than Ethan the Ezrahite and Heman and Calcol and Darda, sons of Mahol. And so is his name in all the gentiles round about.

Revised Douay-Rheims

And God gave to Solomon wisdom and understanding exceeding much, and largeness of heart as the sand that is on the sea shore. And the wisdom of Solomon surpassed the wisdom of all the Orientals, and of the Egyptians, And he

<sup>372</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 14, 2016.

Peshitta (Syriac)	was wiser than all men: wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Dorda the sons of Mahol, and he was renowned in all nations round about. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, So that Solomon's wisdom excelled the wisdom of all the people of the east and all the wisdom of the Egyptians. For he was wiser than all men; than Ethan the Easterner, and Heman, and Calcol and Darda, the sons of Mahol; and his fame was in all the nations round about.
Septuagint (Greek)	And the Lord gave understanding to Solomon, and very much wisdom, and enlargement of heart, as the sand on the seashore. And Solomon abounded greatly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt. And he was wiser than all other men: and he was wiser than Gaethan the Zarite, and than AEnan, and than Chalcad and Darala the son of Mal.
Significant differences:	<p>The Syriac leaves of the <i>sand on the seashore</i> metaphor. Where we find <i>east</i> in the Hebrew, that can also be translated <i>ancient (s)</i>; which explains the Greek.</p> <p>We have <i>wiser than every man</i> (singular) in the Hebrew. However, this is not how we normally express it in English; so we see <i>wiser than all men</i> (plural) in the English translation from the Greek, Latin and Syriac.</p> <p>The final phrase is missing from the Greek.</p>

### Limited Vocabulary Translations:

Bible in Basic English	And God gave Solomon a great store of wisdom and good sense, and a mind of wide range, as wide as the sand by the seaside. And Solomon's wisdom was greater than the wisdom of all the people of the East and all the wisdom of Egypt. For he was wiser than all men, even than Ethan the Ezrahite, and Heman and Calcol and Darda, the sons of Mahol; and he had a great name among all the nations round about.
Easy English	<p><b>Solomon's wisdom</b></p> <p>God gave Solomon wisdom. He could see what things mean. So he understood them well. (He had more wisdom) than there are bits of sand on the sea shore! Solomon had more wisdom than all the men (that lived) in the East. (His wisdom) was greater than all the wisdom in Egypt. He had more wisdom than any other man. This includes the man called Ethan the Ezrahite. And (it includes) Heman, Calcol and Darda. (Calcol and Darda were) the sons of Mahol. (Solomon) was famous in all the countries round (Israel).</p>
Easy-to-Read Version–2008	<p><b>Solomon's Wisdom</b></p> <p>God made Solomon very wise. Solomon could understand more than you can imagine. He was wiser than anyone in the East [The area between the Tigris and Euphrates rivers as far east as the Persian Gulf.] or in Egypt. He was wiser than anyone on earth, even Ethan the Ezrahite and the sons of Mahol—Heman, Calcol, and Darda. King Solomon became famous in all the surrounding countries.</p>
Good News Bible (TEV)	God gave Solomon unusual wisdom and insight, and knowledge too great to be measured. Solomon was wiser than the wise men of the East or the wise men of Egypt. He was the wisest of all men: wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame spread throughout all the neighboring countries.
<i>The Message</i>	God gave Solomon wisdom—the deepest of understanding and the largest of hearts. There was nothing beyond him, nothing he couldn't handle. Solomon's wisdom outclassed the vaunted wisdom of wise men of the East, outshone the famous wisdom of Egypt. He was wiser than anyone—wiser than Ethan the Ezrahite, wiser than Heman, wiser than Calcol and Darda the sons of Mahol.

Names of God Bible

**Solomon's Wisdom**

**Elohim** gave Solomon wisdom—keen insight and a mind as limitless as the sand on the seashore. Solomon's wisdom was greater than that of all the eastern people and all the wisdom of the Egyptians. He was wiser than anyone, than Ethan the Ezrahite, or Heman, Calcol, or Darda, Mahol's sons. His fame spread to all the nations around him.

NIRV

**God Makes Solomon Very Wise**

God made Solomon very wise. His understanding couldn't even be measured. It was like the sand on the seashore. People can't measure that either. Solomon's wisdom was greater than the wisdom of all the people of the east. It was greater than all the wisdom of Egypt. Solomon was wiser than anyone else. He was wiser than Ethan, the Ezrahite. He was wiser than Heman, Kalkol and Darda. They were the sons of Mahol. Solomon became famous in all the nations around him.

New Simplified Bible

God gave Solomon great wisdom and insight, and knowledge too great to be measured. Solomon was wiser than the wise men of the East or the wise men of Egypt. He was the wisest of all men. He was wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, and the sons of Mahol. His fame spread throughout all the neighboring countries.

**Thought-for-thought translations; paraphrases:**

Common English Bible

And God gave Solomon wisdom and very great understanding—insight as long as the seashore itself. Solomon's wisdom was greater than all the famous Easterners, greater even than all the wisdom of Egypt. He was wiser than anyone, more wise than Ethan the Ezrahite or Mahol's sons: Heman, Calcol, and Darda. His reputation was known throughout the region.

Contemporary English V.

Solomon was brilliant. God had blessed him with insight and understanding. He was wiser than anyone else in the world, including the wisest people of the east and of Egypt. He was even wiser than Ethan the Ezrahite, and Mahol's three sons, Heman, Calcol, and Darda. Solomon became famous in every country around Judah and Israel.

The Living Bible

God gave Solomon great wisdom and understanding, and a mind with broad interests. In fact, his wisdom excelled that of any of the wise men of the East, including those in Egypt. He was wiser than Ethan the Ezrahite and Heman, Calcol, and Darda, the sons of Mahol; and he was famous among all the surrounding nations.

New Berkeley Version

God gave Solomon wisdom, very deep understanding, and range of mind as broad as the sand on the seashore, so that the wisdom of Solomon was superior to the wisdom of the Easterners and to all the wisdom of Egypt. He was wiser than all other men, than Ethan the Ezrahite, Heman, Chalcol, and Darda sons of Mahol [Ethan composed Psalm 89; Heman composed Psalm 88. They, with Chalcol and Darda, also Zimri, are mentioned in 1Chron. 2:6, as five famous brothers of the tribe of Judah.], and his fame spread to all the surrounding nations.

New Century Version

**Solomon's Wisdom**

God gave Solomon great wisdom so he could understand many things. His wisdom was as hard to measure as the grains of sand on the seashore. His wisdom was greater than any wisdom of the East, or any wisdom in Egypt. He was wiser than anyone on earth. He was even wiser than Ethan the Ezrahite, as well as Heman, Calcol, and Darda—the three sons of Mahol. King Solomon became famous in all the surrounding countries.

New Life Version

God gave Solomon wisdom and much understanding and learning, as much as the sand beside the sea. Solomon's wisdom was greater than the wisdom of all the people of the east and all the wisdom of Egypt. He was wiser than all men, than

Ethan the Ezrahite, Heman, Calcol, Darda, and the sons of Mahol. His name was known in all the nations around him.

New Living Translation

God gave Solomon very great wisdom and understanding, and knowledge as vast as the sands of the seashore. In fact, his wisdom exceeded that of all the wise men of the East and the wise men of Egypt. He was wiser than anyone else, including Ethan the Ezrahite and the sons of Mahol—Heman, Calcol, and Darda. His fame spread throughout all the surrounding nations.

### Partially literal and partially paraphrased translations:

American English Bible

Well, Jehovah gave intelligence and great wisdom to Solomon, and it kept growing in his heart like the sands of the seas. Solomon's intelligence grew greater than that of all the men of ancient times and of all the intelligent ones of Egypt. His understanding was greater than all men; he was wiser than GaiThan the Zarite, and AiNan, ChalKal, and DarDa (the sons of Mal).

International Standard V

#### **Solomon's Fame**

God gave Solomon wisdom and great discernment. His insights were as numerous as sand on the seashore. Solomon was wiser than any of the eastern leaders and wiser than anyone in Egypt. He was wiser than anyone of his day—wiser than Ethan the Ezrahite, Heman, and wiser than Mahol's sons Calcol and Darda. This ISV places the second half of v. 31 with the next paragraph.

New Advent (Knox) Bible

Wisdom, too, God gave to Solomon, and great discernment, and a store of knowledge wide as the sand on the sea-shore. For that, no king of the east or of Egypt could vie with him, of all men the wisest; wiser than Ethan the Ezrahite, or Heman, or Chalcol, or Dorda, that were sons of Mahol; no nation round about but had heard of his fame.

Today's NIV

#### **Solomon's Wisdom**

God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore. Solomon's wisdom was greater than the wisdom of all the people of the East, and greater than all the wisdom of Egypt. He was wiser than anyone else, including Ethan the Ezrahite—wiser than Heman, Kalkol and Darda, the sons of Mahol. And his fame spread to all the surrounding nations.

Translation for Translators

#### **Solomon's wisdom**

God enabled Solomon to be extremely wise and to have great insight/understanding. He understood about more things than the number of grains of sand on the seashore [HYP]. He was wiser than all the wise men in Arabia and Mesopotamia and all the wise men in Egypt. Ethan from Ezrah and Heman and Calcol and Darda and the sons of Mahol were *considered to be* very wise, but Solomon was wiser than all of them. People in all the nearby countries heard about Solomon.

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

#### **Solomon as a Scientist**

And God gave to Solomon verygreat wisdom and understanding, and wide intelligence, like the sand on the sea shore. For Solomon's scientific knowledge was more extensive than the science of all the Beni-Kedem [Sons of the East; Chaldeans—F. F.], and than all the science of the Mitzeraim! He knew more than all men of the orbits of the planets, of the origination of light, and dxed sustaining systems, and the results of the revolving spheres [I believe the above to be the real purport of this passage which the Medieval translators, not understanding, as it contained the technical terminology of cosmical sciences of which they had lost all knowledge, transformed it into proper names. I am also satisfied the same blunder

God's Truth (Tyndale)	<p>has been made in similar cases in many other passages of Scripture. I have, therefore, rejected the old versions entirely, and give the real purport of the Hebrew text, as arrived at by philological analysis. Solomon, in fact, understood what we now call the Copernic and Newtonian principles of Astronomy, and Cosmogony—F. Fenton], and his fame was spread among all the nations around. And God gave Salomon wisdom and understanding exceeding much and a large heart, even as the sand along by the sea bank: so that Salomons wisdom exceeded the wisdom of all them of the East country and all the wisdom of the Egyptians. And he excelled all men in wisdom, both Ethan the Ezrahite, and Heman, Chalcol and Dorda the sons of Nahol. And his name spread abroad among all nations on every side.</p>
HCSB	<p><b>Solomon's Wisdom and Literary Gifts</b>          God gave Solomon wisdom, very great insight, and understanding as vast as the sand on the seashore. Solomon's wisdom was greater than the wisdom of all the people of the East, greater than all the wisdom of Egypt. He was wiser than anyone—wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, sons of Mahol. His reputation extended to all the surrounding nations.</p>
Jubilee Bible 2000	<p>And God gave Solomon exceedingly great wisdom and intelligence and magnanimity of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the sons of the east and all the wisdom of the Egyptians. For he was wiser than all men, than Ethan, the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol; and he was named in all nations round about.</p>
Lexham English Bible	<p><b>Solomon's Wisdom: Literature, Zoology, Biology, Dendrology</b>          God gave wisdom to Solomon and very great discernment, as well as {breadth of understanding}, as the sand which is on the edge of the seashore. The wisdom of Solomon was greater than the wisdom of all the people of [the] east and more than all the wisdom of Egypt. He was wiser than all the men: Ethan the Ezrahite; Heman, Calcol, and Darda the children of Mahol; and {he was very well known}.</p>
NIV – UK	<p><b>Solomon's wisdom</b>          God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore. Solomon's wisdom was greater than the wisdom of all the people of the East, and greater than all the wisdom of Egypt. He was wiser than anyone else, including Ethan the Ezrahite – wiser than Heman, Kalkol and Darda, the sons of Mahol. And his fame spread to all the surrounding nations.</p>
Tree of Life Version	<p>God gave Solomon wisdom and discernment in great measure, and a breadth of understanding as vast as the sand on the seashore. Solomon's wisdom surpassed the wisdom of all the sons of the east and all the wisdom of Egypt. For he was wiser than all men—than Ethan the Ezrahite, or Heman, Calcol and Darda, sons of Mahol—and his fame was in all the surrounding nations.</p>

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	<p>God gave Solomon great wisdom and understanding, and knowledge as vast as the sand on the shore, so that his wisdom surpassed that of all the people of the east and of the Egyptians. He was wiser than any man; wiser than Ethan, the Ezrahite, and Heman, Calcot and Darda, sons of Mahol; and his fame spread among all the surrounding nations.</p>
The Heritage Bible	<p>And God gave Solomon an exceeding increase in wisdom, and understanding, and largeness of heart, even as the sand that is on the lip of the sea. And Solomon's wisdom increased above the wisdom of all the children of the east, and all the wisdom of Egypt. And he was wiser than all men; than Ethan, the Ezrahite, and</p>

	Heman, and Chalcol, and Darda, the sons of Mahol; and his name was in all peoples all around.
New American Bible (2011)	<i>Solomon's Renown.</i> Moreover, God gave Solomon wisdom, exceptional understanding, and knowledge, as vast as the sand on the seashore. Solomon's wisdom surpassed that of all the peoples of the East and all the wisdom of Egypt. He was wiser than anyone else—wiser than Ethan the Ezrahite, or Heman, Chalcol, and Darda, the musicians—and his fame spread throughout the neighboring peoples.
New Jerusalem Bible	God gave Solomon immense wisdom and understanding, and a heart as vast as the sand on the sea-shore. The wisdom of Solomon surpassed the wisdom of all the sons of the East and all the wisdom of Egypt. He was wiser than anyone else, wiser than Ethan the Ezrahite, than the sons of Mahol, Heman, Calcol and Darda; his fame spread to all the surrounding nations.
New RSV	God gave Solomon very great wisdom, discernment, and breadth of understanding as vast as the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east, and all the wisdom of Egypt. He was wiser than anyone else, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, children of Mahol; his fame spread throughout all the surrounding nations.
Revised English Bible	God gave Solomon deep wisdom and insight, and understanding as wide as the sand on the seashore, so that Solomon's wisdom surpassed that of all the men of the east and of all Egypt. For he was wiser than any man, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol; his fame spread among all the surrounding nations.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	God gave Shlomo exceptional wisdom and understanding, as well as a heart as vast as the sandy beach by the sea. Shlomo's wisdom surpassed the wisdom of the people from the east and all the wisdom of Egypt. For he was wiser than everyone - wiser than Eitan the Ezrachi and wiser than Heiman, Kalkol and Darda the sons of Machol; so that his fame spread to all the surrounding nations.
exeGesés companion Bible	<b><u>THE WISDOM OF SHELOMOH</u></b> And God Elohim gave Solomon Shelomoh wisdom and understanding discernment exceeding much mightily abounding , and largeness broadness of heart, even as the sand that is on the sea shore lip . And Solomon's Shelomoh's wisdom excelled abounded above the wisdom of all the children sons of the east country land , and all the wisdom of Egypt Misrayim . For he was wiser enwisened than above all men humanity ; than Ethan the Ezrahite Zerachiy , and Heman, and Chalcol Kalkol , and Darda, the sons of Mahol Machol : and his fame was in all nations goyim round about.
JPS (Tanakh—1985)	The Lord endowed Solomon with wisdom and discernment in great measure, with understanding as vast as the sands on the seashore. Solomon's wisdom was greater than the wisdom of all the Kedemites and than all the wisdom of the Egyptians. He was the wisest of all men: [wiser] than Ethan the Ezrahite, and Heman, Chalkol, and Darda the sons of Mahol. His fame spread among all the surrounding nations.



Orthodox Jewish Bible And Elohim gave Sh'lomo chochmah and tevunah (understanding, insight) exceeding much, and rochav lev (largeness of heart), even as the chol (sand) that is on the seashore.  
 And the chochmah Sh'lomo excelled the chochmat kol Bnei Kedem and kol chochmat Mitzrayim.  
 For he was wiser than kol Adam; than Eitan the Ezrachi, and Heman, and Calcol, and Darda, the Bnei Machol; and shmo was in kol HaGoyim all around.

The Scriptures 1998 And Elohim gave Shelomoh exceeding great wisdom and understanding, and largeness of heart like the sand on the seashore. And Shelomoh's wisdom excelled the wisdom of all the men of the East and all the wisdom of Mitsrayim. For he was wiser than all men, than Eÿthan the Ezrahite, and Hëman, and Kalkol, and Darda, the sons of Maḥol. And his name was in all the nations round about.

### Expanded/Embellished Bibles:

The Amplified Bible Now God gave Solomon [exceptional] wisdom and very great discernment and breadth of mind, like the sand of the seashore. Solomon's wisdom surpassed the wisdom of all the sons of the east and all the wisdom of Egypt. For he was wiser than ["Wiser than all [other] men," until Christ came. Jesus said, "Someone more and greater than Solomon is here" (Matt 12:42).] all [other] men, [wiser] than Ethan [Together with Zimri (1 Chr 2:6), these men were reputed to be the wisest in the world.] the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol. His fame was *known* in all the surrounding nations.

The Expanded Bible **Solomon's Wisdom**  
 God gave Solomon great wisdom ·so he could understand many things [·and great discernment/understanding]. His [·breadth/width of] ·wisdom [mind; heart] was ·as hard to measure as [or as vast as; <sup>l</sup>like] the grains of sand on the seashore. His wisdom was greater than any wisdom of the East, or any wisdom in Egypt. He was wiser than ·anyone on earth [L all mankind]. He was even wiser than Ethan the Ezrahite [<sup>c</sup>see Ps. 89 title], as well as Heman [<sup>c</sup>see Ps. 88 title], Calcol, and Darda—the three sons of Mahol. King Solomon became famous in all the surrounding ·countries [nations].

Kretzmann's Commentary **Verses 29-34**  
 Solomon's Wisdom  
 And God, according to His promise, 1Kings 3:12, gave Solomon wisdom and understanding exceeding much and largeness of heart, sharpness of insight to comprehend conditions and to realize their relationship to others, even as the sand that is on the seashore, a description of an innumerable multitude.  
 And Solomon's wisdom excelled the wisdom of all the children of the East country, the Arabians, known for their shrewd judgment of men and circumstances, and all the wisdom of Egypt, whose learning at that time was proverbial.  
 For he was wiser than all men, as God had promised him, 1Kings 3:12; than Ethan the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol, 1Chron. 2:6, men celebrated for their knowledge of poetry and music and for their general learning; and his fame was in all nations round about. Cf 1Kings 10:1-23.

NET Bible® God gave Solomon wisdom and very great discernment; the breadth of his understanding [*Heb* "heart," i.e., mind. (The Hebrew term translated "heart" often refers to the mental faculties.)] was as infinite as the sand on the seashore. Solomon was wiser than all the men of the east and all the sages of Egypt [*Heb* "the wisdom of Solomon was greater than the wisdom of all the sons of the east and all the wisdom of Egypt."]. He was wiser than any man, including Ethan the Ezrahite or Heman, Calcol, and Darda, the sons of Mahol. He was famous in all the neighboring nations [*Heb* "his name was in all the surrounding nations."].

The Voice God gave Solomon wisdom and discernment: his mind was as expansive as the sands of the beach; his wisdom was far beyond that of the wise men of the East and of Egypt. He was the wisest of any other man. *He was even wiser* than Ethan the Ezrahite, Heman, and Calcol and Darda (Mahol's sons). Solomon was immensely famous in all the nearby countries.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	And Elohim gives wisdom to Solomon, and understanding, very much, and breadth of heart, as the sand that [is] on the edge of the sea;" and the wisdom of Solomon is greater than the wisdom of any of the sons of the east, and than all the wisdom of Egypt;" and he is wiser than all men, than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, sons of Mahol, and his name is in all the nations round about.
Context Group Version	And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the sons of the east, and all the wisdom of Egypt. For he was wiser than all of man; than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol: and his fame was in all the nations round about.
Modern English Version	God gave Solomon wisdom and great depth of understanding as well as compassion, as vast as the sand on the seashore. Solomon's wisdom excelled the wisdom of all the people of the East country and all the wisdom of Egypt. For he was wiser than all other men, wiser than Ethan the Ezrahite, Heman, Kalkol, and Darda, the sons of Mahol; his fame spread throughout all the surrounding nations.
NASB	Now God gave Solomon wisdom and very great discernment and breadth of mind [Lit <i>heart</i> ], like the sand that is on the seashore. Solomon's wisdom surpassed the wisdom of all the sons of the east and all the wisdom of Egypt. For he was wiser than all men, than Ethan the Ezrahite, Heman, Calcol and Darda [In 1 Chr 2:6, <i>Dara</i> ], the sons of Mahol; and his fame [Lit <i>name</i> ] was known in all the surrounding nations.
New European Version	<b>The Wisdom of Solomon</b> God gave Solomon great wisdom and understanding, and very great perception, according to the sand which is on the seashore. Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, Heman, Calcol, Darda, the sons of Mahol: and his fame was in all the nations all around.
New King James Version	And God gave Solomon wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore. Thus Solomon's wisdom excelled the wisdom of all the men of the East and all the wisdom of Egypt. For he was wiser than all men—than Ethan the Ezrahite, and Heman, Chalcol, and Darda, the sons of Mahol; and his fame was in all the surrounding nations.
Third Millennium Bible	And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the East country and all the wisdom of Egypt. For he was wiser than all men -- than Ethan the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol; and his fame was in all nations round about.
Young's Updated LT	And God gives wisdom to Solomon, and understanding, very much, and breadth of heart, as the sand that is on the edge of the sea; and the wisdom of Solomon is greater than the wisdom of any of the sons of the east, and than all the wisdom of Egypt; and he is wiser than all men, than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, sons of Mahol, and his name is in all the nations round about.

**The gist of this passage:** God has given Solomon great wisdom, as no other man. And his wisdom is known throughout the world.

1Kings 4:29a (1Kings 5:9a in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
châk <sup>e</sup> mâh (חָכְמָה) [pronounced <i>khawk<sup>e</sup>-MAW</i> ]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
Whedon: [The verb means] “to come to know, to gain a knowledge of, and also to know, to have a knowledge of.” It is used in the first sense here - that the reader or pupil may attain to, or acquire, wisdom. <sup>373</sup>			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh <sup>e</sup> lômôh (שְׁלֹמֹה) [pronounced <i>sh<sup>e</sup>l-oh-MOH</i> or <i>shloh-MOH</i> ]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

**Translation:** *So Elohim gave wisdom to Solomon,...* Although we were told about Solomon's wisdom in the previous chapter, it is possible that this chapter was written at a different time, as there is certainly a different emphasis found throughout 1Kings 4. 1Kings 1–3 appear to be written as normal narrative history, covering the early part of Solomon's reign; and 1Kings 4 appears to be an overview of his reign, perhaps based upon some existing documents or upon documents and someone's memory. Because of the disconnect between this and the previous chapters, it seems reasonable that we might hear about his wisdom again (the author not necessarily realizing that he is repeating anything).

Solomon's wisdom came from God. It is specifically stated here that *God gave wisdom to Solomon*. Therefore, this was a gift and not something which Solomon acquired naturally through study. As we saw in a previous study, Solomon asked for wisdom, God gave it to him; and the next thing we know, we are in court and Solomon is deciding a case between two women, each of whom are the only two witnesses, and they disagree.

It appears that he began to apply his wisdom very early on, suggesting that it was a supernatural gift. In my opinion, Solomon began as a very young king (say, between the ages of 12 and 18), but, by his decisions, showed the wisdom of a man 3x that age. Solomon can learn a lot of doctrine as a young man and as a teen; but he seems to have mastered a practical wisdom which involves the ability to read people, to access situations and circumstances accurately, and to be able to choose the best course of action for a leader/judge to take.

Solomon needed to maintain his wisdom, and turning against God apparently would eat away at this gift. You cannot know the truth, and then do just the opposite. It begins to destroy this wisdom. This will be discussed further at [the end of v. 31](#).

<sup>373</sup> From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

### 1Kings 4:29b (1Kings 5:9b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
t <sup>e</sup> bûwnâh (הַנוֹבֵן) [pronounced <i>t<sup>e</sup>voo-NAWH</i> ]	<i>intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)</i>	feminine singular noun	Strong's #8394 BDB #108
râbâh (רַבָּה) [pronounced <i>raw<sup>b</sup>-VAWH</i> ]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	Hiphil infinitive absolute	Strong's #7235 BDB #915
The Hiphil infinitive absolute is often used as an adverb: <i>in doing much, very much, exceedingly great</i> (the latter two with the adverb <i>m<sup>e</sup>ôd</i> ).			
m <sup>e</sup> ôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Together, they are translated *exceedingly much, exceedingly great, a tremendous (incredible) amount; a [staggeringly] large quantity, in great abundance, great many, very many.*

**Translation: ...and tremendous understanding...** Solomon had a tremendous understanding. This means, he could evaluate people and circumstances, nations and situations, and accurately perceive what is occurring. R. B. Thieme, Jr. called this being able to understand and interpret contemporary history in light of the Word of God. The believer with Bible doctrine can look at the world, at his own nation, at the people of his country, and understand their interactions and motives. You understand your place in your society, in the world; in relationship to the events which are taking place, and you can see God's hand guiding events toward His glory.

Generally speaking, a person needs to have spent a concentrated 5 to 10 years before he is able to do this consistently; and it is not unusual for a person to be on doctrine for 20 or 30 years when the application to contemporary history begins to kick in.

### 1Kings 4:29c (1Kings 5:9c in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rôchab (רֹחַב) [pronounced <i>ROH-khab<sup>v</sup></i> ]	<i>breadth, width, expanse</i>	masculine singular construct	Strong's #7341 BDB #931
lêb (לֵב) [pronounced <i>lay<sup>b</sup>v</i> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524

## 1Kings 4:29c (1Kings 5:9c in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>BDB gives the following definitions: <i>inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.</i></p> <hr/> <p>The NET Bible: <i>Heb "heart." The noun לֵב (lev, "heart") often functions metonymically for wisdom, understanding, discernment.</i><sup>374</sup></p>			

**Translation:** ...and an expanse of the thinking... Solomon was a genius. His brain did not fill up. He did not get to a point where his wisdom was limited; his wisdom knew no bounds. As he learned more, as he experienced more, as he studied the Word of God, his wisdom increased. He did not hit a wall and could go no further.

1Kings 4:29c ...[God gave to Solomon] an expanse of the thinking... This is literally, *a largeness of heart*.

### The *Largeness of Heart* (by Many Commentators)

Whedon: *The heart, in Scripture, is the innermost center of man's natural condition and life. It is the seat of desires, of love, of hatred. It thinks, perceives, understands, deliberates, judges; and thus becomes the storehouse of all that is seen, heard of, or experienced.*<sup>375</sup>

The Cambridge Bible: *By this is meant a comprehensive powerful mind capable of grasping the knowledge of many and difficult subjects; poetry, philosophy, natural history in its various branches; he was master of them all.*<sup>376</sup>

Poole talks about this final attribute that belonged to Solomon: *Largeness of heart, i.e. either, first, Magnanimity, or generosity, and greatness of spirit, whereby he was disposed and emboldened to undertake great things. But this seems not so well to suit with the following resemblance. Or rather, secondly, Vastness of understanding; a most comprehensive knowledge of all things, both Divine and human; for this wisdom is the thing for which he is here commended, both in the foregoing and following words.*<sup>377</sup>

W. Morley Punshon from the Sermon Bible Commentary: *By the term "heart" in the text, we are to understand the entire man, the whole round of the intellectual and moral powers, and the gift of largeness of heart seems to imply that he had conferred on him a breadth of view, of feeling, and or sympathy adapted to the circumstances in which he was placed. "Largeness of heart" in a spiritual and evangelical sense has an analogous meaning; it is, in fact, that "that mind may be in us which was also in Christ Jesus."*

Punshon continues: *This gift of "largeness of heart" is expressly stated to be a gift of Divine bestowment. And it behoves us to remember that this, like all our other blessings, comes from the Giver of every "good and perfect gift." But God gives it on certain terms, and the conditions of evangelical large-heartedness are in large measure the conditions of physical health. (1) It must have pure air. (2) It must have suitable food. (3) It will need healthful exercise. (4) There must be discipline.*

<sup>374</sup> From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

<sup>375</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:29.

<sup>376</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:29.

<sup>377</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:29.

## The *Largeness of Heart* (by Many Commentators)

He concludes: *We must all have this "largeness of heart" if our religion is to be worth anything, either for this world or for that which is to come. Breathing in healthful air, nourished by the Divine word, hardy with the exercise and discipline of life, go up to the mountain and ask it of God in prayer. "We will run the way of Thy commandments when Thou shalt enlarge our heart."*<sup>378</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

Gill: *And God gave Solomon wisdom and understanding exceeding much,.... In things natural, moral, divine, and spiritual, and that not slight and superficial, but exceeding deep, and large beyond expression; and this he had not from the acuteness of his genius merely, nor from his industry and diligence; but by the gift of God, as whatsoever solid wisdom and understanding is in any man, it is from the liberal hand of God, the fountain of wisdom.*<sup>379</sup>

Jamieson, Fausset and Brown: *God gave Solomon wisdom and understanding exceeding much, and largeness of heart* — that is, high powers of mind, great capacity for receiving, as well as aptitude for communicating knowledge.<sup>380</sup>

1Kings 4:29 So Elohim gave **wisdom** to Solomon, and tremendous understanding and an “expanse of the thinking” like the sand which [is] beside the seashore.

## Different Sorts of Intelligence (Observations and Commentators)

There are a set of words and expressions found in this verse, as well as throughout the book of Proverbs. Keil and Delitzsch make an attempt to differentiate between these words.

Keil and Delitzsch write: *הַמְּכָה* signifies rather **practical wisdom**, ability to decide what is the judicious and useful course to pursue; *הַנוֹבֵת*, rather keenness of understanding to arrive at the correct solution of difficult and complicated problems; *בְּחָר בָּל*, “mental capacity” to embrace the most diverse departments of knowledge.<sup>381</sup>

Thenius: *While המכה denotes more the entire spiritual condition, הנובת designates sharpness of insight, but in בחר בל the ingenium capax is set forth. Lange appears to equate that final Latin saying with the talent to take up and comprehend all, even the most diversified objects of knowledge.*<sup>382</sup>

The Preacher’s Complete Homiletical Commentary: *Wisdom and understanding exceeding much*—High powers of mind, and sharpness of perception. *Largeness of heart*—*בְּחָר בָּל* amplitude of soul, capacity for receiving and communicating knowledge; for the “heart” with the Hebrews stood for capacities of the soul.<sup>383</sup>

The Preacher’s Complete Homiletical Commentary: *The terms of this verse indicate that Solomon was gifted as a man of profound thought, of deep understanding, with vast powers of judgment, and a broad and diversified experience. Largeness of heart is intended to convey the idea of great intellectual capacity. In Scripture the heart is often used for the intellect.*<sup>384</sup>

<sup>378</sup> From <http://www.studylight.org/commentaries/sbc/1-kings-4.html> accessed April 10, 2016.

<sup>379</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 4:29.

<sup>380</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:29.

<sup>381</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:29–34.

<sup>382</sup> The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:29–30.

<sup>383</sup> *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:29.

<sup>384</sup> *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:29–34.

## Different Sorts of Intelligence (Observations and Commentators)

Ellicott: *In this passage, “understanding,” which is high intellectual power, and “largeness of heart,” which is clearly capacity of knowledge, boundless as “the sand on the sea-shore,” are both distinguished from the higher gift of wisdom, to which they are but means—the one being the capacity of wisdom within, the other the education of that capacity from without, (a) Wisdom, in the true sense in which it is used in Scripture (especially in the Books of Proverbs and Ecclesiastes), is properly the attribute of God, and then, by His gifts of revelation and inspiration, reflected in man. The “wisdom of God” (see, for example, Proverbs 8) is, in relation to man, His Divine purpose in the creation and government of the world, which all things work out. The “wisdom of man” is the knowledge of the true end and object of his own being—which if he fulfil not, it were better for him not to have been born—whether that object be called happiness or perfection. For such knowledge the Book of Ecclesiastes describes a vain search. Such knowledge, as found already, is embodied in the Proverbs; sometimes in the lowest sense of knowledge of what will conduce to our own happiness; sometimes in the higher knowledge of what will best serve man; most often in the supreme knowledge, how we may best do God’s will and show forth His glory. (b) But, since the purpose of our own being cannot be discovered, if our life be regarded as isolated from the history of the world and from its great design, this wisdom in man is regarded as possible, only when he has some glimpse of the wisdom of God, as manifested to man in His visible Providence, in His declared law, and His special revelation to the soul. Hence, “the fear of the Lord” is its “beginning;” and faith in God is the supplement of its necessary imperfection. (c) It will be obvious that, even so considered, this desire for wisdom is more self-contained and self-conscious than “the thirst for God, even the living God,” in which the soul of the Psalmist expresses absolute dependence on God. If the sense of the need of God’s revelation and of the necessity of faith beyond knowledge be lost, then this consciousness of wisdom may well become a self-idolatry, in which the mind prides itself on having pierced to the secret of being, holds that by such knowledge it becomes superior to ordinary law and duty, and delights in philosophical contemplation, rather than in active energy and religious devotion.*<sup>385</sup>

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John Wesley called “an expansive heart” vastness of understanding.<sup>386</sup>

### 1Kings 4:29d (1Kings 5:9d in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong’s # BDB #453
chōwl (חול) [pronounced kohl]	<i>sand</i>	masculine singular noun, used as a collective noun; with the definite article	Strong’s #2344 BDB #297
’āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong’s #834 BDB #81

<sup>385</sup> From <http://www.studydrive.org/commentaries/ebc/1-kings-4.html> accessed April 11, 2016.

<sup>386</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 4:29.

### 1Kings 4:29d (1Kings 5:9d in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שָׁפָה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

We had nearly this exact same phrase back in v. 20.

**Translation:** ...like the sand which [is] beside the seashore. Nearly always, this phrase is applied to the great number of this or that (usually, to the number of Israelites). Here, this seems to apply to the great many thoughts and relations that Solomon was able to perceive.

Barnes suggests: *[This] expression which follows is common in reference to numerical multitude 1Kings 4:20, but its use here to express mere amplitude or greatness is unique.*<sup>387</sup>

Although the Cambridge Bible suggests<sup>388</sup> *The proverbial expression for greatness of every kind; I can only recall it being used to refer to indicate many in number.*

1Kings 4:29 So Elohim gave wisdom to Solomon, and tremendous understanding and an expanse of the thinking like the sand which [is] beside the seashore.

#### Various Commentators on *Wisdom like the Sand by the Seashore* (1Kings 4:29)

Lord Bacon offers an interesting take on this: *As the sand on the sea-shore encloses a great body of waters, so Solomon's mind contained an ocean of knowledge.*<sup>389</sup>

The Geneva Bible: *[This means that Solomon had] great understanding and [was] able to comprehend all things.*<sup>390</sup>

Gill: *[Solomon] had a genius and capacity to receive anything; his knowledge was vast and comprehensive; it reached to and included things innumerable, as the sand of the sea; there was scarce anything under the heavens, or on the earth, and in the sea, but came within the compass of it, as what are later mentioned show.*<sup>391</sup>

Keil and Delitzsch: *God gave Solomon wisdom and very much insight and בְּחָרְ בָּל, "breadth of heart," i.e., a comprehensive understanding, as sand by the sea-shore, – a proverbial expression for an innumerable multitude, or great abundance (cf. 1Kings 4:20; Gen. 41:49; Joshua 11:4, etc.).*<sup>392</sup>

<sup>387</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:29.

<sup>388</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:20.

<sup>389</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:29.

<sup>390</sup> Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 4:29.

<sup>391</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:29.

<sup>392</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:29–34.



## Various Commentators on *Wisdom like the Sand by the Seashore* (1Kings 4:29)

Repeating Lange: *the talent to take up and comprehend all, even the most diversified objects of knowledge. Hence the addition: as the sand which is by the sea, which is a figurative description of an innumerable multitude* (1Kings 4:20; Gen. 41:49; Gen. 32:13; Psalm 139:18).<sup>393</sup>

The Preacher's Complete Homiletical Commentary: *wisdom was not only vast in extent, but, like the sea-sand, minute and accurate in detail. As the sand upon the sea-shore, observes Lord Bacon, incloses a great body of water, so Solomon's mind contained an ocean of knowledge. Intellectual endowments are better than wealth* (Prov. 3:13–14), *better than long life* (ib. 1Kings 3:2), *better than the uncertain prizes of worldly honour* (ib. 1Kings 3:16).<sup>394</sup>

Poole: *Even as the sand that is on the sea-shore; which cannot be numbered or measured; and which, though it be so vast and comprehensive, yet consists of the smallest parts: and so it may note that Solomon's wisdom was both vast, reaching to all things; and most accurate, searching and discerning every small thing.*<sup>395</sup>

Whedon: *[This is a] proverbial expression denoting the multiplicity and fulness of his knowledge and wisdom.*<sup>396</sup>

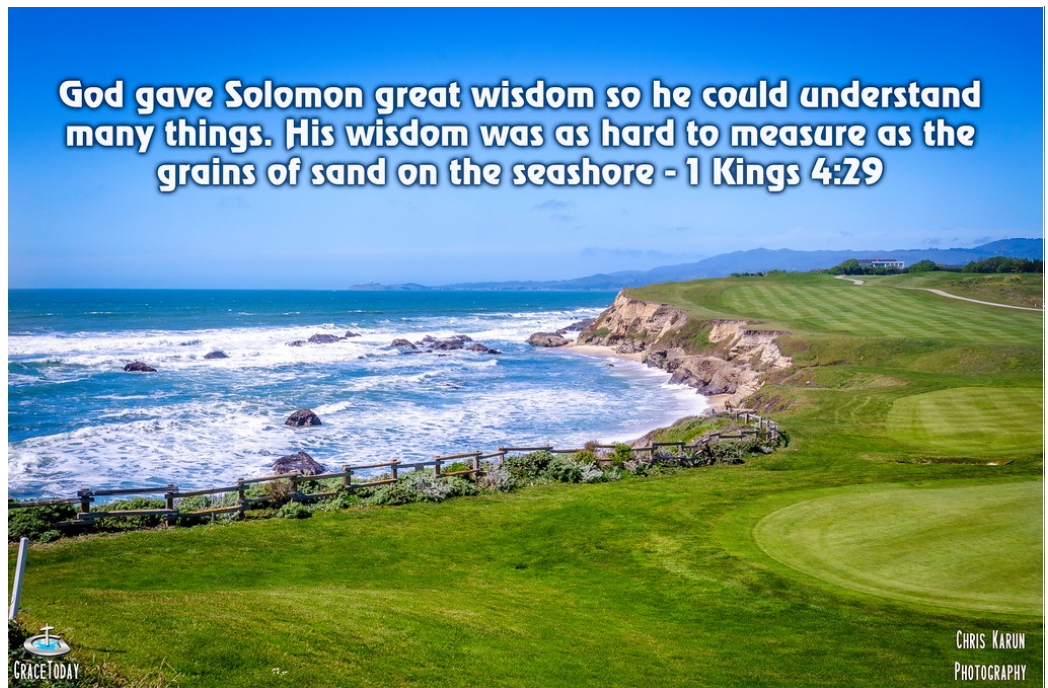
Even though these sources all appear to be in agreement, it is still an oddity, as the examples given always refer to a *great number* of whatever.

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**1Kings 4:29** (a graphic); from [Grace-Today.com](#); accessed April 15, 2016.

When comparing wisdom to *the sand beside the seashore*, a person's brainpower is being quantified in terms of number. That is, somehow, as a person is wiser, there is *a lot more of something* which corresponds with that great wisdom. When the mind becomes greater, there are things which increase in the brain. There are connections or things which increase, and that appears to be what this reference is made to. In our current culture, we associate the word *heart* with emotions; but the Hebrew use of this word associated the heart with the mind; with the thinking. God gave Solomon all of those connections.



<sup>393</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:29–30.

<sup>394</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:29–34.

<sup>395</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:29.

<sup>396</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:29.

My educated guess is, there are more connections made in the brain itself as Solomon's wisdom increased, like the sand along the seashore.

This is very well translated by the NIV: [God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore.](#)

The New Simplified Bible puts somewhat of a different spin on this: [God gave Solomon great wisdom and insight, and knowledge too great to be measured.](#) The Names of God Bible has a very similar take: [Elohim gave Solomon wisdom—keen insight and a mind as limitless as the sand on the seashore.](#)

1Kings 4:29 [So Elohim gave wisdom to Solomon, and tremendous understanding and an expanse of the thinking like the sand which \[is\] beside the seashore.](#)

There were many interesting observations here.

### Sand (by H. Macmillan)

#### Largeness of heart, even as the sand that is on the seashore. Grains of sand

The image is very expressive. On the coast both of Palestine and Egypt—the regions with which the Bible writers were most familiar—the sand is unusually abundant. All the way from the delta of the Nile to the most northern point of Syria, a vast sandy tract, penetrating inland here and there from the shore-line fringes the Mediterranean, and separates between the green cultivated fields and the blue waters of the sea. The floor of the desert, which encompasses the Holy Land on the south and east, although usually composed of other materials, has nevertheless in a few places large belts of deep sand drifts, like those which may be seen on the western bank of the Nile. Let the traveller stand on the seashore near Gaza, where, far as the eye can reach north and south, the tawny sand-hills swell and shoal as if imitating the rolling of the waves. Let him take up a handful of the sand and try to count its grains as they trickle through his fingers, and he will give up the task in despair ere he has counted a twentieth part. Let him try to imagine how many handfuls there are in even one heap beside him, and his imagination will be speedily overpowered. And if he endeavours further to form some conception of the quantity that makes up the shore of a single bay, or the floor of a single desert, the mind utterly collapses under the unequal burden. In analysing it more closely, the image indicates not only the vast but also the varied range of Solomon's wisdom; not only the quantity but also the quality of the largeness of his heart. Nothing, at first sight, looks more uniform and monotonous than a heap of sand. It seems barren and uninteresting to the last degree; and yet examine carefully a small portion of the sand, and you will be struck with the immense variety which it contains. No two particles are the same in size, shape, colour, or mineral character. No two grains have perhaps the same origin or the same history. A handful of sand is, in fact, a geological museum, composed of the remains of different rocks worn off or ground down by different agencies and at different periods. One grain has come from the granite rocks that almost throttle the Nile at the first cataract, out of which the earliest monuments of Egypt were carved—perhaps has itself formed part of some statue or obelisk that was old before history began. Another grain has been ground down from the marble hills of Greece that have yielded the precious material in which, by the sculptor's skill, the gods have come down to the earth in the likeness of men. A third has been disintegrated from the volcanic stone which the earliest builders of Italy have plied into their gigantic walls and massive tombs. Some of the particles have been washed down by streams from the precipices of the Alps or Apennines; others have been carried by the wind from the eruptions of Vesuvius and Etna; and others still have been ground from the dark northern headlands, those Sphinxes of the ocean against which the waves of the Atlantic—fugitives, all white and reeking, flying from some monster of the deep—hurl themselves with frantic fear. Frost and fire, glacier on mountain crest, and iceberg on Arctic shore, all these have been at work for untold ages to produce the individual grains of the handful of sand. We read in these sand-dunes, as distinctly as we see the tracks of ancient animals on the surface of sandstone slabs taken from the quarry, the evidence of many of the changes through which our earth has passed. We see in them the relics of old continents that have vanished completely—the sole memorials of ancient seas that seem mythical to all but the geologist. The earth is but a gigantic sand-glass for the computation of geological time, in which the sands are falling unremittingly; and which after long ages is turned

## Sand (by H. Macmillan)

upside down to expend what it has gained, and to gain what it has expended. Like this sand on the seashore, in its wonderful variety, was the largeness of heart which God bestowed upon Solomon; as a heap of sand, abundance of interest and enjoyment; a largeness of heart which would invest with its own charm the most desert place and the most familiar object—to which nothing that God had made would be common or unclean. Throughout the life of Solomon we see how richly he possessed this Divine gift; how wide was his culture—how deep was his interest in the world around him. God is willing to grant to every human being, in a degree proportioned to his nature and circumstances, what He bestowed upon Solomon. He has placed us in a large and wealthy place. He has given to us the whole creation for our inheritance, and made us the heirs of all the ages. The whole universe tends towards man as its centre and highest point. It finds in him its end and interpreter. Nature is translated in his mind into thought. All the sciences are only the humanising of the things of earth. We name and classify and study plants, and animals, and stones, and thus give our own life to them, and raise them by this association into fit companions for ourselves. The uses of the objects of nature are only their human relations. And all this is because God made the earth to be co-ordinate with man, and in its own degree humane. And just as He feeds our bodies with the treasures of every land and every sea, that we may have a wide and vigorous life, participant of all variety; so He wishes to feed our souls with intellectual food derived from all the objects which He has made, that we may interpret the mute symbolism of earth and sea and sky, and offer in rational conscious form, as the priests of creation, the silent, unconscious worship of nature. As the sand is formed on the seashore, so is the enlargement of heart, which is said to resemble it, acquired. Not in the quiet sheltered waters of the bay, by gentle process, is the sand deposited. It speaks of storm, of waste, and change. Its gain has come through loss. The sorrow or suffering that seems so useless and vain, contending with the hard rocky cause of it, fretting and fuming among the trying restraints of life is, as it were, removing from them lessons of faith, and patience, and love, which afterwards, when the sorrow has subsided and the suffering has become tranquil, will enrich and beautify the whole life. So is it with all enlargements both in the natural and human worlds; the increase in one direction is the result of decrease in another, as the seashore acquires its sand by a process of continental disintegration. God's chastisements, which seem to limit our joys and to make our life poorer and meaner, are in reality designed to enlarge our hearts and to widen the bounds of our being. And so, throughout the history of Christendom, we find that communities tempted selfishly to confine to themselves their special blessings have been compelled, by external shocks and internal sufferings, to enlarge their bounds and make others partakers with them of their privileges. New ages of larger liberty, of wider vision, of purer faith, of more just and loving relationships between man and man, have been ushered in through periods of terror and pain! The hearts of men everywhere have been enlarged through their fears; and the storms and strifes of the world have been the pains of progress—the birth-pangs of grander liberties. The framework of Society, like the framework of Nature, is broken up from time to time, that out of the wreck may be formed the shore-line that limits the encroachments of evil, and the dry land of truth that lifts the level of life nearer heaven. The sand on the seashore is composed of small particles. It is vast in the aggregate, but the grains are individually minute; and so the largeness of heart, which resembles it, is made up of the fulfilment of little duties and the adorning of little occasions as they arise. The largeness of the Christian's heart is shown, not only by the comprehensiveness of its range of regard, but also by the minuteness of its interests and sympathies. His piety is proved, not by his conduct on great and exciting occasions, but by his conduct in ordinary circumstances. It requires less grace in reality to be a martyr for Christ on a public stage than to be kind and considerate in the familiar intercourse of domestic life, or to maintain a guileless integrity in the ordinary transactions of business. The Christianity that is faithful in that which is least is a more difficult Christianity than that which glows and triumphs on grand occasions. Little love can perform great actions; but it requires great love to present like little children small offerings—and to devote every moment and task of our life to God. A largeness of heart which thus attends to the smallest details of piety—to the little things in which love most powerfully shows itself, which recognises God habitually, and seeks constant opportunities to please Him, will never be oppressed with listlessness and ennui. Without this enlargement of heart we cannot appreciate the broad wide world of God's salvation. Without an enlargement of heart to place us, as it were, on higher ground, from whence our view can take in more and more of God's universe, our life will be centred in the mere spark that animates the body. We need that the grace of God should do for our hearts what the microscope does for our eyes—enlarging our vision so as to see new beauty and wonder in the most familiar objects. We have had moments when we obtained fleeting glimpses of this joy.

*The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 4:29 (slightly edited).

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1Kings 4:30a (1Kings 5:10a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râbâh (רָבָה) [pronounced <i>raw<sup>b</sup>-VAWH</i> ]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7235 BDB #915
châk <sup>e</sup> mâh (חָכְמָה) [pronounced <i>khawk<sup>e</sup>-MAW</i> ]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular construct	Strong's #2451 BDB #315
Sh <sup>e</sup> lômôh (שְׁלוֹמֹה) [pronounced <i>sh<sup>e</sup>l-oh-MOH</i> or <i>shloh-MOH</i> ]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
châk <sup>e</sup> mâh (חָכְמָה) [pronounced <i>khawk<sup>e</sup>-MAW</i> ]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular construct	Strong's #2451 BDB #315
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
qêdem (קֵדֶם) [pronounced <i>KAY-dem</i> ]	<i>east, antiquity, front, that which is before, aforeside; in front, mount of the East; ancient time, aforeside, ancient, from of old, earliest time; anciently, of old; beginning, a commencement; eastward, to or toward the east</i>	noun/adverb	Strong's #6924 BDB #869 & #870

**Translation:** *Solomon's wisdom increased more than the wisdom of all the men of the east...* Looking to the east, there was no one there equal to Solomon's wisdom.

We find the term *children of the east* in several places: Genesis 29:1 Judges 6:3, 33 7:12 8:10 1Kings 4:30.

Ellicott: *[This phrase stands] for the tribes of the country lying between the country of Israel and Mesopotamia. Of these "men of the east," Job is expressly said to be one, and among the chief*

(Job 1:3), What their wisdom was, the utterances of Job and his friends may testify, showing as they do large knowledge of nature and of man, speculating on the deepest moral questions, and throughout resting, though with an awe greater than was felt within the circle of the Abrahamic covenant, upon the consciousness of the one God. The Book of Job also shows that this wisdom was not unconnected with the proverbial "wisdom of Egypt," with which it is here joined. The Egyptian wisdom (as the monuments show) was a part of a more advanced and elaborate civilisation, enriched by learning and culture, and manifesting itself in art and science, but perhaps less free and vigorous than the simpler patriarchal wisdom of the children of the east.<sup>397</sup>

1Kings 4:29–30 So Elohim gave wisdom to Solomon, and tremendous understanding and an expanse of the thinking like the sand which [is] beside the seashore. Solomon's wisdom increased more than the wisdom of all the men of the east and more than all of the wisdom in Egypt.

Barnes suggests that this is a reference to an actual tribe. The Cambridge Bible does not quite go that far, but they do make some similar remarks.

### The Wise Men of the East (Various Commentators)

Gill: *The Arabians, and Persians, famous for wisdom, and who lay to the east of the land of Judea; whose wisdom lay in the knowledge of the stars, in divination by birds, and soothsaying.*<sup>398</sup>

Barnes suggests that the *sons of the east* are actually a tribe (the *Beni Kedem*) who occupied both sides of the Euphrates River. He becomes quite specific: *They were mostly nomads, who dwelt in tents Jer. 49:28-29. Job belonged to them Job 1:3, as did probably his three friends; and, perhaps, Balsam Num. 23:7. They must have been either Arabs or Aramaeans. We may see in the Book of Job the character of their "wisdom." Like Solomon's, it was chiefly gnomic but included some knowledge of natural history. The "wisdom of Egypt" was of a different kind. It included magic Gen. 41:8 Ex. 7:11, geometry, medicine, astronomy, architecture, and a dreamy mystic philosophy, of which metempsychosis was the main principle. It is not probable that Solomon was, like Moses (marginal reference), deeply versed in Egyptian science. The writer only means to say that his wisdom was truer and more real than all the much-praised wisdom of Egypt.*<sup>399</sup> I am going to reserve judgment here and see if any other commentators believe the same thing.

The Cambridge Bible: *The Chaldæans and Arabians who from early times were noted for their astrological investigations and for their wisdom. Job is spoken of as among these children of the east (Job. 1:3) and the character of their wisdom and scientific learning may be gathered in some degree from the speeches of his friends. Pythagoras is said to have visited Arabia and derived from thence some of the precepts of his philosophy. From the same quarter came 'the wise men' unto Bethlehem when Christ was born (Matt. 2:1).*<sup>400</sup>

Clarke: *The children of the east country...[were] the Chaldeans, Persians, and Arabians, who, with the Egyptians, were famed for wisdom and knowledge through all the world.*<sup>401</sup>

<sup>397</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 14, 2016.

<sup>398</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:30. Gill cites Midrash Kohelet. fol. 76. 3.

<sup>399</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:30.

<sup>400</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:30.

<sup>401</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:30.

## The Wise Men of the East (Various Commentators)

Thomas Coke: *There were three nations in the east of Canaan, which were very famous for their wisdom and erudition: the Chaldeans beyond the Euphrates, the Persians beyond the Tigris, and the Arabians on the nearer side of the Euphrates, a little towards the south: but whether the Persians and Chaldeans were remarkable for their learning in Solomon's days, is much doubted among commentators. The book of Job sufficiently shews, that the Arabians (for of that nation was Job and his friends) were famous for their learning in ancient times: and as to the Chaldeans and other Oriental people, since the sons of Noah took up their habitation about Babylon and the neighbouring countries, it is reasonable to suppose, that where mankind first began to settle themselves into regular societies, there arts and sciences first began to appear. The Egyptians, however, pretend to precedency in this and several other accomplishments. They say, that the Chaldeans received the principles of philosophy at first from a colony which came from Egypt; and indeed Diodorus makes mention of such a colony, conducted by Belus. But the Chaldeans, on the other hand, maintain, that it was from them that the Egyptians received their first instructions, and, according to some, that Abraham was the person who first communicated to the Chaldeans the knowledge of astronomy and other sciences.*<sup>402</sup>

Keil and Delitzsch: *[The] sons of the East are generally the Arabian tribes dwelling in the east of Canaan, who spread as far as to the Euphrates (cf. Judges 6:3, 33 7:12 8:10; Job. 1:3; Isa. 11:14, etc.)...Consequently by "the sons of the East" we are to understand here primarily the Arabians, who were celebrated for their gnomic wisdom, more especially the Sabaeans (see at 1Kings 10), including the Idumaeans, particularly the Temanites (Jer. 49:7; Oba. 1:8); but also, as אֲרָבִיָּה requires, the Chaldaeans, who were celebrated both for their astronomy and astrology. "All the wisdom of the Egyptians," because the wisdom of the Egyptians, which was so greatly renowned as almost to have become proverbial (cf. Isa. 19:11; Isa. 31:2, and Acts 7:22; Joseph. Ant. viii. 2, 5; Herod. ii. 160), extended over the most diverse branches of knowledge, such as geometry, arithmetic, astronomy, and astrology (Diod. Sic. i. 73 and 81), and as their skill in the preparation of ointments from vegetable and animal sources, and their extensive acquaintance with medicine, clearly prove, embraced natural science as well, in which Solomon, according to 1Kings 4:33, was very learned*<sup>403</sup>.

Matthew Poole: *The children of the east country; the Chaldeans, Persians, and Arabians, who all lay eastward from Canaan, and who were famous in ancient times for their wisdom and learning, as appears both from sacred and profane writers.*<sup>404</sup>

Whedon: *The east country [is a] term used indiscriminately of all the vast region to the east, northeast, and southeast of Palestine, including Chaldea and Arabia. This East was noted for its wisdom, especially Chaldea for attainments in astronomy and astrology, and the farther East, with Arabia, for expressing thought and sage counsel in proverbs.*<sup>405</sup>

Coke adds: *Solomon received from God a perfect knowledge of all that useful and solid learning for which the eastern people and the Egyptians were justly famed; for, (as it follows,) he was a great moral philosopher, a great natural philosopher, and an excellent poet.*<sup>406</sup>

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These are some examples.

## Wisdom Literature from the East

**The Instructions of Shuruppak** (from [Wikipedia](#)).

<sup>402</sup> From <http://www.studylight.org/commentaries/tcc/1-kings-4.html> accessed April 14, 2016.

<sup>403</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:30.

<sup>404</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:30.

<sup>405</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:30.

<sup>406</sup> From <http://www.studylight.org/commentaries/tcc/1-kings-4.html> accessed April 14, 2016.

## Wisdom Literature from the East

The Instructions of Shuruppak (or, *Instructions of Šuruppak*) are a significant example of Sumerian wisdom literature. Wisdom literature, intended to teach proper piety, inculcate virtue, and preserve community standards, was common throughout the ancient Near East. The text is set in great antiquity by its incipit: "In those days, in those far remote times, in those nights, in those faraway nights, in those years, in those far remote years." The precepts are placed in the mouth of a king Šuruppak (SU.KUR.RUki), son of Ubara-Tutu. Ubara-Tutu is recorded in most extant copies of the Sumerian king list as being the final king of Sumer prior to the deluge. Grouped with the other cuneiform tablets from Abu Salabikh, the Instructions date to the early third millennium BC, being among the oldest surviving literature.

The context consists of admonitory sayings of Šuruppak addressed to his son and eventual flood hero Ziusudra (Akkadian: Utnapishtin). Otherwise named as one of the five antediluvian cities in the Sumerian tradition, the name "Šuruppak" appears in one manuscript of the Sumerian King List. Lambert reports that it has been suggested the interpolation may have arisen through an epithet of the father ("man of Shuruppak") having been taken wrongly for a proper name. However, this epithet, found in the Gilgamesh XI tablet, is a designation applied to Utnapishtim, not his father.

The Abu Salabikh tablet, dated to the mid-third millennium B.C., is the oldest extant copy, and the numerous surviving copies attest to its continued popularity within the Sumerian/Akkadian literary canons.

Some examples from the Instructions of Shuruppak:

- 42-43      You should not speak improperly; later it will lay a trap for you.
- 44-46      You should not scatter your sheep into unknown pastures. You should not hire someone's ox for an uncertain ..... A safe ..... means a safe journey.
- 47          You should not travel during the night: it can hide both good and evil.
- 48          You should not buy an onager: it lasts (?) only until the end of the day.
- 49          You should not have sex with your slave girl: she will chew you up (?).
- 50          You should not curse strongly: it rebounds on you.
- 119-123    If you hire a worker, he will share the bread bag with you; he eats with you from the same bag, and finishes up the bag with you. Then he will quit working with you and, saying "I have to live on something", he will serve at the palace.
- 124-125    You tell your son to come to your home; you tell your daughter to go to her women's quarters.
- 126          You should not pass judgment when you drink beer.
- 127          You should not worry unduly about what leaves the house.
- 128-130    Heaven is far, earth is most precious, but it is with heaven that you multiply your goods, and all foreign lands breathe under it.
- 131-133    At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Links:

Wikipedia:      [https://en.wikipedia.org/wiki/Instructions\\_of\\_Shuruppak](https://en.wikipedia.org/wiki/Instructions_of_Shuruppak)

A translation:    <http://etcsl.orinst.ox.ac.uk/section5/tr561.htm>

<http://www.gatewaystobabylon.com/myths/texts/life/instructionshruppak.html>

### The Babylonian Theodicy

There is the Babylonian Theodicy, which would have come from 1600–900 B.C. (based upon the language it is written in) and it sounds very much like the book of Job. That is, we have a sufferer and his several friends. There is not a lot of this document which remains.<sup>407</sup>

<sup>407</sup> There is another similar Akkadian-language work of literature known as *The Poem of the Righteous Sufferer*. Fundamental to this poem is a search for the explanation of man's suffering.

## Wisdom Literature from the East

Wikipedia: [https://en.wikipedia.org/wiki/Babylonian\\_Theodicy](https://en.wikipedia.org/wiki/Babylonian_Theodicy)  
 Translation: <http://www.etana.org/node/582>

Gary Everett also suggested the Counsels of Wisdom (c. 1500-1200 B.C.) and the Words of Ahiqar (704–681 B.C.) (collections of sayings that deal with moral conduct); but I could not find the former and the latter was too late in time (although illustrative of ancient wisdom literature).

Wikipedia mentions the following as ancient wisdom literature: *The Lament of a Sufferer with a Prayer to Marduk, Counsels of Wisdom, Counsels of a Pessimist, and Advice to a Prince in this genre*.<sup>408</sup>

When glancing through these examples of ancient literature, I appreciate both the depth of the Scriptures and their preservation.

Documents accessed April 4, 2016. Most have been edited. Further documentation found via the links.  
 Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, 1Kings 4:30.

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### 1Kings 4:30b (1Kings 5:10b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
châk <sup>e</sup> mâh (חַכְמָה) [pronounced <i>khawk<sup>e</sup>-MAW</i> ]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular construct	Strong's #2451 BDB #315
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** ...and more than all of the wisdom in Egypt. Southwest of Israel was Egypt; and this country had reconstituted itself (since the exodus), and has always been known for its great works and wisdom—but there were no men in Egypt who had the wisdom and reputation of Solomon.

*The Cambridge Bible: We read of 'the wise men and sorcerers' of Pharaoh as early as Ex. 7:11, and 'the wise men of Egypt' are mentioned (Gen. 41:8) in the history of Joseph, and the tradition of Egyptian wisdom is noticed in Stephen's speech (Acts 7:22).*<sup>409</sup>

<sup>408</sup> From [https://en.wikipedia.org/wiki/Akkadian\\_literature](https://en.wikipedia.org/wiki/Akkadian_literature) accessed April 4, 2016.

<sup>409</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:30.



I am not certain that I want to go into much depth with wisdom literature out of Egypt; but you may explore these on your own, should you feel inspired.

### Gary Everett on Wisdom Literature from Egypt

It appears that the largest body of ancient wisdom literature outside the Scriptures comes from Egypt. From the ancient Egyptian period of the Old Kingdom (2686–2160 B.C.), we find wisdom literature in *The Instruction of Prince Hardjefed*, *The Instruction of Kagemni*, and *The Instruction of Ptahhotep* (2450 B.C.). Later, we find *The Instruction Addressed to King Merikare* (2160–2040 B.C.), where a king gives advice to his son. In the Middle Kingdom, there have been found seven pieces of wisdom literature. In the New Kingdom period (1580–1100 B.C.), *The Instruction of Any* (c. 1100 B.C.) records the wisdom of a father instructing his son about personal conduct, and *The Instruction of Amenemope* is found. to be similar to the book of Proverbs in its structure and in some of its proverbs. Finally, *The Instruction of Ankhsheshonq* (c. 400–300 B.C.) is a piece of Egyptian literature that forms a large collection of about five hundred sayings that deal with the practical and religious concerns of the community.

Perhaps the most famous piece of ancient wisdom literature mentioned above is *The Instruction of Amenemope*, an Egyptian document written about 1200 to 1300 B.C. This writing is arranged into thirty sayings and compares to a similar arrangement found in Prov. 22:17 to Prov. 24:22. This ancient writing also contains proverbs that are similar to those found in the book of Proverbs.

Everett later adds: *However, amidst the backdrop of ancient wisdom literature, the book of Proverbs stands alone in its requirement of a personal faith in YHWH alone. To the Jews, wisdom could not be attained outside a life of fear and submission to the Lord. Although other ancient wisdom literature exists, it is obvious that the Proverbs of Solomon excels them all. While others require someone to comply with wise instruction, these divine proverbs require a personal faith in a living God. They give a moral standard of living that excelled that required by other nations. They cover every area of life, remaining as valid today as they did three thousand years ago.*

From Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, 1Kings 4:30.

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1Kings 4:29–30 So Elohim gave wisdom to Solomon, and tremendous understanding and an expanse of the thinking like the sand which [is] beside the seashore. Solomon's wisdom increased more than the wisdom of all the men of the east and more than all of the wisdom in Egypt.

### Various Commentators on the Wisdom of Egypt (1Kings 4:30)

From Everett's work: *Josephus recognized the great wisdom of the Egyptians as well. "Now the sagacity and wisdom which God had bestowed upon Solomon was so great, that he exceeded the ancients, insomuch that he was no way inferior to the Egyptians, who are said to have been beyond all men in understanding; nay, indeed, it is evident that their sagacity was very much inferior to that of the king's."* (*Antiquities* 8.2.5).<sup>410</sup>

Gill: *Egypt...was eminent for in the times of Moses, and in which he was learned and well-skilled, Acts 7:22; and hence in later times the philosophers of the Gentiles travelled to get knowledge, as Pherecydes, Pythagoras, Anaxagoras, Plato, and others to Egypt, said to be the mother of arts and sciences.*<sup>411</sup>

<sup>410</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, 1Kings 4:30.

<sup>411</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:30. He cites Macrob. in Som. Scip. c. 19. 21. & Saturnal I. 1. c. 15.

## Various Commentators on the Wisdom of Egypt (1Kings 4:30)

Jamieson, Fausset and Brown: *Egypt was renowned as the seat of learning and sciences, and the existing monuments, which so clearly describe the ancient state of society and the arts, show the high culture of the Egyptian people.*<sup>412</sup>

The Preacher's Complete Homiletical Commentary: *The wisdom of Egypt held a high position in the ancient world, and was varied and extensive in its character. It included magic, geometry, medicine, astronomy, architecture, and a dreamy mystic philosophy, of which metempsychosis was the main principle. The Egyptians despised the Greeks as only children in knowledge: and, indeed, the Greek learning only commenced four hundred years after the era of Solomon.*<sup>413</sup>

Matthew Poole: *The wisdom of Egypt, i.e. the Egyptians, whose fame was then great for their skill in the arts and sciences, which made them despise the Grecians as children in knowledge.*<sup>414</sup>

The Pulpit Commentary: *The learning of Egypt was of great repute in the Old World. It differed very considerably from the wisdom of Kedem, being scientific rather than gnostic (Isa. 19:11, Isa. 19:12; Isa. 31:2, Isa. 31:8; Acts 7:22) and including geometry, astronomy, magic, and medicine.*<sup>415</sup>

Whedon: *Egypt [is] another land still more distinguished for wisdom. Compare Isa\_19:11; Act\_7:22. The Egyptians were distinguished for their knowledge of plants and animals, and their skill in geometry, arithmetic, astronomy, and other sciences. Herodotus speaks of them as "the wisest of men."*<sup>416</sup>

Peter Pett names a number of men and groups from Egypt who specialized in wisdom: *[T]he Egyptians Hardjedef and Ptah-hotep and the Old-Sumerian Shuruppak (third millennium BC); the Egyptian (Dua)Khety, 'Sehetepibre', 'Man to his Son', and Amenemhat I, plus classical Sumerian and Akkadian versions of Shuruppak (all early second millennium); the Egyptians Aniy, High Priest Amenemhat, Amenemope, Amennakht, the Akkadian Counsels of Wisdom, and Shube-awilim (late second millennium); the Egyptian Amenoths and Ankh-sheshongy and the Levantine/Mesopotamian (Aramaic) Ahiqar (first millennium BC).*<sup>417</sup>

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The Bible itself speaks of the wisdom of the Egyptians. Isa. 19:11 (The princes of Zoan are utterly foolish; the wisest counselors of Pharaoh give stupid counsel. How can you say to Pharaoh, "I am a son of the wise, a son of ancient kings"?) and Acts 7:22 (And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.).

Peter Pett sums this up: *Solomon's wide breadth of knowledge impressed his contemporaries. He was a man of large mental vision (the heart was seen as the source of mind and thought), and knew so much that it could be compared with the sand on the seashore, so much so that he excelled over all the wisdom of either Arabia (compare Judges 6:3; Judges 6:33; Judges 7:12; Judges 8:10; Job. 1:3; Isa. 11:14 etc.), or Mesopotamia (compare 'the one from the east' in Isa. 41:2 : 'the land of the people of the east' in Gen. 29:1) and Egypt. The point is not, of course, that there was a scholarly examination of all wisdom literature from all ages, with points being awarded accordingly. It was rather expressing the feeling and sense that men had in his day about his wisdom.*<sup>418</sup>

<sup>412</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 4:30.

<sup>413</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:29–34.

<sup>414</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:30.

<sup>415</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:30. They cite Jos; Ant. 8.2.5; Herod. 2.109. 160. Wilkinson, "Ancient Egyptians" vol. 2. pp. 316-465.

<sup>416</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:30.

<sup>417</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:29–34.

<sup>418</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:29–30.

Simply put, there were men to the east of Israel who were known for their wisdom, and men to the west; but Solomon's wisdom was greater than all of them.

Greek philosophy that some of us are familiar with did not come on the scene for another 400 years.

Trapp: *Pythagoras, Plato, and many others, fetched much of their learning from Egypt: but all theirs was acquired.*<sup>419</sup> I don't know if all Greek philosophy (and mathematics) was acquired. They may have gotten a basis for their work from Egypt.

### 1Kings 4:31a (1Kings 5:11a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châkam (חָכַם) [pronounced <i>khaw-KHAHM</i> ]	<i>to be wise, to become wise</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2449 BDB #314
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

**Translation:** *He is wiser than any man...* Solomon was wiser than all men. Many translations approach this using *all men* rather than *every man*; simply because that is a more common way to express this in the English.

1Kings 4:31a *He [Solomon] is wiser than any man—...*

### Solomon was wiser than all men (Commentators on 1Kings 4:31)

Gill: *Not only that lived in his time, but in ages past since the fall of Adam, and in times to come, especially in natural wisdom and knowledge, in all the branches of it; for though some men excel in some part of knowledge, yet not in all, as Solomon did.*<sup>420</sup>

Gary Everett: *The fact that King Solomon sought out other sources of wisdom literature is confirmed in Eccles. 12:9–10. Scholars consider Prov. 22:16 thru Prov. 24:34 to be collections of sayings that Solomon collected from other sources, which are commonly entitled "the words of the wise," a phrase taken out of Prov. 22:17.*<sup>421</sup> This apparently happened to be an interest of Everett's and he has more to say on ancient literature.

<sup>419</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 4:30.

<sup>420</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:31.

<sup>421</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, 1Kings 4:30.

## Solomon was wiser than all men (Commentators on 1Kings 4:31)

Wesley: *All men - Either of his nation; or, of his time: or, of all times and nations, whether of the east or any other country excepting only the first and second Adam.*<sup>422</sup>

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The introduction, most of the text, and suggested verses are from Everett. ESV; capitalized used below.

It ought to be clear that a well-governed nation is a nation helmed by wise men. A nation led by dishonest, self-centered, foolish and/or self-serving men

### Gary Everett: Wise Men and Government

Wise men played an important role in ancient societies, serving as the king's chief advisors. We see this in the books of Genesis, Daniel and Esther:

#### The Pharaoh of Egypt:

When the Pharaoh of Egypt had two unsettling dreams, he first called for his wise men to explain them. Gen 41:8 *So in the morning his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men. Pharaoh told them his dreams, but there was none who could interpret them to Pharaoh.*

Joseph makes this suggestion to Pharaoh (after interpreting his dreams): *"Now therefore let Pharaoh select a discerning and wise man, and set him over the land of Egypt."* (Gen 41:33)

After seeing the power of God manifested by Moses and Aaron, *Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts.* (Ex. 7:11)

#### The King of Babylon:

Daniel 1:3–4 *Then the king [of Babylon] commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel, both of the royal family and of the nobility, youths without blemish, of good appearance and skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king's palace, and to teach them the literature and language of the Chaldeans.* (See also Daniel 1:20)

Daniel 4:18 *This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar [= Daniel], tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you."*

#### The King of Persia:

Esther 1:13–15 *Then the king said to the wise men who knew the times (for this was the king's procedure toward all who were versed in law and judgment, the men next to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom): "According to the law, what is to be done to Queen Vashti, because she has not performed the command of King Ahasuerus delivered by the eunuchs?"*

Many nations set wise men in the positions of leaders and counsellors.

Jer. 49:7 *Concerning Edom. Thus says the LORD of hosts: "Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished?"*

<sup>422</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 4:31.

## Gary Everett: Wise Men and Government

These wise men served as leaders in the nation of Israel.

Deut. 1:15 [Moses is speaking] “So I took the heads of your tribes, wise and experienced men, and set them as heads over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers, throughout your tribes.”

They stood with the priests and prophets of the land in shaping the moral fiber of the nation.

Jer. 18:18 Then they said, "Come, let us make plots against Jeremiah, for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, let us strike him with the tongue, and let us not pay attention to any of his words."

They often sat at the city gates with the elders (Job 29:7–25).

Wisdom was not limited to the palace or city gates. It was also honoured in the villages and in the homes.

Eccles. 9:15–18 But there was found in it a poor, wise man, and he by his wisdom delivered the city. Yet no one remembered that poor man. But I say that wisdom is better than might, though the poor man's wisdom is despised and his words are not heard. The words of the wise heard in quiet are better than the shouting of a ruler among fools. Wisdom is better than weapons of war, but one sinner destroys much good.

In addition to this, we have studied, on previous occasions, ancient rulers who made serious attempts to make a set of laws based upon wisdom and justice.

Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, 1Kings 4:30 (appended).

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### 1Kings 4:31b (1Kings 5:11b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
ʿÊythân (אֵיתָן) [pronounced ay- THAWN]	<i>permanent, enduring; transliterated Ethan</i>	masculine singular proper noun	Strong's #387 BDB #451
ʿEz <sup>o</sup> râchîy (אֶזְרָחִי) [pronounced ehz-raw- KHEE]	<i>a native (arising out of the soil); transliterated EzraHITE</i>	singular gentilic adjective with the definite article	Strong's #250 BDB #280
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Hêymân (הֵימָן) [pronounced hay- MAWN]	<i>faithful; transliterated Heman</i>	masculine singular proper noun	Strong's #1968 BDB #54

**Translation:** ...—more than Ethan the Ezrahite, and [more than] Heman, ... Apparently, there were 4 men of that era who were known for their wisdom. One of these is Ethan, and Solomon was smarter than him.

Ethan means *enduring*.

### The Ethan's of Scripture (Smith, Kukis)

1. Ethan, the *grandson* of Judah. Judah had twins by his daughter-in-law (yes, you read that right—Gen. 38), and one of those twins was in the line of Christ and the other was the father of 5 sons (1Chron. 2:6), 4 of whose names match the wise men named here in 1Kings 4:31. However, there is no reason to suppose the men of 1Chron. 2:6 (probably alive during the time of Joseph or the next generation after him) are the same as those named in our passage, 1Kings 4:31.
2. Ethan, the *Ezrahite*, one of the four sons of Mahol, whose wisdom was excelled by Solomon (1Kings 4:31). His name is in the title of Psalm 89, Psalm 89:1. Psalm 89 is the famous Davidic Covenant psalm. We do not know if Ethan wrote it or just wrote the music to it. Most attribute it to the Ethan of this passage; and it appears that Ethan lived for a very long time, perhaps through the life of Solomon, and beyond to the split kingdom. This is discussed in **Psalm 89** ([HTML](#)) ([PDF](#)) ([WPD](#)). No matter what part Ethan played in the writing of Psalm 89, he has to have lived during and after King David in time. I mention this because there is no reason to assume that the line Judah in 1Chron. 2:6 suddenly jumps to the time of David. This line is laid out so that it is easy to follow in **1Chron. 2** ([HTML](#)) ([PDF](#)) ([WPD](#)).
3. Son of Kishi or Kushaiah; a Merarite Levite, head of that family, in the time of King David (1Chron. 6:44), and spoken of as a "singer." With Heman and Asaph, the heads of the other two families of Levites, Ethan was appointed to sound with cymbals. 1Chron. 15:17, 19.
4. A Gershonite Levite, one of the ancestors of Asaph, the singer; and an ancestor of Ethan #2. 1Chron. 6:42. (B.C. 1420).

Ethan is said to be equivalent to Jeduthun, based upon a comparison of Chron. 6:41, 44 15:17 25:1. Jeduthun is named in the titles/inscriptions of Psalms 39 62 77.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Ethan (corrected, edited, heavily appended).

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The Cambridge Bible: *Ethan and Heman are among the names of the singers (1Chron. 15:19) appointed by David when the ark was brought up to the city of David, but there is no possibility of deciding whether those are the men alluded to here.*<sup>423</sup>

The College Press Bible Study: *1Chron. 6:33, 44 mentions two Levites, Ethan and Heman, who were singers appointed by David. Are they the same Ethan and Heman mentioned in the present passage? At first appearance the epithet "Ezrahite" (descendant of Zerah of the tribe of Judah) would seem to preclude this identification. Keil, however, thinks that Ethan and Heman were Levites who by virtue of their place of residence were incorporated into the Judahite family of Zerah.*<sup>424</sup>

Heman is called David's seer in 1Chron. 25:5 and chief of the Temple musicians in 1Chron. 15:17–19. Both Ethan and Heman are called *Ezrahites* in Psalms 88 and 89 (in the inscriptions). Now this is not a reference to Ezra, after whom a book in the Bible is named, because he will come down the pike in another 500 years or so. However, there is an Ezra who is descended from Judah, however it is not completely clear. See the *Sons of Judah* chart in **1Chron. 4** ([HTML](#)) ([PDF](#)) ([WPD](#)). Ezra appears to be in the line of Judah through Caleb; but that is not completely certain. See 4:17. Because Ezra is located in the Judah groupings, he likely descended from Judah, and that would fit with Heman and Ethan both being *Ezrahites*.

<sup>423</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:31.

<sup>424</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:29–34.

I was going to simply include Smith's or Fausset's discussion of Heman at this point, but found some problems with both of them. With a little research, the question occurs, *is Heman descended from Levi, from Samuel or from Judah?*

Keil and Delitzsch, who are usually quite accurate, write: *they were both Levites – Heman a Korahite of the line of Kohath and a grandson of Samuel (1Chron. 6:18–19), and Ethan a Merarite (1Chron. 6:29–32; 1Chron. 15:17) and the president of the Levitical vocal choirs in the time of David (1Chron. 15:19); and Heman was also “the king's seer in the words of God” (1Chron. 25:5).*<sup>425</sup> About 3/4<sup>ths</sup> of that is incorrect.

### Ethan and Heman's Origins

1. Both Heman and Ethan are called *Ezrahites* in the inscriptions of Psalms 88 and 89. They appear to have composed their respective Psalms, called *maskil's*.
2. Since Ethan is called an Ezrahite here, in v. 31, then it is reasonable to assume that the Ethan and Heman of these 3 passages match up.
3. This places them in the same time period. Furthermore, if someone is somehow connected with the writing of a Psalm, it seems likely that person is reasonably intelligent (and these 4 brothers are called *wise* in this context).
4. The line of Ezra is in the line of Judah. 1Chron. 4:17 (1Chron. 2–4 is the line of Judah).
5. There is a Heman ben Joel (ben Samuel) associated with the Levites in 1Chron. 6:33 15:16–22. Samuel was more or less adopted by Eli, the High Priest. However, his actual line leads back to Ephraim (this can all be uncovered in 1Sam. 1–2).
6. What this means is, there are two *Heman's* associated with the Levites and with their choir; and neither man is a Levite.
7. There are the singers Heman, Asaph and Ethan mentioned in 1Chron. 15:19. These are probably the men named back in 1Chron. 15:17, where Heman is a son of Joel and Ethan is the son of Kushaiah.
8. This differentiates them from the Heman and Ethan in this passage.
9. Given the population of Israel, there is no reason to suppose that having two men with the same name associated with the Levites is some dramatic coincidence. They are simply distinguished from one another using their fathers' names.
10. Keil and Delitzsch present another view, where Heman and Ethan are both Levites and Ezrahites because they are born into the Levites, but they are closely associated with the Ezrahites.<sup>1</sup>
11. Now, if the phrase *sons of Mahol* simply refers to their avocation (*the sons of dancing*), then it is possible for these men named here and those in 1Chron. 15 to be the same.

I had to do this short doctrine, because most of the references I checked confounded the Heman of 1Kings 4:31 with the Heman of 1Chron. 15:17; primarily because they have the same name and lived during the same time period.

After putting this together, the next commentator I read after Keil and Delitzsch was Lange; and Lange got it right: *Ethan and Heman, named in 1Chron. 15:17, 19 among the musicians appointed by David, but it is scarcely to be supposed that the wisest men of the time were among them. The headings of Psalms 88, 89 are more likely to refer to our Heman and Ethan, as they are there called Ezrahites.*<sup>426</sup>

I have no idea if any of this is important to your spiritual life; but it did require correction.

<sup>1</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:31. Based upon the information given, Heman and Ethan are associated with the Levites; but they do not appear to be in any of the Levitical lines.

<sup>425</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:31.

<sup>426</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:31.

1Kings 4:31c (1Kings 5:11c in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Hêymân (הֵימָן) [pronounced <i>hay-MAWN</i> ]	<i>faithful; transliterated Heman</i>	masculine singular proper noun	Strong's #1968 BDB #54
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Kal <sup>e</sup> kôl (כַּלְכֹּל) [pronounced <i>kahl-KOHL</i> ]	<i>sustenance, sustaining; transliterated Calcol, Chalcol</i>	masculine singular proper noun	Strong's #3633 BDB #465
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Dar <sup>e</sup> da <sup>c</sup> (דַּרְדָּא) [pronounced <i>dahr-DAHḠ</i> ]	<i>pearl of knowledge; transliterated Darda</i>	masculine singular proper noun	Strong's #1862 BDB #201
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Mâchôwl (מַחֹל) [pronounced <i>maw-KHOLE</i> ]	<i>dancing; transliterated Mahol, Machol</i>	masculine singular proper noun	Strong's #4235 BDB #562

**Translation:** ...*Calcol and Darda, the sons of Mahol* [possibly, *sons of dancing*]. There were the 3 (or 4?) sons of Mahol, and Solomon was wiser than any of them.

L. M. Grant: *As to the other two men, Chalcol and Darda, we find no record of anything they did or wrote, though they were evidently well known in the time of Solomon, whose wisdom excelled all of these.*<sup>427</sup>

The first part of v. 31 reads: *He [Solomon] is wiser than any man—more than Ethan the Ezrahite, and [more than] Heman, Calcol and Darda, the sons of Mahol* [possibly, *sons of dancing*]. It is unclear whether Ethan is included among the sons of Mahol.

**The names Ethan, Heman, Calcol and Darda.** Interestingly enough, we read in 1Chron. 2:6 *The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara, five in all.* (ESV) Zerah and Perez are twin sons of Judah (the line of Christ is through Perez). There seems little evidence that these would be the same people, as the Chronicles line *probably* lists the actual fathers and sons, for the most part. Judah is identified elsewhere as the father of Zerah; and it would seem odd to jump from Zerah to 1000 years into the future to name *these sons*. Furthermore, if you named 5 ancestors from a 1000 years later, would you call them *sons* and then note that there were *five in all*? Nevertheless, many commentators (many good commentators) suggest that these are the same people.<sup>428</sup>

<sup>427</sup> From <http://www.studydrive.org/commentaries/lmg/1-kings-4.html> accessed April 11, 2016.

<sup>428</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:31. And many more besides them.



Some commentators,<sup>429</sup> giving little thought to this jump of 1000 years and the additional phrase *five in all*, apparently think that finding these exact same names in two places means that these *must* be the same people. Now, I will grant you that it is rare for two different families to have 4 children with the same names—and it does happen. But that does not mean that this is simply a coincidence.

Many commentators<sup>430</sup> point out that *Zerahite* and *Ezrahite* are quite similar and try to make a connection there; but, that does not change the fact that we are dealing with people living 1000 years apart. However, **the Pulpit Commentary** goes into some reasonable detail suggesting that these are different sets of men (see v. 31).<sup>431</sup> Ellicott also says, that while the names matching up is remarkable, we are comparing people who are more or less contemporary with Solomon as against people who lived many generations earlier.<sup>432</sup>

What strikes me as a reasonable explanation is, Mahol studied Scripture and he named his 4 sons after 4 of Zerah's sons (actually, Mahol would have studied the genealogical records that were used for the book of Chronicles).<sup>433</sup> And, for all we know, Mahol had more sons, but these are the 4 known for their wisdom. Why would they have been known for their wisdom? Their father very possibly taught them Scripture from a young age (as he chose their names from the pre-Bible records), and they continued in that same vein—that is, they continued to learn Scriptures and to become wise. And Solomon is wiser than them.

1Kings 4:31a He [Solomon] is wiser than any man—more than Ethan the Ezrahite, and [more than] Heman, Calcol and Darda, the sons of Mahol.

### The Four Wise Men (Various Commentators)

The Cambridge Bible: *[N]o tradition has survived which tells of the special wisdom of this family, nor can we connect the name Mahol, as the father of some of them at least is here called, with Zerah. But the occurrence of the four names together in one family inclines to the opinion that these men were the men spoken of here. Their fame, even if not at first great, may have grown so during the time between Judah and Solomon.*<sup>434</sup>

Barnes: *It is most probable that the persons with whom Solomon is compared were contemporaries, men noted for "wisdom," though there is no other mention of them.*<sup>435</sup>

Gill: *Mahol here may be an appellative, and describe the character of these then, and point at what they were famous for, as that they were sons of music, piping, and dancing, as Mahol may signify.*<sup>436</sup>

<sup>429</sup> For example, *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 4:31.

<sup>430</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:31, for instance.

<sup>431</sup> I disagree with the Pulpit Commentary that these men are Levites; and hold that they are simply closely associated with the Levites. Strictly speaking, Samuel is not a Levite.

<sup>432</sup> From <http://www.studydrive.org/commentaries/ebc/1-kings-4.html> accessed April 14, 2016.

<sup>433</sup> This may strike you as goofy, but I go back to my work in 1Chron. 1–9 quite regularly. I spent time in 1Chron. 2 and 4 during the course of the study of 1Kings 4. When I decided to work on those chapters, it was work; but I have gone back to them many times since.

<sup>434</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:31.

<sup>435</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:31.

<sup>436</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:31.

## The Four Wise Men (Various Commentators)

Peter Pett: *His wisdom exceeded that of all contemporary figures known to people in Palestine, and an indication of the finest of such is given. We do not know anything about these people but that is more due to our ignorance than their lack of substance (see, however, the headings to Psalms 88, 89 and 1Chron. 2:6). Had we lived in that day we would undoubtedly have had no problem in recognising their names and their status. They were the leading scholars of their day. Thus his fame was acknowledged in all nations round about.*<sup>437</sup>

Clarke proposes an interesting theory: *Some suppose that לוחמי יבב beney machol should be rendered masters of dancing or music, as לוחמי machol signifies not only a dance or choir, but also an instrument of music of the pipe kind. Perhaps a reference is here made to Solomon's skill in music and poetry, as he is compared to persons who appear to have been eminent poets and musicians.*<sup>438</sup>

Stanley: *Prophets and psalmists retire into the background, and their place is taken by the new power called by the name of "Wisdom." Its two conspicuous examples are the wisdom of Egypt and the wisdom of the Children of the East—that is, of the Idumæan Arabs. Four renowned sages appear as its exponents: Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol. It would almost seem as if a kind of college had been founded for this special purpose—a house of wisdom on seven pillars. A class of men sprang up, distinct both from priest and prophet, under the name of "the wise." Their teaching, their manner of life, was unlike that of either of those two powerful orders.*<sup>439</sup>

Gill: *the Jews have a tradition, that Ethan is Abraham, and Heman Moses, and Chalcol Joseph.*<sup>440</sup> That sounds a little goofy to me.

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1Kings 4:29–31 So God gave wisdom to Solomon, as well as tremendous understanding, and a great mind, so that his wisdom exceeded that of all the men in the east and all those in Egypt. He was wiser than Ethan the Ezrahite and wiser than the sons of Mahol: Heman, Calcol and Darda. His fame was spread far and wide throughout all of the surrounding nations.

Alexander MacLaren: *[T]he crown of Solomon's gifts was his wisdom. And his elevation of intellectual and moral endowments above material good is as remarkable as his similar elevation of peace above warlike fame, and suggests the same questions as to the source of ideas so far ahead of what was then the world's point of view. Observe that Solomon's 'wisdom' in all its departments is traced to God its giver.*<sup>441</sup>

The College Press Bible Study summarizes vv. 29–31: (1) *Solomon's wisdom was "like the sand by the seashore" (1Kings 4:29), a proverbial expression for an innumerable multitude or great abundance. (2) His wisdom exceeded that of the "children of the east"<sup>[151]</sup>—the various Arab tribes dwelling east of Canaan including the Edomites who were famous for their wisdom.<sup>[152]</sup> (3) Greater too was his wisdom than that of Egypt (1Kings 4:30) which was famous for the knowledge of geometry, arithmetic, astronomy and medicine.<sup>[153]</sup> (4) Finally, Solomon was wiser than the wisest men of his own nation, Ethan, Heman, Calcol and Darda.*<sup>442</sup>

<sup>437</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:31.

<sup>438</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:31.

<sup>439</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:31.

<sup>440</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:31. He cites Hieron. Trad. Heb. in 2 Reg. fol. 80. 1.

<sup>441</sup> Alexander MacLaren, *Expositions Of Holy Scripture*; from e-Sword, 1Kings 4:25–34.

<sup>442</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:29–34.

<sup>[151]</sup> Gray (OTL p. 140) has pointed out that the Hebrew term translated "east" sometimes denotes ancient time. The thought would then be that Solomon's wisdom exceeded the proverbial wisdom of the ancients, <sup>[152]</sup> Jer. 49:7; Oba. 1:8. <sup>[153]</sup> Biblical references to the wisdom of Egypt: Isa. 19:11; Isa. 31:2; Acts 7:22. Josephus (Ant. VIII, 2.5) and the Greek historian

1Kings 4:31d (1Kings 5:11d in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
gôwyîm (גּוֹיִם) [pronounced <i>goh-YIHM</i> ]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun with the definite article	Strong's #1471 BDB #156
çâbîyb (בִּיבֹס) [pronounced <i>saw<sup>b</sup>-VEE<sup>B</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle</i>	adverb	Strong's #5439 BDB #686

**Translation:** Therefore, Solomon's fame is [known] in all the surrounding nations. Solomon's fame for his wisdom is spread about throughout the ancient world. He was known in all nations, even those outside of his immediate control, as the wisest man of his time. He is known to us as the wisest man in human history.

Unfortunately, Solomon's wisdom fell away; it went dormant; he lost a great deal of it. 1Kings 11:1–11 **Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. So Solomon did what was evil in the sight of the LORD and did not wholly follow the LORD, as David his father had done. Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. And so he did for all his foreign wives, who made offerings and sacrificed to their gods. And the LORD was angry with Solomon, because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the LORD commanded. Therefore the LORD said to Solomon, "Since this has been your practice and you have not kept My covenant and My statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. (ESV; capitalized) Solomon's wisdom was either tied to his obedience or, when he was disobedient toward God, he rejected the wisdom given him. It was**

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Herodotus (II, 160) and Diodorus Siculus (I, 73 and 81) refer to the wisdom of Egypt.

Solomon's volition which turned from God; and you cannot reject God's will and retain His thinking. When you reject God's will, you are also rejecting His thinking.

I am not sure that I have seen this presented as a doctrine.

James Nisbet: *Solomon's light soon became tinged with darkness. Heathenism crept into his court with the wives he chose and brought there. The smoke from the holy altars of the Temple mingled with other smoke from heathen altars, erected here and there throughout the city in honour of idols. He who began with so much promise ended his life in sorrow and darkness, though, let us hope, in penitence.*

Nisbet then continues: *This is one of the saddest things in history. We must remember that great gifts are not enough to make a man's life finally successful. When God gave Solomon the wisdom he chose, there was a condition—that Solomon should walk in God's ways. Failing in this, he lost much of the blessing, and his last years were darkened by sorrow. The Book of Ecclesiastes helps us to understand what vanity the world's riches and honour are unless one's heart be right with God.*<sup>443</sup>

### Losing Wisdom (What went wrong?)

1. As testified to here and in 1Kings 3, God gave Solomon the gift of wisdom. 1Kings 4:29–31
2. However, we know that Solomon's wisdom was diminished with time.
3. 1Kings 11 blames the influence of his many wives. Solomon turned his heart (thinking) toward other gods.
4. God's will is tied directly to God's thinking. When you reject God's will, you simultaneously reject His thinking.
5. Solomon had great wisdom in 1Kings 3–4, but it is clear in the study of the book of Ecclesiastes, that Solomon's wisdom was coopted by human viewpoint thinking.
6. As this is stated elsewhere in Scripture, a little leaven leavens the whole lump. As Solomon allowed himself to become influenced by false notions and cosmic thinking, this eroded his great wisdom.
7. At some point, Solomon stopped maintaining his wisdom, which would have been maintained through the study of the Word of God.
8. Many actors have beefed up their bodies, like Sylvester Stallone, Jake Gyllenhaal and Arnold Schwarzenegger. Their muscles had to be maintained; and once they stopped training, their muscles would begin to atrophy and turn to fat (I know that is not exactly right, but it conveys the concept).
9. Just as there are different ways of losing muscle mass (a change of diet, putting a halt to a workout program); there are different ways to lose divine viewpoint in your thinking.
10. You can inculcate yourself with the world's wisdom, and begin to accept the wisdom of the world.
11. You can turn against God and do those things which are clearly against His thinking.
12. You can reduce your intake of Bible doctrine or eliminate it altogether.
13. Any of those things represent getting off the right path. After we have believed in Jesus Christ, then those believers who are curious as to what they have just done, investigate the Word of God. Those who are positive toward the Word of God will find the teaching.
14. However, we can grow spiritually and then, one day, begin to lose it through negative volition. Solomon's temptation which took him off the path was women. He exploited his position as being greatly blessed, and took on 1000 women, either as wives or as mistresses. These women led him astray.
15. Applying this to ourselves: it is possible to accumulate wisdom through Bible doctrine and then to lose it through sin, disobedience, and willful submission to cosmic thinking.

Clearly, I could spend more time on this.

Peter Pett: *The sad thing about Solomon's wisdom was that it became so diverse that he lost sight of the fact that 'the fear of the Lord, that is wisdom, and to depart from evil, that is understanding' (Job. 28:28). We must beware lest the same happen to us.*<sup>444</sup>

<sup>443</sup> From <http://www.studydrive.org/commentaries/cpc/1-kings-4.html> accessed April 10, 2016.

<sup>444</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:34.

The Pulpit Commentary: *[H]ow came one of so much wisdom to let his wives turn it away? Because the wisdom had dwarfed and overshadowed the soul; because the moral did not keep pace with the intellectual growth, and it became flaccid and yielding. It is dangerous for wisdom to increase unless piety increases with it. The higher the tower, the broader should be its foundations...[Solomon also] forgot his warnings against the strange woman that he fell a prey to strange women. The keeper of the vineyards did not keep his own (Song of Solomon 1:6). He was not true to himself, and he soon proved false to his God...It is pride, not sensuality, accounts for his army of wives and concubines. But if pride brought them, pleasure kept them. And when he put his heart into their keeping, they turned him about at their will.*<sup>445</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

He speaks three thousand proverbs and is his song five and a thousand. And so he speaks regarding the trees, from the cedar which [is] in the Lebanon and as far as the hyssop which is growing in the wall. And so he speaks regarding the beast and regarding the bird and regarding the reptile and regarding the fishes. And so they come from all the peoples to hear wisdom of Solomon from all kings of the earth who have heard his wisdom.

1Kings  
4:32–34

[In his time, Solomon] spoke 3000 proverbs and [he wrote] 1005 songs. He taught about trees [and flora in general], from the cedar which [is] in Lebanon to the hyssop which grows in the wall. He taught about mammals and about birds, reptiles and fish. And [men] from all peoples [of the earth] came [to Israel] to hear the wisdom of Solomon, who heard his wisdom from the kings of the earth [who spoke of Solomon's great knowledge].

In this time, Solomon spoke 3000 proverbs and wrote 1005 songs. He taught about trees and plants, discussing everything from the cedars in Lebanon to the hyssop that grows in the walls around a city. He taught about mammals, reptiles, birds and fish. Men from all over the world came to Israel to hear him, who had heard about him from the kings of the earth who had already come to Solomon.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

He speaks three thousand proverbs and is his song five and a thousand. And so he speaks regarding the trees, from the cedar which [is] in the Lebanon and as far as the hyssop which is growing in the wall. And so he speaks regarding the beast and regarding the bird and regarding the reptile and regarding the fishes. And so they come from all the peoples to hear wisdom of Solomon from all kings of the earth who have heard his wisdom.

Revised Douay-Rheims

Solomon also spoke three thousand parables: and his poems were a thousand and five. And he treated about trees from the cedar that is in Libanus, unto the hyssop that comes out of the wall: and he discoursed of beasts, and of fowls, and of creeping things, and of fishes. And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom.

Peshitta (Syriac)

And he spoke three thousand proverbs; and his songs were a thousand and five. And he spoke of trees, from the cedar tree that is in Lebanon even to the, hyssop that springs out of the wall; he spoke also of beasts and of fowl and of creeping things and of fishes. And there came men from all nations to hear the wisdom of Solomon, from all kings of the earth; and he received presents from all kings of the earth who had heard of his wisdom.

<sup>445</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:20–25 (Homeletics).

Septuagint (Greek)	And Solomon spoke three thousand proverbs, and his songs were <u>five thousand</u> . And he spoke of trees, from the cedar in Libanus even to the hyssop which comes out through the wall: he spoke also of cattle, and of birds, and of reptiles, and of fishes. And all the nations came to hear the wisdom of Solomon, and <u>ambassadors</u> from all the kings of the earth, as many as heard of his wisdom.
Additional LXX text	And Solomon took to himself the daughter of Pharao to wife, and brought her into the city of David until he had finished the house of the Lord, and his own house, and the wall of Jerusalem. Then went up Pharao the king of Egypt, and took Gazer, and burnt it and the Chananite dwelling in Mergab; and Pharao gave them as a dowry to his daughter the wife of Solomon: and Solomon rebuilt Gazer.
Significant differences:	In the Hebrew, Solomon writes 1005 songs; in the Greek, this is 5000.  The final line is somewhat confusing (I think that I explain it well in the text of the exegesis); but the Syriac adds that the kings bring Solomon presents (which, well they might; but that is not found in the Hebrew of this verse); and translators of the Greek add the word <i>ambassadors</i> , as having been sent by the kings (which might be a legitimate understanding). All the kings of the earth do not necessarily travel to Solomon; but people from these kings come to Solomon.  The Greek has some additional text, which appears to be 1Kings 3:1 & 9:16. This text is not found here in the Hebrew.

### Limited Vocabulary Translations:

Bible in Basic English	He was the maker of three thousand wise sayings, and of songs to the number of a thousand and five. He made sayings about all plants, from the cedar in Lebanon to the hyssop hanging on the wall; and about all beasts and birds and fishes and the small things of the earth. People came from every nation to give ear to the wisdom of Solomon, from all the kings of the earth who had word of his wisdom.
Easy English	(Solomon) spoke 3000 <i>proverbs</i> and (he wrote) 5000 songs. And he described (many) plants: (He described large ones) like the cedar trees that grow in Lebanon. And (he described small ones) like the small plant called hyssop. Hyssop grows on walls. And he taught (people) about all kinds of animals, birds, fishes and things that move on their stomachs. (People) came from all countries to listen to the wisdom of Solomon. Every king on earth who had heard about his wisdom (sent) someone.
Easy-to-Read Version–2008	By the end of his life, he had written [Literally, “spoken.”] 3000 proverbs and 1005 songs. Solomon also knew very much about nature. He taught about many different kinds of plants—everything from the great cedar trees of Lebanon to the little vines that grow out of the walls. He also taught about animals, birds, and snakes [Literally, “creeping things.” These can be anything: insects, lizards, snakes, or fish.]. People from every nation came to listen to Solomon’s wisdom. Kings all over the world sent their people to listen to him.
God’s Word™	Solomon spoke 3,000 proverbs and wrote 1,005 songs. He described and classified trees—from the cedar in Lebanon to the hyssop growing out of the wall. He described and classified animals, birds, reptiles, and fish. People came from every nation to hear his wisdom; they came from all the kings of the earth who had heard about his wisdom.
The Message	He created 3,000 proverbs; his songs added up to 1,005. He knew all about plants, from the huge cedar that grows in Lebanon to the tiny hyssop that grows in the cracks of a wall. He understood everything about animals and birds, reptiles and fish. Sent by kings from all over the earth who had heard of his reputation, people came from far and near to listen to the wisdom of Solomon.

NIRV He spoke 3,000 proverbs. He wrote 1,005 songs. He spoke about plants. He knew everything about them, from the cedar trees in Lebanon to the hyssop plants that grow out of walls. He spoke about animals and birds. He also spoke about reptiles and fish. The kings of all the world's nations heard about how wise Solomon was. So they sent their people to listen to him.

New Simplified Bible He wrote three thousand proverbs and more than a thousand songs. 33 He spoke of trees and plants, from the Lebanon cedars to the hyssop that grows on walls. He talked about animals, birds, reptiles, and fish. 34 Kings all over the world heard of his wisdom and sent people to listen to the Wisdom of Solomon.

### Thought-for-thought translations; paraphrases:

Common English Bible Solomon spoke three thousand proverbs and one thousand five songs. He described the botany of trees, whether the cedar in Lebanon or the hyssop that grows out of the wall. He also described cattle, birds, anything that crawls on the ground, and fish. People came from everywhere to listen to Solomon's wisdom; even the earth's kings who had heard about his wisdom came!

Contemporary English V. Solomon wrote three thousand wise sayings and composed more than one thousand songs. He could talk about all kinds of plants, from large trees to small bushes, and he taught about animals, birds, reptiles, and fish. Kings all over the world heard about Solomon's wisdom and sent people to listen to him teach.

The Living Bible He was the author of 3,000 proverbs and wrote 1,005 songs. He was a great naturalist, with interest in animals, birds, snakes, fish, and trees—from the great cedars of Lebanon down to the tiny hyssop which grows in cracks in the wall. And kings from many lands sent their ambassadors to him for his advice.

New Berkeley Version He also was the originator of 3,000 proverbs and the author of 1,005 songs. He discoursed on trees, from the cedar of Lebanon to the hyssop which grows out of the city wall, and he talked on beasts, birds, reptiles, and fish [His writings required much thought and experience and his discourses became possible as he grew intimate with people and with nature. Solomon heartily applied God's endowments.]. People from every nation, whose kings had heard about his wisdom, came to listen to the wisdom of Solomon.

New Century Version During his life he spoke three thousand wise sayings and also wrote one thousand five songs. He taught about many kinds of plants—everything from the great cedar trees of Lebanon to the weeds that grow out of the walls. He also taught about animals, birds, crawling things, and fish. People from all nations came to listen to King Solomon's wisdom. The kings of all nations sent them to him, because they had heard of Solomon's wisdom.

New Life Version He spoke 3,000 wise sayings and wrote 1,005 songs. He spoke of trees, from the cedar in Lebanon to the hyssop that grows on the wall. He spoke of animals, birds, things that moved upon the ground, and fish. Men came from all nations to hear the wisdom of Solomon. They came from all the kings of the earth who had heard of his wisdom.

New Living Translation He composed some 3,000 proverbs and wrote 1,005 songs. He could speak with authority about all kinds of plants, from the great cedar of Lebanon to the tiny hyssop that grows from cracks in a wall. He could also speak about animals, birds, small creatures, and fish. And kings from every nation sent their ambassadors to listen to the wisdom of Solomon.

### Partially literal and partially paraphrased translations:

American English Bible Solomon spoke three thousand parables and [wrote] five thousand songs. He spoke of the cedars of Lebanon, of the hyssop, and of [plants that grow] through walls. He spoke about cattle, flying creatures, things that crawl, and about things

that live in the water...and people everywhere on earth would come to hear the wisdom of Solomon. Why, all their kings, when they heard of his wisdom, would bring him gifts.

International Standard V	His reputation was known throughout the surrounding nations. Solomon wrote 3,000 proverbs and 1,005 songs. He described trees—everything from cedars [i.e. a genus of coniferous evergreen in the family Pinaceae; and so throughout the book] that grow in Lebanon to hyssop that grows on a garden wall. He described animals, birds, reptiles, and fish. People came from everywhere to hear Solomon's advice. Every king on the earth heard of his wisdom. This includes a portion of v. 31 for context.
New Advent (Knox) Bible	Three thousand parables king Solomon uttered, and of songs he made a thousand and five; and he discoursed of all the trees there are, from the cedar on Lebanon to the hyssop that grows out from the wall; and of beasts, and birds, and creeping things, and fish. From all peoples and all kings of the world, when his fame reached them, men came to take back word of Solomon's wisdom.
Translation for Translators	He composed/wrote 3,000 proverbs/wise sayings and more than 1,000 songs. He talked about various kinds of plants, from the <i>huge</i> cedar trees in Lebanon to the <i>tiny</i> hyssop plants that grow in cracks in walls. He also talked about wild animals and birds and reptiles and fish. People came from all over the world to hear the wise things that Solomon said. Many kings sent men to listen to him <i>and then return and tell them what Solomon said.</i>

#### **Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible	He also wrote three thousand proverbs, and his songs were one thousand and live. And he wrote about botany as well, from the Cedar upon Lebanon, to the messes that grow upon walls; and studied the zoology of beasts, and birds, and reptiles, and nsh. So that persons came from all the nations to listen to the sciences of Solomon, from all the kingdoms of the earth who heard of his scientific knowledge.
God's Truth (Tyndale)	And Salomon wrote three thousand proverbs. And his songs were a thousand and five. And he disputed of trees, even from the Cedar tree that grows in Libanon unto the Hyssop that springs out of the wall. And he disputed of beasts, fowls, worms, and fishes. And there came of all nations to hear the wisdom of Salomon, and from all kings of the earth which had heard of his wisdom.
HCSB	Solomon composed 3,000 proverbs, and his songs numbered 1,005. He described trees, from the cedar in Lebanon to the hyssop growing out of the wall. He also taught about animals, birds, reptiles, and fish. People came from everywhere, sent by every king on earth who had heard of his wisdom, to listen to Solomon's wisdom.
Jubilee Bible 2000	And he spoke three thousand proverbs: and his songs were a thousand and five. And he spoke of trees, from the cedar tree that is in Lebanon even unto the hyssop that springs out of the wall. He also spoke of animals and of fowl and of serpents and of fishes. And they came from all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.
NIV – UK	He spoke three thousand proverbs and his songs numbered a thousand and five. He spoke about plant life, from the cedar of Lebanon to the hyssop that grows out of walls. He also spoke about animals and birds, reptiles and fish. From all nations people came to listen to Solomon's wisdom, sent by all the kings of the world, who had heard of his wisdom. In Hebrew texts 4:21-34 is numbered 5:1-14

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	He composed three thousand proverbs and knew a thousand and five songs. He took his examples from all the trees, from the cedar in Lebanon to the hyssop that grows out of the wall; he spoke also of the beasts and birds, and reptiles and fish.
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The Heritage Bible	<p>People from all nations came to hear the wisdom of Solomon; all the kings of the earth who had heard of his wisdom sent messengers to listen to him.</p> <p>And he spoke three thousand proverbs, and his songs were a thousand and five. And he spoke of trees, from the cedar tree that is in Lebanon even to the hyssop that goes out of the wall; he spoke of animals, and of birds, and of creepers, and of fish. And there came out of all people to attentively hear the wisdom of Solomon, from all kings of the earth, who had attentively heard of his wisdom.</p>
New American Bible (2011)	<p>Solomon also uttered three thousand proverbs, and his songs numbered a thousand and five. He spoke of plants, from the cedar on Lebanon to the hyssop growing out of the wall, and he spoke about beasts, birds, reptiles, and fishes. People from all nations came to hear Solomon's wisdom, sent by all the kings of the earth who had heard of his wisdom. 1 Kgs 10:1.</p>
New Jerusalem Bible	<p>He composed three thousand proverbs, and his songs numbered a thousand and five. He could discourse on plants from the cedar in Lebanon to the hyssop growing on the wall; and he could discourse on animals and birds and reptiles and fish. Men from all nations came to hear Solomon's wisdom, and he received gifts from all the kings in the world, who had heard of his wisdom.</p>
Revised English Bible	<p>He propounded three thousand proverbs, and his songs numbered a thousand and five. He discoursed of trees, from the cedar of Lebanon down to the marjoram that grows out of the wall, of beasts and birds, of reptiles and fish. People of all races came to listen to the wisdom of Solomon, and he received gifts from all the kings in the world who had heard of his wisdom.</p>

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	<p>He composed 3,000 proverbs and 1,005 songs. He could discuss trees, from the cedar in the L'vanon to the hyssop growing out of the wall; he could discuss wild animals, poultry, reptiles and fish. People from all nations came to hear the wisdom of Shlomo, including kings from all over the earth who had heard of his wisdom.</p>
exeGesés companion Bible	<p>And he spake worded three thousand proverbs: and his songs were a thousand and five. And he spake worded of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth emergeth out of the wall: he spake also worded of beasts animals , and of fowl flyers , and of creeping things creepers , and of fishes. And there came of all people to hear the wisdom of Solomon Shelomoh , from all kings sovereigns of the earth, which had heard of his wisdom.</p>
JPS (Tanakh—1985)	<p>He composed three thousand proverbs, and his songs numbered one thousand and five. He discoursed about trees, from the cedar in Lebanon to the hyssop that grows out of the wall; and he discoursed about beasts, birds, creeping things, and fishes. Men of all peoples came to hear Solomon's wisdom, [sent] by all the kings of the earth who had heard of his wisdom. [= 1Kings 5:12–14 in the Hebrew text]</p>
Orthodox Jewish Bible	<p>And he uttered three thousand mashal; and his shir (songs) were one thousand and five.</p> <p>And he spoke of etzim (trees), from the erez (cedar tree) that is in the Levanon even unto the ezov (hyssop) which grows out of the wall; he spoke also of behemah (animal), and of oph (fowl, bird), and of remes (crawling creature), and of dagim (fish).</p>

And there came of kol Amim to hear the chochmat Sh'lomo, from kol Malkhei Ha'Aretz, which had heard of his chochmah.

*The Scriptures* 1998 And he spoke three thousand proverbs, and his songs were one thousand and five. And he spoke of trees, from the cedar tree of Leb'anon even to the hyssop that springs out of the wall. And he spoke of beasts, and of birds, and of creeping creatures, and of fish. And there came from all peoples, from all the sovereigns of the earth who had heard of his wisdom, to hear the wisdom of Shelomoh.

### Expanded/Embellished Bibles:

*The Amplified Bible* He also spoke 3,000 proverbs, and his songs were 1,005. He spoke of trees, from the cedar which is in Lebanon to the hyssop [vine] that grows on the wall; he spoke also of animals, of birds, of creeping things, and fish. People came from all the peoples (nations) to hear the wisdom of Solomon, and from all the kings of the earth who had heard of his wisdom.

*The Expanded Bible* During his life he spoke three thousand ·wise sayings [proverbs] and also wrote one thousand five songs. He taught about many kinds of plants—everything from the great cedar trees of Lebanon to the ·weeds [hyssop] that grow out of the walls. He also taught about animals, birds, ·crawling things [reptiles], and fish. People from all nations came to listen to King Solomon's wisdom. The kings of all nations sent them to him, ·because they had heard of [or to listen to] Solomon's wisdom.

*Kretzmann's Commentary* And he spake three thousand proverbs, of which the Book of Proverbs offers a selection; and his songs were a thousand and five, those which have been preserved being Psalms 72, Psalms 127, and the Song of Solomon.

And he spake of trees, his was not merely a spiritual knowledge, but he also had a remarkable understanding of the kingdom of nature, from the cedar-tree that is in Lebanon, known for its stately beauty, even unto the hyssop that springeth out of the wall, hardly more than a shrub. He spake also of beasts, of the entire animal kingdom, and of fowl, and of creeping things, and of fishes, the division of animals into these four classes being then accepted.

And there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom; they sent ambassadors to do him homage and to receive more certain information about him. To this day all the wisdom and secret learning of the Orient is connected with Solomon's name. Note: Christ, of whom Solomon is a type, is still greater and more remarkable in every way than this extraordinary king. He is the true King of Peace, and the gifts which He presents to His subjects are spiritual blessings in heavenly places. His is a wisdom from on high, from the bosom of the Father, which will last throughout eternity.

*NET Bible®* He composed [*Heb* "spoke."] 3,000 proverbs and 1,005 songs. He produced manuals on botany, describing every kind of plant [*Heb* "he spoke about plants."], from the cedars of Lebanon to the hyssop that grows on walls. He also produced manuals on biology, describing [*Heb* "he spoke about."] animals, birds, insects, and fish. People from all nations came to hear Solomon's display of wisdom [*Heb* "the wisdom of Solomon."]; they came from all the kings of the earth who heard about his wisdom.

*The Voice* He also wrote 3,000 proverbs and composed 1,005 songs. He reflected upon trees, from Lebanon's cedars to the hyssop that blankets the walls. He reflected upon animals, birds, reptiles, and fish. People came from every corner of the earth—sent by kings who were fascinated by Solomon's wise reputation—to listen to Solomon's wisdom.

### Literal, almost word-for-word, renderings:

*Concordant Literal Version* And he speaks three thousand similes, and his songs [are] five, and the chief one;"

and he speaks concerning the trees, from the cedar that [is] in Lebanon, even unto the hyssop that is coming out in the wall, and he speaks concerning the cattle, and concerning the fowl, and concerning the creeping things, and concerning the fishes, and there come out of all the peoples to hear the wisdom of Solomon, from all kings of the earth who have heard of his wisdom.

Context Group Version

And he spoke three thousand proverbs; and his songs were a thousand and five. And he spoke of trees, from the cedar that is in Lebanon even to the hyssop that springs out of the wall; he spoke also of beasts, and of birds, and of creeping things, and of fish. And there came of all peoples to hear the wisdom of Solomon, from all kings of the land { or earth }, who had heard of his wisdom.

*Emphasized Bible*

And he spake three thousand proverbs,—and it came to pass that, his songs, were a thousand and five. And he discoursed of trees—from the cedar that is in Lebanon, even unto the hyssop, that springeth out in the wall,—and he discoursed of beasts and of birds, and of creeping things, and of fishes. And there came in, of all the peoples, to hear the wisdom of Solomon—of all the kings of the earth, who heard his wisdom.

Modern English Version

He spoke three thousand proverbs, and his songs numbered a thousand and five. He spoke of trees, from the cedar tree that is in Lebanon to the hyssop that springs out of the wall. He also spoke of beasts and of fowl and of insects and fish. People from all over came to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.

NASB

He also spoke 3,000 proverbs, and his songs were 1,005. He spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows on the wall; he spoke also of animals and birds and creeping things and fish. Men [Lit *they*] came from all peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.

New European Version

He spoke three thousand proverbs; and his songs were one thousand and five. He spoke of trees, from the cedar that is in Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, birds, creeping things and fish. There came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.

New King James Version

He spoke three thousand proverbs, and his songs were one thousand and five. Also he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, of birds, of creeping things, and of fish. And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the wisdom of Solomon.

Young's Updated LT

And he speaks three thousand similes, and his songs are five, and the chief one; and he speaks concerning the trees, from the cedar that is in Lebanon, even unto the hyssop that is coming out in the wall, and he speaks concerning the cattle, and concerning the fowl, and concerning the creeping things, and concerning the fishes, and there come out of all the peoples to hear the wisdom of Solomon, from all kings of the earth who have heard of his wisdom.

**The gist of this passage:**

Solomon wrote a great many proverbs and songs and he had a vast knowledge of the arts and of nature. Men from all over the world came to learn from him, including representatives of kings.

### 1Kings 4:32a (1Kings 5:12a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
sh <sup>l</sup> ôwshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
ʿelep (אֶלֶף) [pronounced <i>EH-lef</i> ]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
mâshâl (מָשָׁל) [pronounced <i>maw-SHAWL</i> ]	<i>parable, proverb, discourse, memorable recitation; comparison, analogy</i>	masculine singular noun	Strong's #4912 BDB #605

Essentially, a proverb is a bit of wisdom compressed into a short statement with some literary considerations. Whereas a psalm might be somewhat more poetical and obscure, a proverb is designed to be understood by most readers.


**Translation:** [In his time, Solomon] spoke 3000 proverbs... Solomon enjoyed great productivity during this great time of peace. He recorded (but did not personally originate) 3000 proverbs, which he would speak and teach.

The number 3000 is a round number; and it is likely that this is merely an approximation. However, in order to have such an approximation, someone has to be keeping track in some way.

Even if we include the book of Ecclesiastes, the proverbs preserved that Solomon wrote are far fewer than those he spoke.

**1Kings 4:32a** (a graphic); from [Slide Share.net](#); accessed April 15, 2016.

KING SOLOMON



“He spoke three thousand proverbs.”

1 Kings 4:32

Ellicott: *The word “proverb” (mashal), from a root signifying “comparison,” has the various meanings of (a) parable or allegory, (b) proverb in the modern sense, (c) riddle or enigmatical poem, (d) figurative and antithetical poetry, like the “parable” of Balaam. The Book of Proverbs belongs mainly,*

but not exclusively, to the second class. Its main part consists of two series of “Proverbs of Solomon” (Proverbs 10-24, 25-29), composed or collected by him; falling, however, far short of the number given in this verse. The earlier portion (see especially Proverbs 1:20-33, 2, 8) partakes more of the character of the first and fourth classes; and in Ecclesiastes 12:3-6, and perhaps Proverbs 30:15-16; Proverbs 30:24-31, we have specimens of the third. If the “three thousand” of the text be intended to be taken literally, it is obvious that only a small part of Solomon’s proverbs has been preserved.<sup>446</sup>

It is worth noting that Solomon spoke 3000 proverbs. The verb used here is the Piel imperfect of *dābar* (דָּבַר) [pronounced daw<sup>b</sup>-VAHR], which means, *to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce*. Strong’s #1696 BDB #180. There are words in the Hebrew language which mean *to write, to inscribe*. That is not the word used here. So Solomon himself did not necessarily write 3000 proverbs. He collected, wrote and spoke (declared, proclaimed, announced) 3000 proverbs. By speaking them, he put these proverbs before the people. Did he write some of them? Without a doubt. Did they all come from him? Very unlikely.

Lange did the calculations apparently: *The fixed number, 3,000, certainly shows that they were written down and collected, possibly only in part, or possibly not at all, by himself. Unfortunately, the greater number of these proverbs are lost; for if we admit that all those in the biblical book of Proverbs were composed by Solomon, yet there are only 915 verses in the book, and these are not all proverbs.*<sup>447</sup>

The Preacher’s Complete Homiletical Commentary: *The remark that he spake these proverbs may imply that they were not all written, or actually recorded, and so far from being preserved only by oral tradition, they...became gradually lost.*<sup>448</sup>

**The Evolution of Human Authorship in the Bible:** When it comes to authorship, the way that authorship has been attributed over the years was actually a process. Who wrote the book of Genesis? It does not say—nowhere in the book of Genesis are we told who the author or authors are. But, the book of Proverbs has the author listed in several places; so do the psalms. That suggests to me that, when history was recorded, it was not seen necessarily as the creation of someone, but simply a recording of the events that occurred—the events themselves are important, not the historian who recorded them. However, the book of Proverbs and the various psalms are more like individual creations (even though God the Holy Spirit inspired the entire Bible).

Now, Solomon speaks of himself as the author of Proverbs (in two sections), but he likely committed Prov. 1–9 to *paper* (so to speak) as having been taught to him by his father David. Prov. 10–29 are probably actually written by Solomon. When recording what various commentators have written, I noticed that much of what John Wesley wrote was nearly identical at times to Matthew Poole. I am not aware if Wesley credits him or not; but I am unaware of Poole every being credited. When I first began to take notes on the Bible, sometimes I credited a source and sometimes I didn’t. After about a year’s work, I began to carefully note whenever I quoted another writer. At that point in time, I did not know what I was going to do with my notes, but it seemed correct to indicate if I was quoting or paraphrasing another author.

My point in all of this is, authorship has become more and more specific as man continued to write. Each culture is obviously going to be different; but more care is taken today about accurate quotations than a few hundred years ago (apart from the quote of Lincoln on his thoughts about the internet).

So, Solomon’s name at the beginning of the book of Proverbs does not mean that he is the original composer or all or even most of Prov. 1–9. Solomon *speaking* 3000 proverbs does not mean that he sat down and thought up and wrote down 3000 proverbs. He spoke or taught or announced or declared 3000 proverbs in all. No doubt

<sup>446</sup> From <http://www.studydrive.org/commentaries/ebc/1-kings-4.html> accessed April 14, 2016. Some corrections were required in this passage. There were references to 1Kings, when *Proverbs* was meant.

<sup>447</sup> The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:32.

<sup>448</sup> *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:29–34.

some were those he wrote himself; and no doubt, many of these proverbs came from other sources (most notably, from his father, King David).

To save you the time of running to Prov. 1:1, it reads: *The proverbs of Solomon, son of David, king of Israel:...* The construct form (*The proverbs of Solomon*) does not require these proverbs to be originally written by Solomon. Interestingly enough, Prov. 1:1 tells us that Solomon is *the son of David, the king of Israel*; but Prov. 10:1 simply reads *the proverbs of Solomon*, and then starts right in.

I am not the only person who asserts that Solomon did not write all of these proverbs. The Cambridge Bible: *Of which some are contained in the book of Proverbs to which his name is given, but these are not all his, nor would all that are attributed to him there approach the number in the text.*<sup>449</sup>

Solomon is assumed to be the author of much of Proverbs and the Song of Solomon as well as Ecclesiastes. The Preacher's Complete Homiletical Commentary comments: *The man who adds one really good book to the already wealthy literature of the world is a benefactor to mankind.*<sup>450</sup> How many authors do you know who have added 3 important books to literature?

Ellicott spoke of the proverbs being *composed or collected*.<sup>451</sup>

Many believe that most of these proverbs were lost in the Babylonian captivity.<sup>452</sup>

### 1Kings 4:32b (1Kings 5:12b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shîyr (שִׁיר) [pronounced sheer]	<i>song, singing; music</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7892 BDB #1010
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48

<sup>449</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:32.

<sup>450</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:29–34.

<sup>451</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 14, 2016.

<sup>452</sup> From the *Geneva Bible*, accessed March 21, 2016.

**Translation:** ...and [he wrote] 1005 songs. Solomon also wrote over 1000 songs, and he had the best band in Israel to play these songs. It is unclear just how many of these dealt with God and how many were songs of temporal things (The Cambridge Bible<sup>453</sup> suggests that all of Solomon’s songs were not of a sacred nature). We do not have much in the psalms with his name affixed. Only Psalms 72–127 (as well as the Song of Solomon); and some question Solomon’s authorship of those two psalms. The rest of what he wrote is lost to history.

Ellicott makes an incredible observation: *His songs.—We have still ascribed to Solomon the “Song of Songs” and two Psalms (72 and 127); but nothing else is, even by tradition, preserved to us. This passage is singularly interesting as showing that the Old Testament Canon is not a collection of chance fragments of a scanty literature, but that out of a literature, which at this time, at any rate, was large and copious, deliberate selections by prophetic authority were made. (The “men of Hezekiah,” named in Proverbs 25:1, are by Jewish tradition Isaiah and his companions.) In the case of Solomon some special caution would be natural, and much of his poetry may have been purely secular. The “Psalter of Solomon” (including eighteen psalms) is a Greek apocryphal book, of the time of the Maccabees or later.*<sup>454</sup>

1005 is more of a precise number, suggesting that these were written down and numbered by someone (if not Solomon, then someone in his court).

Just as before, Solomon did not necessarily write 1005 songs. Remember, he interacted with people from all over the region, from Egypt to the Euphrates. No doubt, people, knowing about Solomon, brought popular songs to him, which were written down and performed by the Levites (presumably). It is even likely that the Davidic psalms that David taught Solomon were among these 1005 songs. Some of David’s psalms had a particular purpose and were written and sung at particular times (such as those used when the Ark was moved to Jerusalem). However, David may have written innumerable psalms which Solomon chose to preserve.

Don’t misunderstand what I am doing here. Obviously, some men are able to write 1005 songs. However, based upon all of v. 32 and how it is written, there is no reason to assume that all of Solomon’s proverbs and songs were original.

Sanders: *Among the Dead Sea Scrolls a document was found containing a similar catalogue of the literary productions of David. He is credited with 3,600 psalms and 450 songs for specific occasions.*<sup>455</sup> Here, we will never know. Is this accurate or not? We have no idea.

1Kings 4:33a (1Kings 5:13a in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

<sup>453</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:32.

<sup>454</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 14, 2016.

<sup>455</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:29–34. They cite Sanders, PEQ, pp. 91–93.

### 1Kings 4:33a (1Kings 5:13a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
‘al (עַל) [pronounced ġahʌ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘êtsîym (עֵצִים) [pronounced ġay-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7)</i>	masculine plural noun with the definite article	Strong's #6086 BDB #781

**Translation:** He taught about trees [and flora in general],... Solomon developed a great interest in trees and plants, and he made a lot of observations about them, including the care and propagation of various plants and trees.

### 1Kings 4:33b (1Kings 5:13b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
‘erez (אֵרֶז) [pronounced EH-rez]	<i>cedar</i>	masculine singular noun with the definite article	Strong's #730 BDB #72
‘ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
‘ad (עַד) [pronounced ġahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
L <sup>e</sup> bânôwn (לְבָנוֹן) [pronounced l <sup>eb</sup> -vaw-NOHN]	<i>white; and is transliterated Lebanon</i>	proper noun/location; with the definite article	Strong's #3844 BDB #526
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251



### 1Kings 4:33b (1Kings 5:13b in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêzôwb (אֵזוֹב) [pronounced ay-ZOBE]	hyssop [a plant used for religious and medicinal purposes]	masculine singular noun with the definite article	Strong's #231 BDB #23
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
yâtsâʾ (יָצָא) [pronounced yaw-TZAWH]	going [coming] out, going [coming] forth; rising	Qal active participle	Strong's #3318 BDB #422
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
qîyr (קִיר) [pronounced keer]	the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side	masculine singular noun with the definite article	Strong's #7023 BDB #885

**Translation:** ...from the cedar which [is] in Lebanon to the hyssop which grows in the wall. Solomon became the leading expert in all things flora, knowing information about cedars in Lebanon and about the simple hyssop that grew out of walls.

The mention of the cedars indicates that Solomon's learning was not confined to just the flora in his vicinity. The mention of the hyssop means that Solomon studied a great many plants; not just trees.

1Kings 4:33a [Solomon] taught about trees [and flora in general], from the cedar which [is] in Lebanon to the hyssop which grows in the wall.

### When is a hyssop not a hyssop? (By various commentators)

The College Press Bible Study remarks: *A moss grows in Palestine the leaves of which resemble the hyssop tree. This is probably what the author has in mind rather than the common hyssop which often attains a height of two feet.*<sup>456</sup>

Gill: *[W]hether the same herb we call hyssop is meant, is not certain; some take it to be mint; others marjoram; some houseleek; others the wallflower.*<sup>457</sup>

Keil and Delitzsch: *Thenius maintains that by אֵזוֹב we are not to understand the true hyssop, nor the Wohlgemuth or Dosten (ο'ρίαννον), according to the ordinary view (see at Ex. 12:22), because they are neither of them such small plants as we should expect in an antithesis to the cedar, but "one of the wall-mosses growing in tufts, more especially the orthotrichum saxatile (Oken), which forms a miniature hyssop with its lancet-shaped leaves, and from its extreme minuteness furnishes a perfect antithesis to the cedar." There is much to favour this view, since we can easily imagine that the Hebrews may have reckoned a moss, which resembled the hyssop in its leaves, as being itself a species of hyssop.*<sup>458</sup>

<sup>456</sup> The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 4:29–34.

<sup>457</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:33.

<sup>458</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:33.

And just as before, there is no reason to assume to Solomon figured all of this stuff on his own. He had the ability to call upon men from all over the world; and his mind appears to have been a sponge for information and knowledge. It is a reasonable hypothesis that the wisdom that God granted Solomon give him great intellectual abilities in all realms—not necessarily that he understood cedar trees on his own, but when he learned about them, the information stuck in his brain.

Perhaps God granted him the mental capabilities of Adam, which were probably incredible, as he was only inhibited by his own sin. I have suggested on many occasions that early man never wrote anything down because there was no reason for him to do that. Now, at my age of 65, if I decide that I need to go into the kitchen and put a pie into the oven, there are some days when it would be a good idea if I wrote that down on a piece of paper to carry into the kitchen, so that I don't stand about in the kitchen, forgetting why I went there in the first place, staring at everything like a cow at a new fence.<sup>459</sup> However, with Adam and probably most men to the flood, there was no need to write anything down—everything they saw or heard, they remembered.

1Kings 4:40a He (Solomon) taught about trees [and flora in general], from the cedar which [is] in Lebanon to the hyssop which grows in the wall.

### Of Cedar and Hyssop (Many Commentators on 1Kings 4:33a)

The Geneva Bible: *From the highest to the lowest.*<sup>460</sup>

Keil and Delitzsch: *The cedar and hyssop are placed in antithesis, the former as the largest and most glorious of trees, the latter as the smallest and most insignificant of plants, to embrace the whole of the vegetable kingdom.*<sup>461</sup>

Barnes: *[Solomon exhibited a] keen appreciation of the beauties of nature, and a habit of minute observation, are apparent in the writings of Solomon that remain to us. The writer here means to say that Solomon composed special works on these subjects. The Lebanon cedars were the most magnificent of all the trees known to the Hebrews, and hence, represent in the Old Testament the grandest of vegetable productions. (Psalm 104:16; Son. 5:15; Eze. 31:3, etc.).*<sup>462</sup>

The Cambridge Bible: *[Solomon] gave descriptions of the whole vegetable world, and discussed the virtues of the various plants. For it has been always of their medicinal properties that the earliest works on plants have treated. They were the remedies for all diseases, and a knowledge of 'simples,' as they were called in England in old times, was counted for the highest wisdom...The tree of greatest glory in Palestine is named as one extreme of the vegetable world, and the hyssop on the wall as the other.*<sup>463</sup>

<sup>459</sup> I forgot who I stole this line from. Now, had I used the phrase, "like the vacuous expression of a fish" then I know where that line came from.

<sup>460</sup> From the [Geneva Bible](#), accessed March 21, 2016.

<sup>461</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:33.

<sup>462</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:33.

<sup>463</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 4:33.

## Of Cedar and Hyssop (Many Commentators on 1Kings 4:33a)

The College Press Bible Study: *Some disagreement exists as to the exact nature of these discourses on the vegetable and animal kingdoms. Some think that the verses refer only to Solomon's ability to draw moral lessons from what he observed in nature, an ability which he certainly demonstrates in some of his proverbs (e.g., Prov. 30:25 f); others think that the verse refers to parables or animal fables similar to the fable attributed to Jotham in Judges 9; still others have seen a parallel in the classified lists of natural phenomena found in Mesopotamia dating back to the third millennium B.C. It would seem, however, that this verse is affirming that Solomon made observations and research in natural science, or botanical and zoological studies. Hearing of this great wisdom, kings from all over the earth sent ambassadors and messengers to the court of Solomon to hear his learning (1Kings 4:34).*<sup>464</sup>

Treasury of Scriptural Knowledge: *The cedar is a large and noble evergreen tree, and grows on the most elevated part of the mountain, is taller than the pine, and so thick that five men together could scarcely fathom one. It shoots out its branches at ten or twelve feet from the ground; they are large and distant from each other, and are perpetually green. The wood is of a brown colour, very solid and incorruptible, if preserved from wet. The tree bears a small cone, like that of the pine. Num. 24:6, 2Kings 19:23, Psalm 92:12...[Biblical references to the hyssop] Ex. 12:22, Num. 19:18, Psalm 51:7, Heb. 9:19.*<sup>465</sup>

The **Doctrine of the Hyssop** can be found in **Psalm 51** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Solomon, in the Song of Solomon, says to the woman he is pursuing: “Your shoots are an orchard of pomegranates with all choicest fruits, henna with nard, nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all choice spices—a garden fountain, a well of living water, and flowing streams from Lebanon.” Has Solomon studied these various trees, fruits and spices? Is he growing them as a result of his interest in things flora?

1Kings 4:33a [Solomon taught about trees and plants, discussing everything from the cedars in Lebanon to the hyssop that grows in the walls around a city.](#)

## Solomon and Plant Life (from the Homiletic Quarterly)

### Plant-life

The wise man had a genuine delight in plants, herbs, flowers, and trees. Read the Book of Canticles, and from its pages is caught the very fragrance of spring. He speaks with enthusiasm of the “[rose of Sharon](#),” of “[the lily among thorns](#),” of the “[apple-trees and orchards of pomegranates with pleasant fruits](#),” of the “[garden of nuts](#),” and the “[smell of Lebanon](#).” He rejoices when “[the winter is past, the rain over and gone](#),” when “[the flowers appear on the earth](#),” when “[the time of the singing of birds](#)” comes, when the “[voice of the turtle is heard in the land](#),” “[when the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell!](#)” Such expressions indicate a fervent delight in Nature and an accurate observation of her phases. Jesus also, the greater than Solomon, directed His disciples to “[consider the lilies](#),” and to notice the way in which God “[clothes the grass of the field](#).”

- I. God's delight in varied beauty. From the “[cedar of Lebanon to the hyssop](#),” what a range! What an almost infinite number of species! What variety of colouring and form! All are the expression of God's thought of beauty. What a God of glory we serve In Society and in the Church, many varieties of men and systems, God is working through all and delights in all. What a painful thing would be a uniform colour or shape for plants.
- II. How beauty may spring out of corruption. God has arranged this. It is 'His plan throughout. Plants flourish

<sup>464</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:29–34.

<sup>465</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 4:33.

## Solomon and Plant Life (from the Homiletic Quarterly)

best on the mould full of decayed vegetable or animal life. Striking their roots deep down into this reign of decay and death they gather life therefrom. Death supports life. So if only we are enlightened we shall find that out of our natures so sinful, so imperfect, these passions so overmastering, we may, under the influence of the forgiving love of Christ and of God's Spirit renewing our hearts and lives, bring that which shall be beautiful, good, noble, pure, and approved of God.

- III. Growth is a great mystery. True, the plants draw nourishment from the moist earth, but what power or principle is it that set all its ducts and roots at work? We may call it "life," "attraction," "assimilation," or what we like, we are as far off as ever. God is the Author of their life. But the mystery remains. So in our spiritual life. How our receiving as true the fact that Christ died and rose again, should, be as new life to our souls, we cannot explain.
- IV. The way growth should tend. Upwards. Higher, higher, is echoed by every flower and every tree. Heavenward should be the constant aim of the Christian, nearer to God. Stretching forth our hands in prayer we should grow. See how the palm-tree shoots upward, surmounted by a graceful tuft of foliage that seems like a symbol of the crown which shall hereafter grace the Christian's brow when he has reached the heaven of his joy.
- V. Upward growth must be by the aid of that which comes from outside and above. The willow grows by the water of the dark and lazy stream, but the flowers of the field rejoice when the rain cometh down to water the earth. Notice how the one droops downward in reverence, while the others spread their leaves or lift their branches so as to welcome the bounty of God. So we point to Him who came from above, who revealed the Father, who died for sin, and who has been ready to give to every thirsty spirit the water of life, who has brought life and immortality to light; and whose Spirit alone can nourish us that we may grow.
- VI. Every plant in its place. Each clump of moss, bunch of ferns, hyssop, flower or tree has its habitat. In the myriad plants of a dense tropical forest, there is not one that is not fulfilling some purpose. The hyssop or fern may help to soften rugged edges of rock or wall. The tree may be for shade to man or shelter to birds, and the cedar may be for timber for the temple, The tall palm standing near a well intimates to the far-off and famishing traveller of the desert that there is relief at hand. The flowers may bloom or die, but they fulfil the end of existence. Let us learn to do so.
- VII. Plants teach us also to make the best of circumstances. Winter cuts down the flowers, withers the leaves, bares the trees. Its winds sweep through the branches, its keen frosts nip the buds and early blossoms. Yet they went through all, and in time are re-clothed with beauty.
- VIII. Hints given of a glorious resurrection. Well, indeed, for us that we should so live that we can look forward to the spring-time of heaven as a further step in the stage of being, and revelation of the glory of God. We shall sleep in the dust of death and rise in the glory of springtide.

*The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 4:33 (slightly edited). Some of the observations are a little goofy; but most of this is quite interesting.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 4:33a [Solomon taught about trees and plants, discussing everything from the cedars in Lebanon to the hyssop that grows in the walls around a city.](#)

## Cyrus, the Royal Horticulturist (The Bible Illustrator)

When Lysander brought presents to Cyrus, the prince conducted his illustrious guest through his gardens. Lysander, struck with so fine a prospect, praised the manner in which the grounds were laid out, the neatness of the walks, the abundance of trees planted with an art which knew how to combine the useful with the agreeable; the beauty and the glowing variety of flowers exhaling odours throughout the delightful scene. "Everything charms and transports me in this place," said Lysander to Cyrus; "but what strikes me most is the exquisite taste of the person who drew the plan of these gardens." Cyrus replied, "I drew the plan and entirely marked it out. Many of the trees which you see were planted by my own hands." "What!" exclaimed Lysander with astonishment, "is it possible that those purple robes and splendid vestments, those strings of jewels and

## Cyrus, the Royal Horticulturist (The Bible Illustrator)

bracelets of gold, those buskins so richly embroidered—is it possible that you could play the gardener, and employ your royal hands in planting trees?” “Does that surprise you?” said Cyrus. “I assure you that when my health permits I never sit down to my table without having fatigued myself either in military exercise, rural labour, or some other toilsome employment, to which I apply myself with pleasure.”

*The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 4:33 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### 1Kings 4:33c (1Kings 5:13c in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
'al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
b <sup>e</sup> hêmâh (הַמְּהָה) [pronounced <i>b<sup>e</sup>hay-MAW</i> ]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752

### 1Kings 4:33c (1Kings 5:13c in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōwph (עוף) [pronounced <i>gohf</i> ]	<i>birds</i> ; used collectively for anything that flies, including bats and flying insects	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (על) [pronounced <i>gah/</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
remes (רמש) [pronounced <i>REH-mes</i> ]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles; sea animals; land animals</i>	collective masculine singular noun; with the definite article	Strong's #7431 BDB #943
We are dealing with the smaller creatures who have four feet or more and are close to the ground, e.g., lizards, snakes, worms, mice, crabs, etc. It is used at least once of a sea animal in Psalm 104:25.			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (על) [pronounced <i>gah/</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
dâg (דג) [pronounced <i>dawg</i> ]	<i>fishes</i>	masculine plural noun with the definite article	Strong's #1709 BDB #185

**Translation:** He taught about mammals and about birds, reptiles and fish. Solomon began a study of animals, and began to classify them. The words used here are general words to describe particular categories of animals. Solomon studied far more than the animals which were typically raised for food and milk; he studied wild animals and their habitat and their domestication (when possible).

We have very similar divisions in the animal kingdom expressed in Gen. 1:26, 9:2 Psalm 148:10.

Keil and Delitzsch: *“And of beasts and birds, of creeping things and fishes;” the four principal classes into which the Hebrews divided the animal kingdom. Speaking of plants and animals presupposes observations and researches in natural science, or botanical and zoological studies.*<sup>466</sup>

Lange: *[Solomon] divided according to the manner of motion: four-footed (בְּמַחְזָקִים), flying, creeping, and swimming (Gen. 6:20; Gen. 7:8).*<sup>467</sup>

There are some weird, almost metaphysical claims, made about Solomon, which I have left out of this study. There are claims that he wrote great proverbs regarding the animals that he studied. Now, this he did do (remember the ant?). But the fanciful accounts, like the snake and some guy who have a dispute and Solomon solves it—well, that is just junk. One example of these goofy claims is noted by Lange: *The Koran (Sur. 27:17) praises him as knowing the languages of men and demons, of birds and ants; these all, it says, he could hold intercourse with.*<sup>468</sup>

1Kings 4:33 He taught about trees [and flora in general], from the cedar which [is] in Lebanon to the hyssop which grows in the wall. He taught about mammals and about birds, reptiles and fish.

Dr. Thomas Constable: *Here is more evidence that God gave Solomon wisdom (Heb. hokmah) as He had promised (1Kings 3:12). He was one of the outstanding sages of the ancient world.*<sup>469</sup>

### Solomon’s Knowledge of Natural History (by Many Commentators)

The College Press Bible Study: *Solomon’s wisdom was not limited to the philosophical and poetical, he possessed scientific knowledge as well. He discoursed on trees—from the greatest ones, the cedars of Lebanon, to the smallest, the moss-like hyssop, which might be found growing on a wall.[156] Solomon was also knowledgeable concerning the entire animal kingdom—the beasts (larger animals), fowl, creeping things (small animals and reptiles) and fish.*<sup>470</sup>

Clarke: *This is a complete system of natural history, as far as relates to the animal and vegetable kingdoms, and the first intimation we have of any thing of the kind: Solomon was probably the first natural historian in the world.*<sup>471</sup>

Gary Everett: *Solomon must have seen the glory of God in His magnificent creation in order to write about trees, beasts, birds, creeping thing and fish.*<sup>472</sup>

Wiseman: *While this account reflects Solomon’s education as a wise man comparable with those of other contemporary states of his day in literary and scientific attainment, it was no mere rhetoric. The creation of zoological and botanical gardens in the capital city was an achievement boasted by many kings.*<sup>473</sup>

Peter Pett: *[These] descriptions are intended to cover the whole range of nature.*<sup>474</sup>

<sup>466</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:33.

<sup>467</sup> The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:33.

<sup>468</sup> The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 4:33.

<sup>469</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:29–34.

<sup>470</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 4:29–34.

<sup>471</sup> Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, 1Kings 4:33.

<sup>472</sup> Gary H. Everett *Gary Everett’s Bible Commentary*; ©1981-2013; from e-sword, 1Kings 4:32–33.

<sup>473</sup> *David Guzik’s Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:32–34.

<sup>474</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 4:33.

## Solomon's Knowledge of Natural History (by Many Commentators)

Then Clarke gives somewhat of a lament of the naturalists: *O, how must the heart of Tournefort, Ray, Linne, Buffon, Cuvier, Swammerdam, Blosch, and other naturalists, be wrung, to know that these works of Solomon are all and for ever lost! What light should we have thrown on the animal and vegetable kingdoms, had these works been preserved! But the providence of God has not thought fit to preserve them, and succeeding naturalists are left to invent the system which he probably left perfect.*<sup>475</sup>

Alexander MacLaren: *Solomon, then, was a many-sided student, and his 'genius' showed itself in very various forms. He lived before the days of specialists. The region of knowledge was so limited that a man could be master in many departments. Nowadays the mass has become so unmanageable that, to know one subject thoroughly, we have to be ignorant of many, like the scholar who had given his life to the study of the Greek noun, and, dying, lamented that he had not confined himself to the dative case! Practical wisdom, which had its field in doing justice between his subjects; shrewd observation of life, with wit to discern resemblances and to put wisdom into homely, short sayings; poetic sensibility and the gift of melodious speech; and, added to these manifold endowments, interest in, and rudimentary knowledge of, natural history and botany, make the points specified as Solomon's wisdom.*<sup>476</sup>

The Preacher's Complete Homiletical Commentary: *This is the first idea of a complete system of natural history as far as it includes the animal and vegetable kingdoms; and Solomon was probably the first natural philosopher in the world. His knowledge ranged from the most gigantic trees to the humblest plant; from mammoths to insects. The writings of Solomon bear evidence of his keen appreciation of the beauties of nature, and of the habit of minute observation and sage reflection. His extended commerce with other nations afforded him ample opportunity for becoming acquainted with rare and varied specimens of plants and animals. His discourse would consist not simply in scientific description and analysis, but in tracing evidences of Divine skill and power. Unlike some inflated scientists of the present day, his profound knowledge of the mysteries of nature did not obscure, but brighten and expand, his conceptions of the Divine.*<sup>477</sup>

Joe Guglielmo: *[N]otice the vast diversity of Solomon, the things he knew and wrote about. It is difficult to be scholarly in one subject, and Solomon's wisdom is spread through 5 areas, besides his proverbs, Songs and Psalms.*

THE STUDY OF TREES - DENDROLOGIST  
 THE STUDY OF ANIMALS - ZOOLOGIST  
 THE STUDY OF BIRDS - ORNITHOLOGIST  
 THE STUDY OF INSECTS - ENTOMOLOGIST  
 THE STUDY OF FISH - ICHTHYOLOGIST.<sup>478</sup>

Rick Joyner on the glories of God's creation: *Soon after, I awoke. For days afterward, I felt an energy surging through me making everything look glorious. I loved everything that I saw. A doorknob seemed wonderful beyond comprehension. Old houses and cars were so beautiful to me that I was sorry I was not an artist so that I could capture their beauty and nobility. Trees and animals all seemed like very special personal friends. Every person I saw was like a library of revelation and meaning, and I was so thankful for eternity so that I could get to know them all. I could not look at anything without seeing magnificence, hardly believing that I had walked through so much of my life and missed so much.*<sup>479</sup>

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<sup>475</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:33.

<sup>476</sup> Alexander MacLaren, *Expositions Of Holy Scripture*; from e-Sword, 1Kings 4:25–34.

<sup>477</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 4:29–34.

<sup>478</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 4:1–6.

<sup>479</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, 1Kings 4:32–33. He cites Rick Joyner, *The Call* (Charlotte, North Carolina: Morning Star Publications, 1999), 33-4.



Whatever discoveries or observations that Solomon made of flora and fauna, this information has been lost to us, chiefly because it is not inspired as the Word of God is, which primarily teaches us of our relationship to God through Jesus Christ.<sup>480</sup>

Gill: *[Solomon] was both a moral philosopher and poet, as well as a botanist and naturalist.*<sup>481</sup>

Gill: *Suidas says it was reported that Solomon wrote a book of medicines for all diseases, which was fixed to the entrance of the temple, which Hezekiah took away, because sick people applied to that for cure of their disorders, and neglected to pray to God.*<sup>482</sup> No idea if this is even partially true.

In Solomon’s observance of the world around him, he made spiritual application of same. Solomon knew much more about plant life and animals than is revealed in Scripture; and we would assume, what he knows was of a very practical nature. However, as Solomon made his observations, he also recognized principles of doctrine which are illustrated by the animals that he observes.

Ellicott: *An examination of the Song of Songs, and even of the Book of Proverbs—to say nothing of Ecclesiastes and several of the Psalms, and of the Book of Job, which has been thought to belong to the age of Solomon—shows in them repeated exemplifications of a deep sense of the wonder and the beauty of Nature, and also a keen observation of Natural history in detail But it also shows, as might have been expected, a constant contemplation of God in and over Nature (much as in Psalms 104), a desire to know the secret of His dispensation therein, a conception of a unity in His law over all being, and as a necessary consequence of this, a tendency to mystic interpretation and parable. If in the works here referred to, and now lost to us, there were (as Ewald supposes) “the rudiments of a complete natural history,” it would be an anachronism to doubt that they were marked by these leading characteristics.*<sup>483</sup>

The ESV; capitalized is used below.

### Solomon Combines Nature and Spiritual Information

Scripture	Text/Commentary
Pro 6:4–5 Give your eyes no sleep and your eyelids no slumber; save yourself like a gazelle from the hand of the hunter, like a bird from the hand of the fowler.	Solomon is telling a person who has gotten himself into an economic bind, to work and struggle like a gazelle, trying to get out of a trap that had been laid for him.
Pro 6:6–8 Go to the ant, O sluggard; consider her ways, and be wise. Without having any chief, officer, or ruler, she prepares her bread in summer and gathers her food in harvest.	Solomon warns a young man against being lazy; and to go to the smallest of creatures, the ant, and observe how industrious the ant is. The ant is always hard at work always preparing for the future.
Pro 7:21–23 With much seductive speech she persuades him; with her smooth talk she compels him. All at once he follows her, as an ox goes to the slaughter, or as a stag is caught fast till an arrow pierces its liver; as a bird rushes into a snare; he does not know that it will cost him his life.	The wrong woman can use seductive words and actions in order to seduce a man; but if he takes the bait, he is like an ox going to the slaughter, or a bird rushing into a snare to take food from it. The end result is, the animals will be captured and killed.

<sup>480</sup> Inspired from Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 4:33.

<sup>481</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 4:32.

<sup>482</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 4:33. He cites *In voce εζεκιας*. I have no idea what that means.

<sup>483</sup> From <http://www.studylight.org/commentaries/ebc/1-kings-4.html> accessed April 14, 2016.

## Solomon Combines Nature and Spiritual Information

Scripture	Text/Commentary
Pro 14:4 Where there are no oxen, the manger is clean, but abundant crops come by the strength of the ox.	You might think that it is much easier to keep a stall clean if there is no ox in the stall; but it is instrumental in providing food for one's family. The principle is, a small amount of work can result in a great yield.
Pro 20:2 The terror of a king is like the growling of a lion; whoever provokes him to anger forfeits his life.	You do not provoke a king any more than you would provoke a lion. The king can simply order your execution. Now, you may think, "Well, no duh!" But this simple principle is ignored all the time by arrogant black thugs who interface with policemen. Your proper response to a policeman who sports a gun and a taser is, "Yes, sir; no, sir."
<p>I am reminded of a conversation I had with someone who was MENSA member. He was in New Orleans and the police were investigating a crime. Well, because this guy was really smart, when the police asked for his ID, he gave his Columbia Record card (millions of which were sent to people all over the United States). He knew that he was not required to provide a driver's license (at that time). So he gets hauled to jail and sits there for many hours. Finally, they let him out because he was right; he violated no law by being a smart ass. This guy—again, let me remind you that he is a MENSA member—was proud of himself, and boasted that he knew that he could not be required to show his driver's license. As a result, he was inconvenienced for the better part of a day. How hard would it have been to simply hand the cop your license and answer a few questions? How hard would it have been for him to say, "Yes, sir" and "no, sir" a few times? This only goes to show that having a high I.Q. does not mean that a person is smart.</p>	
Pro 23:31–32 Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. In the end it bites like a serpent and stings like an adder.	Alcohol may look tempting and attractive when mixed into a drink; but the abuse of alcohol is like being bitten by a poisonous snake.
Prov. 24:30–34 I passed by the field of a sluggard, by the vineyard of a man lacking sense, and behold, it was all overgrown with thorns; the ground was covered with nettles, and its stone wall was broken down. Then I saw and considered it; I looked and received instruction. A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.	Solomon uses the neglect of a garden, and its descent into chaos because it is not cared for properly, to reveal the ultimate laziness of its owner, and eventual poverty of same.
Pro 26:2 Like a sparrow in its flitting, like a swallow in its flying, a curse that is causeless does not alight.	This may require some more study. The Pulpit Commentary writes: <i>The point of comparison is the vagueness and aimlessness of the birds' flight, or the uselessness of trying to catch them in their course. So the curse causeless shall not come...A causeless curse is that which is uttered against one who has done nothing to deserve such denunciation.</i> <sup>484</sup>
Pro 26:3 A whip for the horse, a bridle for the donkey, and a rod for the back of fools.	Sometimes, a large can only be guided by force and pain. A fool is the same way. You can explain to a fool what is right and wrong, but sometimes the only way they get it, is by being beaten.

<sup>484</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 26:2.

## Solomon Combines Nature and Spiritual Information

Scripture	Text/Commentary
Pro 26:11 Like a dog that returns to his vomit is a fool who repeats his folly.	This is a fascinating metaphor of Scripture. A dog swallows something, does not like it, and vomits it up. Then he goes back to his vomit to eat anything that maybe looks good. This is a person who rejects that which is clearly false and wrong; but, when they also reject the truth, they might return to what they rejected before and decide to accept it.
Pro 26:17 Whoever meddles in a quarrel not his own is like one who takes a passing dog by the ears.	Most of us relate to dogs as pets. Replace <i>dog</i> with the words <i>unknown pit bull</i> , and the analogy becomes easier to understand. You come across a quarrel that does not involve you, and yet you stick your nose into everyone's business. The writer suggests, once you are done with that, find some random pit bull and grab its ears, and see what happens.
Pro 27:8 Like a bird that strays from its nest is a man who strays from his home.	A bird's home base is its nest. Whatever he does, he needs to return to that home base (to work on its nest or to provide food for those in the nest). A man who strays from his own home, is like a bird that strays from its nest.
Pro 27:25–27 When the grass is gone and the new growth appears and the vegetation of the mountains is gathered, the lambs will provide your clothing, and the goats the price of a field. There will be enough goats' milk for your food, for the food of your household and maintenance for your girls.	There is a time for everything that needs to be done. There is a right time to do this, that and the other thing. The Israelites did not have access to grocery stores as we do. Many of them lived off of their own farm/ranch. God planned things out so that there would not be a period of 2 or 3 months where they lacked food. The idea is, this is logistical grace.
Barnes: <i>Stress is laid on the regular succession of the products of the earth...The verse gives a picture of the pleasantness of the farmer's calling; compared with this what can wealth or rank offer? ...[E]ach stage of that life in its season requires care and watchfulness.</i> <sup>485</sup>	
Pro 28:15–16 Like a roaring lion or a charging bear is a wicked ruler over a poor people. A ruler who lacks understanding is a cruel oppressor, but he who hates unjust gain will prolong his days.	As we no doubt know, there are leaders who understand their position and what they should be doing; and there are those who lack understanding, so, authority to them is just being able to tell people what to do. Such a ruler is like a roaring lion or a charging bear.
Most passage suggestions from Dr. Peter Pett; <i>Commentary Series on the Bible</i> ; from e-sword, 1Kings 4:33.	
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Alexander MacLaren: *[T]he main thing to notice is that in Solomon we see exemplified the normal relation between religion and intellectual power and learning. Judge, artist, scientist, and all other thinkers and students, draw their power from God, and should use it for Him. And, on the other hand, Solomon's example is a rebuke to those narrow-minded Christians who look askance at men of learning, letters, or science, as well as to those still more narrow-minded men of intellectual ability who think that science and religion must be sworn foes. If our religion is what it should be, it will widen our understanding all round.*<sup>486</sup>

<sup>485</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 4:25.

<sup>486</sup> Alexander MacLaren, *Expositions Of Holy Scripture*; from e-Sword, 1Kings 4:25–34.

James Nisbet: *Evidently he was a great worker. No man could have written the things which are described in verses 32 and 33 without being a most laborious worker. The gifts that God bestows upon us must be developed by us by proper training and exercise. Then we can accomplish good results with them only by incessant diligence and earnest use. Even Jesus, the wisest of all men, did not acquire knowledge without study. He applied Himself to His lessons, and learned as other boys must learn.*<sup>487</sup>

Dr. Robert S. Rayburn makes observations of man's curiosity in general, which leads to the worldview of the believer.

### Dr. Robert S. Rayburn on the Worldview of the Christian

*We read in Ecclesiastes that God has placed eternity in the heart of a human being. This explains his curiosity, a curiosity that compels human invention and the mastery of the world. We have here the glory of human beings and their creative powers: not only of study and of art and of intellect, but of organization and administration, such as Solomon demonstrates in his government of Israel. We have here, in other words, human beings made in the image and likeness of God. Here are human beings doing the same thing God does. Remarkable! It is the great thing that must be known and accounted for: the remarkable powers of human beings. Where did they come from? Evolution? The very idea is utterly absurd. Human beings are a reflection of the nature of God himself, of his mind and of his heart and of his will. And not believers only, but all human beings. Here we have not only the doctrine, the fundamental principle of the image of God but likewise common grace, that the blessings of creation and of human nature continue to be bestowed upon even the unbelieving and the unrepentant.*

*Rayburn continues: Why is human life the utterly remarkable thing that it is for self-consciousness, for the power of speech, for intellect, for emotion, for the appreciation of beauty, for creativity, and for the power of the will? Because man has been made to be like God. And why do those who live in rebellion against God nevertheless participate in the gifts of God? Because they too are made in God's image and because it is God's will for the rain to fall on the righteous and the unrighteous alike. The image of God and the reality of common grace: two fabulously important pieces of our worldview; how we look out on the world and how we understand what we observe.*

*[It is this] symbiotic relationship between the divine and the human in the world is a key piece of our worldview. It wonderfully dignifies our life and work as human beings, but it also keeps it firmly in its proper place as the outworking of a divine plan, as activity made possible by divine gifts, and as a freedom that is completely subject to the divine will. That is our Weltanschauung, our worldview: God is on his throne but he accomplishes his will through the free exercise of man's gifts and powers and will.*

*[T]he [very] backbone of our worldview [is]: creation, fall, redemption, [and] consummation...Creation, fall, redemption, and consummation: we know from this worldview why human beings are at one and the same time so surpassingly wonderful and so terrible; we understand from it the seriousness of life; we see it all as a divine plan and as the history of divine grace and judgment in the world; and we find here our hope for things to come.*

*The creation of man in the image and likeness of God and God's common grace to all men; the divine sovereignty and plan exercising itself through the responsible action of human beings; and the philosophy of history that proceeds from creation, through fall and redemption, to consummation in heaven and hell. The combination of those realities, those facts, and those convictions form our worldview, our Weltanschauung, our life-system.*

<sup>487</sup> From <http://www.studydrive.org/commentaries/cpc/1-kings-4.html> accessed April 10, 2016.

## Dr. Robert S. Rayburn on the Worldview of the Christian

*Every detail of your life, every issue that surfaces, every question, takes its meaning and finds its importance, or lack of importance, in reference to these fundamental beliefs and convictions that form our worldview, our philosophy of life. All of my actions are subject to the will and the judgment of God, and, at the same time, invested with great dignity as my Creator has given me freedom to serve him and to fulfill my calling in the world. Everything in my life is shaped by this understanding of history that moves from creation through fall and redemption to consummation. Nothing means anything at all except what it means in relation to that history and that future.*

*Most people you meet have little idea of their worldview. They haven't thought about it or considered what it might consist of. Others – including many who belong to the elite of our culture – have a worldview they cannot live with. It gives life no meaning but they can't live without meaning; it provides for no moral compass, but they cannot live without moral conviction; it gives them no hope for the future, but they cannot face the fact that their lives are short and soon to end and will mean nothing thereafter. They cannot live without hope.*

*But we have a worldview that is consistent with what we observe of life; it provides a profound explanation of the world as we know it, as everyone knows it; it explains why we all feel that life must have meaning and justifies that feeling. It accounts for both the wonderful goodness of life and its pervasive ugliness. What is more, it places us in the midst of a grand story that gives deep and eternal meaning even to our small and provincial lives; that deep and eternal meaning we know must be there. It is pointed to a future that will sum up all of that human longing that directs and drives our lives and provides the resolution we know must be coming. That is our worldview and it is so profound and pervasive in its relevance and implication that a biblical narrator cannot describe the administrative workings of Solomon's government without exposing the foundations of that life system as he does so.*

*And, in the same way, you and I need to be self-consciously aware of our worldview as we make our way through life day by day, the great principles of it shaping our thinking about everything and directing our actions in every way. That is what it means to live biblically and that is how Christ is made pre-eminent in our lives.*

Doesn't it seem like the unbeliever tries to prolong his own life in any way possible? Perhaps it is through children and grandchildren; perhaps it is his legacy; perhaps it is something he has built, written, taught. It appears to be the normal approach for every person to want to make some kind of a mark on this world, knowing that his own life is rapidly coming to an end.

From <http://www.faithtacoma.org/kings/2010-05-09-pm> accessed April 15, 2016.

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### 1Kings 4:34a (1Kings 5:14a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

### 1Kings 4:34a (1Kings 5:14a in the Hebrew)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, min kôl (כֹּל מִן) [pronounced <i>mihn-kohl</i> ] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14).			
ʿammîym (עַמִּים) [pronounced <i>gahm-MEEM</i> ]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmaʿ (שָׁמַע) [pronounced <i>shaw-MAHG</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
ʿêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
châk <sup>e</sup> mâh (חָכְמָה) [pronounced <i>khawk<sup>e</sup>-MAW</i> ]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular construct	Strong's #2451 BDB #315
Sh <sup>e</sup> lômôh (שְׁלוֹמֹה) [pronounced <i>sh<sup>e</sup>l-oh-MOH</i> or <i>shloh-MOH</i> ]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

**Translation:** And [men] from all peoples [of the earth] came [to Israel] to hear the wisdom of Solomon,... Men from all over the world came to Israel to hear Solomon's wisdom.

Notice what had been accomplished. There was great peace in that general area. Solomon's army (which makes up a great deal of the first part of this chapter) was massive; and it was so large that no one was looking to challenge Israel's military might. Therefore, Solomon kept peace throughout this area, which stretched from Egypt (with whom he had an alliance) all the way to the Euphrates River. In case you do not understand how amazing that is, that same area today is filled with wars, massacres, genocide, rape and killing. In that very same area, there are at least 10 armed conflicts occurring right now. In Solomon's time, there was great peace; and when there is peace, mankind can move forward on its knowledge of all things as well as in the arts.

In the United States, we have enjoyed one of the lengthiest periods of peace that our country (or any country) has ever known. It is surprising how quickly we take such peace and stability for granted. In the 1950's, no one wondered *if* there would be WWII; they simply disagreed upon *when* it was coming. WWII was an accepted *fact* in the 1950's, and we did many things to prepare for it (*duck and cover* in the public schools; bomb shelters for individuals and for government institutions).

**Wars in the World April 2016** (a map) from [www.warsintheworld.com](http://www.warsintheworld.com) accessed April 7, 2016. If my calculations are correct, there are about 10 wars in that region occurring right now.

The United States, by its large army and presence throughout the world, has brought great peace and stability to the world. Now, bear in mind that we are working in cross-purposes with Islam (the *religion of peace*) and communism (which has inspired more *peace marches* than any other political system), both of which are responsible for the 60 or so wars going on today (Islam is related to the lion's share of these wars).



Although some people are using this great time of peace to learn Bible doctrine, to expand the arts, to expand our scientific knowledge; there are thousands of people doing everything possible to reduce our country to chaos, riots and discontent. Such people have no appreciation whatsoever for what a marvelous time it is that we live in; they have no appreciation of our great army, which makes an attack from the outside unlikely. God has given us peace in this land, and we ought to be using this peace to praise Him (and I don't mean by singing over and over again, "Praise ye the Lord, hallelujah" but praising Him by learning His Word).

Throughout most of my lifetime, there was been great stability and peace in the United States. We have been involved in small wars throughout the globe, but it is these small wars which have often resulted in a solidified peace in that area (North and South Korea are good examples of that; or the halt of Soviet expansion). On the other hand, because President Obama was not willing to go along with the policies of his predecessor, soviet expansion has occurred on his watch; and Iraq and Afghanistan, which enjoyed some measure of stability during the *Arab Spring*, have been reduced to hotbeds of war and killing under his watch. He is a president who had no understanding or appreciation of the military under his command, and was not willing to listen to the good advice of his generals (most or all of whom wanted the best for this nation and for the places where American soldiers were stationed). As a result, Obama and his staff micro-managed the military into a terrific mess (I write this in 2016). He has used, instead, *tough diplomacy* (which is a meaningless, poll-tested phrase), and that has gotten us nowhere.

A wise president would have been able to have picked up with where George W. Bush left off and continued policies which would have given greater peace and security to Iraq, Afghanistan, and to the countries bordering Russian on the west. President Obama is clearly a smart man, but a man who lacks wisdom and experience.

1Kings 4:34b (1Kings 5:14b in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

1Kings 4:34b (1Kings 5:14b in the Hebrew)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine plural construct	Strong's #4428 BDB #572
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâma <sup>c</sup> (שָׁמָע) [pronounced <i>shaw-MAHG</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #8085 BDB #1033
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
châk <sup>e</sup> mâh (חָכְמָה) [pronounced <i>khawk<sup>e</sup>-MAW</i> ]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2451 BDB #315

**Translation:** ...who heard his wisdom from the kings of the earth [who spoke of Solomon's great knowledge]. I have taken a few liberties here with the translation. I think the idea is, men from all over the world heard from their kings the wisdom of Solomon; and so they have come themselves to see this firsthand. The New Life Bible understands this verse in the same way: **Men came from all nations to hear the wisdom of Solomon. They came from all the kings of the earth who had heard of his wisdom.**

Gill gets this as well: *[These kings] sent their ambassadors to his court to know the truth of what was reported, and bring them some proofs and specimens, by which they might judge of the truth of the relations that had been told them; which perhaps might seem to them to be beyond all belief...the fame of Solomon's wisdom was spread everywhere by merchants and travellers, and such sort of persons, who had been at Jerusalem, and were masters of various anecdotes relating to Solomon; which they industriously spread in the several parts of the world they had dealings in.*<sup>488</sup>

<sup>488</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:34 (slightly edited).



Matthew Henry: *Kings that had heard of Solomon's wisdom sent their ambassadors to hear it and to bring them instructions from it.*<sup>489</sup>

1Kings 4:34 **And [men] from all peoples [of the earth] came [to Israel] to hear the wisdom of Solomon, who heard his wisdom from the kings of the earth [who spoke of Solomon's great knowledge].** What Solomon did was quite unique. He remained at peace with the kings all around him, he maintained an outstanding army, and he shared his knowledge with ambassadors from all from Egypt to the Euphrates and beyond.

In a single generation, these various warring factions lived at peace with one another, exchanging knowledge and gifts of friendship. This is a preview of the millennial kingdom of our Lord's.

Clarke observes: *It is astonishing that of a person so renowned for wisdom, so little should be left to prove the truth of a fact of which all the civilized nations of the world have heard, and of which scarcely any man has ever doubted. The people that came from all kings of the earth were probably ambassadors, who came to form and maintain friendship between their sovereigns and the Israelitish king. We cannot understand the place as speaking of people who, either through an idle or laudable curiosity, came to see and converse with Solomon; to give free access to such people would ill comport with the maintenance of his dignity.*<sup>490</sup>

Keil and Delitzsch: *The widespread fame of his wisdom brought many strangers to Jerusalem, and all the more because of its rarity at that time, especially among princes. The coming of the queen of Sheba to Jerusalem (1Kings 10) furnishes a historical proof of this.*<sup>491</sup>

This was well-known historically, and you may recall what Jesus said: **"The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here."** (Matt. 12:42; ESV) The Queen of Sheba came to hear the wisdom of Solomon; and Jesus told the people, that something greater than Solomon was there before them. That greater thing than Solomon is Jesus Christ, who was both wiser than Solomon and lacking in sin.

The parallel passage is 2Chron. 9:23 **And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put into his mind.**

1Kings 4:32–34 **In this time, Solomon spoke 3000 proverbs and wrote 1005 songs. He taught about trees and plants, discussing everything from the cedars in Lebanon to the hyssop that grows in the walls around a city. He taught about mammals, reptiles, birds and fish. Men from all over the world came to Israel to hear him, who had heard about him from the kings of the earth who had already come to Solomon.**

### Summing up 1Kings 4:32–34 (Various Commentators)

Matthew Henry: *[Here, Solomon is] a type of Christ, in whom are hidden all the treasures of wisdom and knowledge, and hidden for use; for he is made of God to us wisdom.*<sup>492</sup>

Dr. Thomas Constable concludes: *This chapter shows God's response to Solomon's dedication to Yahweh (1Kings 3:6–13). Even though Solomon was God's elect, he had the opportunity either to respond properly to God's grace, and experience further blessing, or to respond improperly to it and experience chastening. This is a choice God gives all His elect. Solomon made the wise choice at first but later did not do as well. Solomon's descendant, Jesus Christ, made the perfect response.*<sup>493</sup>

<sup>489</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 4:29–34 (slightly edited).

<sup>490</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:34.

<sup>491</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:34.

<sup>492</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 4:29–34.

<sup>493</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 4:29–34.

## Summing up 1Kings 4:32–34 (Various Commentators)

L. M. Grant: *Solomon's wisdom was not confined along certain lines, for he spoke of trees, from the greatest to the lowest, of animals, birds, creeping things and fish (v.33). The fame of his wisdom spread throughout the world, so that from all nations people came with the one object of hearing the wisdom of Solomon (v.34). How much greater will be the attraction awakened in the nations when the Lord Jesus, the King of kings, takes His great power and reigns in His millennial kingdom! Jerusalem will be the center to which the nations will come to worship Him and learn the wonders of His unexcelled wisdom (Zechariah 14:16).*<sup>494</sup>

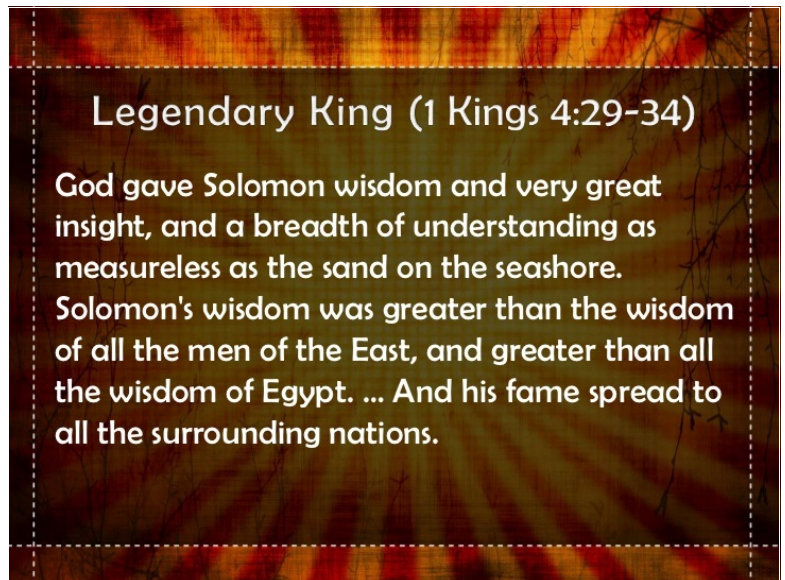
### Chapter Outline

### Charts, Graphics and Short Doctrines

**1Kings 4:29–34** (a graphic); from **Slide Share.Net**; accessed April 15, 2016.

The Entire text reads:

1Kings 4:29–34 **And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations. He also spoke 3,000 proverbs, and his songs were 1,005. He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish. And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.** (ESV).



Understanding this is fundamental to understanding Ecclesiastes and Proverbs as being written by the same person. The ESV; capitalized is used below (except in the McGee quote, which is the updated KJV).

## Categories of the Wisdom of Solomon

I, like almost every commentator, originally proposed that there were two types of wisdom found in the life of Solomon: divine wisdom and human viewpoint wisdom. J. Vernon McGee suggests a third type.

J. Vernon McGee: *I think that the wisdom God gave Solomon was a little different from what we think it was. We imagine that he was given spiritual insight, but Scripture does not tell us that he even asked for that. He had prayed: "Give therefore your servant an understanding heart to judge Your people, that I may discern between good and bad: for who is able to judge this your so great a people?" (1Kings 3:9). Apparently God gave him what he asked for: wisdom to rule. He was wise in political economy and probably did a marvelous job of ruling the nation. He brought in an era of peace. Other nations of the world went there to study and to behold the wisdom of Solomon. He gave a testimony for God through the temple with the altar where sacrifice was made for sinners. These were some of the things that the Queen of Sheba learned when she came from the ends of the earth.*<sup>495</sup>

<sup>494</sup> From <http://www.studydrive.org/commentaries/lmg/1-kings-4.html> accessed April 11, 2016.

<sup>495</sup> From [https://archive.org/stream/21-Ecclesiastes/21-ECCLESIASTES\\_djvu.txt](https://archive.org/stream/21-Ecclesiastes/21-ECCLESIASTES_djvu.txt) accessed June 19, 2018 (slightly edited).

## Categories of the Wisdom of Solomon

This got me thinking. Therefore, let me suggest that Solomon had 4 types of wisdom/knowledge:

1. Divine viewpoint, spiritual wisdom, which he attained first from the teaching of King David; and later by personal study (he clearly studied the Mosaic Law before his 1Kings 8 sermon). How much Solomon availed himself of the teaching of various prophets as he grew is unknown. We call this Bible doctrine in the soul.

Divine viewpoint, spiritual wisdom is the sort of wisdom which we find throughout the book of Proverbs, where Solomon appears to be sharing his notes from Bible class under the teaching of his father.

2. Divine establishment wisdom, which is what Solomon specifically prayed for, and what God gave him. In today's world in the United States, it is quite difficult to avoid any political discussion. There are people who, for the most part, have divine establishment norms and standards (conservatives) and those who have cosmic system wisdom (liberals). Sometimes, they arrived at these points in their lives through thinking and experience; sometimes they were brought up to think in this way. Divine establishment wisdom is that which McGee above was speaking of.

We read about this wisdom in 1Kings 4:29–31 [And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations.](#)

There was an era, following the deaths of many ancient patriarchs, which spurred the concept of the knowledgeable leader. These are leaders who tried to devise the best laws for their countries, based upon their own wisdom. Some had divine establishment viewpoints; but many would have been operating under cosmic system wisdom. Some came to Solomon for his knowledge in this area: 1Kings 4:34 [And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.](#)

We read in 1Kings 4:32 [He also spoke 3,000 proverbs, and his songs were 1,005.](#) Let me suggest that these proverbs and songs were a mixture of divine viewpoint thinking (which proverbs and songs were saved in the Holy Scriptures); and that most of them were divine establishment wisdom, which information was already abundant in the Scriptures up to that point in time, and would have been quiet redundant. Whether these proverbs and songs included the knowledge from the next two categories is unknown.

3. There is scientific knowledge and understanding. That seems to have been included in the knowledge which God gave to Solomon. 1Kings 4:33 [He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish.](#) It is possible that Solomon developed this on his own. Ideally speaking, this is knowledge gathered from observation and the scientific method; but it can be faulty (such as, man first thinking that the sun revolved around the earth).

This could include scientific knowledge—some of it true and some of it false. There are many people today who have studied a particular field of science, who are very brilliant in that field, who also subscribe to faulty “science”, such as “climate change science” and Darwinian evolution science.

4. Human viewpoint, cosmic system wisdom. This is the *wisdom* referred to in the book of Ecclesiastes; which wisdom provides no final answers and no satisfaction. Many of the observations made by Solomon in Ecclesiastes are the result of human viewpoint wisdom.

The very same words of the Hebrew could apply to any of these 4 categories of wisdom.

Matthew Henry: *Never did the crown of Israel shine so bright, as when Solomon wore it. He had peace on all sides. Herein, his kingdom was a type of the Messiah's; for to Him it is promised that he shall have the heathen for his inheritance, and that princes shall worship him. The spiritual peace, and joy, and holy security, of all the faithful subjects of the Lord Jesus, were typified by that of Israel. The kingdom of God is not, as Solomon's was, meat and drink, but, what is infinitely better, righteousness, and peace, and joy in the Holy Ghost. The vast number of his attendants, and the great resort to him, are shown by the provision daily made. Herein Christ far outdoes Solomon, that he feeds all his subjects, not with the bread that perishes, but with that which endures to eternal life.*<sup>496</sup>

Arno Gaebelin: *Then we have here the record of a remarkable increase of Judah and Israel "as the sand which is by the sea in multitude." It reminds us of the promise made to Abraham, "in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore" (Gen. 22:17). Such an increase will come during the reign of God's appointed King, the Prince of Peace. His kingdom reached from the river (Euphrates) to the border of Egypt. Even so had Jehovah spoken to Abraham that his seed should possess the territory from Egypt unto Euphrates. This was realized in Solomon's kingdom. Now the Jews hold not even the little land called Palestine. When the true King comes the promised territory will be given once more to the seed of Abraham. It was a time of great prosperity. Another prophetic hint we find in the fact that the great multitude were in peace, "eating and drinking and making merry." Such will be the universal state of the people in the coming Kingdom when "every man shall call his neighbor under the vine and the fig tree" (Zec. 3:10), as under Solomon's reign Judah and Israel dwelt safely every man under his vine and fig tree (verse 25). Solomon had also great stables full of horses and many chariots. He had 4000 horses; the number 40,000 in verse 26 is evidently the error of a copyist. (See 2Chron. 9:25.) There was much to be supplied for the provision of the court of the King. See the daily need; but they lacked nothing. How great the need there is in the world during the absence of the true King! But when He comes to reign "He will satisfy the poor with bread" (Psalm 132:15).*<sup>497</sup>

Typology is when a person, institution or set of events looks forward to that which is divine in the future. Solomon is a type of Christ as the King in the Millennium; and Solomon's kingdom is representative of the kingdom of the Lord Jesus Christ in the Millennium.

A set of parallels between David and the Lord Jesus Christ were done in **1Kings 2** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The ESV; capitalized is used below.

### Solomon, Israel and Millennial Typology

#### The Time of Solomon

Solomon. 1Kings 4:1 **King Solomon was king over all Israel.**

#### The Millennium

Jesus. Psalm 2:6–12 **"As for Me, I have set My King on Zion, My holy hill." I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten You. Ask of Me, and I will make the nations Your heritage, and the ends of the earth Your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel." Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him.**

The Davidic Covenant has promises for both Solomon's reign and the Millennium. 2Sam. 7:13 **He shall build a house for My name, and I will establish the throne of his kingdom forever.**

<sup>496</sup> Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 4:20–28.

<sup>497</sup> Arno Clement Gaebelin, *The Annotated Bible*; 1919; from e-Sword, 1Kings 4.

## Solomon, Israel and Millennial Typology

The Time of Solomon	The Millennium
<p>The fulfillment of God's promise to David that his son would sit upon the throne of Israel. 2Sam. 7:12 [God is speaking to David]: "When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom." See also Psalm 132:11.</p>	<p>The fulfillment of God's promise to David that his Greater Son would sit upon the throne of Israel. Psalm 89:4 'I will establish your offspring forever, and build your throne for all generations.'" Selah Luke 1:30–33 And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end." See also Isa. 9:7 Matt. 28:18 John 7:42.</p>
<p>Solomon has a competent staff of administrators. 1Kings 4:1–19</p>	<p>Jesus will have a competent staff of administrators. Rev. 5:10 ...and You have made them a kingdom and priests to our God, and they shall reign on the earth."</p>
<p>Solomon had a long reign (40 years) which would have been longer if he had remained faithful to God. 1Kings 3:14</p>	<p>The Lord will reign forever. Luke 1:32–33; compare Dan. 2:44 7:14, 27 Psalm 145:13 Mic. 4:7.</p>
<p>Solomon's wisdom. 1Kings 4:29–30 And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt.</p>	<p>The Omniscience of Jesus. Isa. 11:1–2 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.</p>
<p>The availability of wisdom. 1Kings 4:34 And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.</p>	<p>The availability of knowledge in the Millennium. Habak. 2:14 For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.</p>
<p>Knowledge of the Lord available in Solomon's kingdom. Solomon's dedication of the Temple. 1Kings 8:22–24 Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven, and said, "O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to your servants who walk before you with all their heart; you have kept with your servant David my father what you declared to him. You spoke with your mouth, and with your hand have fulfilled it this day.</p>	<p>Availability of the knowledge of the Lord in the Millennium. Isa. 2:2–3, 5 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the LORD from Jerusalem. O house of Jacob, come, let us walk in the light of the LORD. Isa. 11:9b ...the earth shall be full of the knowledge of the LORD as the waters cover the sea.</p>

## Solomon, Israel and Millennial Typology

The Time of Solomon	The Millennium
<p>Peace. 1Kings 4:25 And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon. See also 1Kings 5:4 8:56.</p>	<p>Peace. Isa. 2:4 He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. Isa. 32:17–18 And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever. My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places. See also Micah 4:3 Zech. 8:10 14:11.</p>
<p>Peace and personal prosperity. 1Kings 4:25 And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.</p>	<p>Peace and personal prosperity. Isa 32:18 My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places. Micah 4:4 ...but they shall sit every man under his vine and under his fig tree, and no one shall make them afraid, for the mouth of the LORD of hosts has spoken.</p>
<p>Great personal prosperity and production in the land. 1Kings 4:25 And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.</p>	<p>Great production of the land. Zech. 8:12 For there shall be a sowing of peace. The vine shall give its fruit, and the ground shall give its produce, and the heavens shall give their dew. And I will cause the remnant of this people to possess all these things. See also Ezek. 36:8.</p>
<p>Population explosion and happiness. 1Kings 4:20 Judah and Israel were as many as the sand by the sea. They ate and drank and were happy.</p>	<p>Great joy; population explosion. Isa. 61:7 Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy. Zech. 8:4–5 Thus says the LORD of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of great age. And the streets of the city shall be full of boys and girls playing in its streets.</p>

## Solomon, Israel and Millennial Typology

The Time of Solomon	The Millennium
<p>The exaltation of Israel. 1Kings 10:4–9 And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his cupbearers, and his burnt offerings that he offered at the house of the LORD, there was no more breath in her. And she said to the king, “The report was true that I heard in my own land of your words and of your wisdom, but I did not believe the reports until I came and my own eyes had seen it. And behold, the half was not told me. Your wisdom and prosperity surpass the report that I heard. Happy are your men! Happy are your servants, who continually stand before you and hear your wisdom! Blessed be the LORD your God, who has delighted in you and set you on the throne of Israel! Because the LORD loved Israel forever, he has made you king, that you may execute justice and righteousness.”</p>	<p>The exaltation of Israel. Zech. 8:13 And as you have been a byword of cursing among the nations, O house of Judah and house of Israel, so will I save you, and you shall be a blessing. Fear not, but let your hands be strong.” Zech. 8:23 Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, ‘Let us go with you, for we have heard that God is with you.’”</p>
<p>People came from all over to meet Solomon and to learn from him. 1Kings 4:34</p>	<p>People will come from all over to Israel. Zech 8:23 Daniel 7:10</p>
<p>Solomon will build the Temple of God in Jerusalem; the Temple (unlike the Tent of Meeting) is a permanent structure which represents the Lord Jesus Christ, Who will reign in the Millennium from Jerusalem. 1Kings 5–7</p>	<p>Micah 4:1–2 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, and many nations shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. See also Zech. 8:9.</p>
<p>The excellent peace and prosperity under Solomon will be rejected by the people and Israel will become two nations.</p>	<p>The perfect environment of the Millennium will be rejected and there will be a rebellion against Jesus Christ at the end of the Millennium, spurred on by Satan and his fallen angels. This is one of the reasons that Satan cannot be allowed to coexist in the new heavens and the new earth. He refuses to coexist in peace. It is not in his nature.</p>

Although I originally thought this comparison was original, I am certainly not the first to recognize the parallels. The Pulpit Commentary: *It has been cynically said that men always place the golden age in the past or in the future. Possibly they are not so far wrong after all. For, if our historian is true, there has been such a period in the history of the world. And if the Holy Gospel is true, there will be such a period hereafter. The reign of Solomon was the Augustan, the golden age, of Israel. The reign of Jesus, of which Solomon's empire was a foreshadowing, will be the golden age of the world. Let us then consider what light the first period—the past—throws upon the future; in what respects, that is to say, the sway of Solomon is a type and prefigurement of the holy and beneficent rule of our Redeemer.*<sup>498</sup>

Dr. Robert Rayburn: *Solomon proves only to be an anticipation of, a king who must be wiser even than Solomon and more righteous – and we have the anticipation of the consummation in this picture of Israel's prosperity.*<sup>499</sup>

A few passages were culled from [Ricky Sherrod's work](#)<sup>500</sup> and [JPN Bible Study](#) (both accessed April 9, 2016).

## Chapter Outline

## Charts, Graphics and Short Doctrines

**An Opposing View of Solomon.** In the reading which I did, I came across several commentators who did not view the Solomon kingdom as great.

James Burton Coffman probably did the best job of explaining the other point of view: *The materialistic trappings of the Solomonic kingdom exhibited all of the extravagant abuses of excessively big government, outrageous, and oppressive taxation, great battalions of forced labor, and a bloated military establishment, to say nothing of his enormous multiplication of personal wealth and his sensual indulgence of his lust in cohabiting with a thousand pagan women. Some very great scholars, seemingly out of their right mind, have the audacity to make that reprobate kingdom of Solomon actually, "a type of the Messianic Kingdom."*<sup>501</sup>

One must bear in mind that Solomon has a sin nature and, although he started great and he ended great, there was a portion of his reign where he appears to be quite self-indulgent. So, although I certainly believe that I am completely in my right mind to see the parallels between Solomon and the millennial kingdom, I do not want to automatically discount Coffman's observations here.

Consider the British Empire. For many years, they brought peace, law and order, and the gospel to places all over the world. At one time, they controlled perhaps a quarter of the entire world. This was a great and marvelous thing, and we have going to find millions upon millions of Indians and Africans (for example) in heaven because of the British Empire. Did it become bloated, overbearing and even oppressive at times? No doubt. This is the sad thing when it comes to the hand of man—we are all plagued with the curse of man, the sin nature.

Right now, the United States is the great nation in the world; and we have preserved peace and law and order throughout the world, and have led the fight against many evils in this world. However, it is clear to any person having a smattering amount of divine viewpoint that there are numerous internal problems within the United States. How long will it be until we are seen as *bloated, overbearing and oppressive*? I fear that could be this very century in which we live.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Beginning of Document

### Doctrines Covered and Alluded to Chapters of the Bible Alluded to

<sup>498</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 4:20–25.

<sup>499</sup> From <http://www.faithtacoma.org/kings/2010-05-09-pm> accessed April 15, 2016.

<sup>500</sup> I just noticed that this is a Herbert W. Armstrong group; and this Bible study is NOT associated with that group in any way.

<sup>501</sup> From <http://www.studydrive.org/commentaries/bcc/1-kings-4.html> accessed April 14, 2016.



Definition of Terms

Introduction

Addendum

[www.kukis.org](http://www.kukis.org)

Exegetical Studies in Kings

## Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why 1Kings 4 is in the Word of God

1. This is the only place where we get a complete overview of the reign of Solomon. Many men are named and their names continue forever.
2. We get a view of the wonderful peace and prosperity that was a part of Solomon's kingdom.
3. We see how this peace and prosperity looks forward to the Millennium.
4. Because of the mention of the son of Zadok and the listing of Abiathar as a priest, we had to consider what the priesthood means.
5. We learn the purpose of a strong military as well as the reason that a leader needs to have good organization.
6. We see that "Eating, drinking and enjoying life" can be a way to describe prosperity and enjoyment during the correct sort of leadership and exercise of power.
7. We develop an appreciation for the military and how it had been used both by David and Solomon. During war and turmoil, the military is used in one way; and Solomon maintains this military in order to maintain peace and prosperity.
8. We are forced to consider what does it mean for Solomon to have wisdom and mental abilities like the sand along the seashore.
9. We needed to consider what went wrong; how was Israel so blessed and how did Solomon have so much wisdom, but it all went to crap near the end of Solomon's reign.
10. The material of 1Kings 4 required us to consider the evolution of human authorship in Jewish literature; and just what it meant.

Chapter Outline

Charts, Graphics and Short Doctrines

When studying a chapter in the Bible, there are a number of topics which that study leads to.

### What We Learn from 1Kings 4

1. We have the opportunity to contrast the honorable reign of Solomon with our current president, Barack Obama. We compare the honor of the Solomon kingdom with the dishonor and dishonesty of the current president of the United States.
2. We compare Solomon's use of the military with the liberal desire to cut the military of the United States down to nothing. We see how the military of Solomon kept peace in a region that is not known for peace.
3. We have the opportunity to take what we study in 1Kings 4 and see the similarities between the United States and its prosperity in the 1950's and early 1960's. We also see that prosperity is related to a nation's spiritual life rather than to the amount of stuff that everyone has.
4. We studied 1Kings 4 to see how peace and prosperity are achieved in a client nation to God.
5. We have the opportunity to compare the almost utopian nature of the blessings of Israel under Solomon; and how this relates to the attempt of liberals to establish utopia on earth today.



**Map of Solomon's Kingdom and Sphere of Influence;** from [Study Light.org](http://StudyLight.org); accessed April 15, 2016.

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

## Josephus' History of this Time Period

### Antiquities of the Jews - Book VIII

**CONTAINING THE INTERVAL OF ONE HUNDRED AND SIXTY-THREE YEARS.  
FROM THE DEATH OF DAVID TO THE DEATH OF AHAB.**

#### CHAPTER 2.

**CONCERNING THE WIFE OF SOLOMON; CONCERNING HIS WISDOM AND RICHES; AND  
CONCERNING WHAT HE OBTAINED OF HIRAM FOR THE BUILDING OF THE TEMPLE.  
CONCERNING THE ARABIANS, WHO WERE HIS POSTERITY.**

3. Now the captains of his armies, and officers appointed over the whole country, were these: over the lot of Ephraim was Ures; over the toparchy of Bethlehem was Dioclerus; Abinadab, who married Solomon's daughter, had the region of Dora and the sea-coast under him; the Great Plain was under Benaiah, the son of Achilus; he also governed all the country as far as Jordan; Gabaris ruled over Gilead and Gaulanitis, and had under him the sixty great and fenced cities [of Og]; Achinadab managed the affairs of all Galilee as far as Sidon, and had himself also married a daughter of Solomon's, whose name was Basima; Banacates had the seacoast about Arce; as had Shaphat Mount Tabor, and Carmel, and [the Lower] Galilee, as far as the river Jordan; one man was appointed over all this country; Shimei was intrusted with the lot of Benjamin; and Gabares had the country beyond Jordan, over whom there was again one governor appointed. Now the people of the Hebrews, and particularly the tribe of Judah, received a wonderful increase when they betook themselves to husbandry, and the cultivation of their grounds; for as they enjoyed peace, and were not distracted with wars and troubles, and having, besides, an abundant fruition of the most desirable liberty, every one was busy in augmenting the product of their own lands, and making them worth more than they had formerly been.

4. The king had also other rulers, who were over the land of Syria and of the Philistines, which reached from the river Euphrates to Egypt, and these collected his tributes of the nations. Now these contributed to the king's table, and to his supper every day (3) thirty cori of fine flour, and sixty of meal; as also ten fat oxen, and twenty oxen out of the pastures, and a hundred fat lambs; all these were besides what were taken by hunting harts and buffaloes, and birds and fishes, which were brought to the king by foreigners day by day. Solomon had also so great a number of chariots, that the stalls of his horses for those chariots were forty thousand; and besides these he had twelve thousand horsemen, the one half of which waited upon the king in Jerusalem, and the rest were dispersed abroad, and dwelt in the royal villages; but the same officer who provided for the king's expenses supplied also the fodder for the horses, and still carried it to the place where the king abode at that time.

5. Now the sagacity and wisdom which God had bestowed on Solomon was so great, that he exceeded the ancients; insomuch that he was no way inferior to the Egyptians, who are said to have been beyond all men in understanding; nay, indeed, it is evident that their sagacity was very much inferior to that of the king's. He also excelled and distinguished himself in wisdom above those who were most eminent among the Hebrews at that time for shrewdness; those I mean were Ethan, and Heman, and Chalcol, and Darda, the sons of Mahol. He also composed books of odes and songs a thousand and five, of parables and similitudes three thousand; for he spake a parable upon every sort of tree, from the hyssop to the cedar; and in like manner also about beasts, about all sorts of living creatures, whether upon the earth, or in the seas, or in the air; for he was not unacquainted with any of their natures, nor omitted inquiries about them, but described them all like a philosopher, and demonstrated his exquisite knowledge of their several properties. God also enabled him to learn that skill which expels demons, (4) which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms,

## Josephus' History of this Time Period

by which they drive away demons, so that they never return; and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a Foot of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shown very manifestly: for which reason it is, that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed may not be unknown to any people under the sun for this reason, I say, it is that we have proceeded to speak so largely of these matters.

Thomas Coke: *Josephus, who loved to magnify every thing that concerned Solomon, instead of three thousand proverbs, tells us that he composed three thousand books of proverbs.*<sup>502</sup>

From: <http://www.sacred-texts.com/jud/josephus/ant-8.htm> accessed April 15, 2016. Josephus *Antiquities*; Book VIII, Chapter 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Edersheim's commentary on this chapter, with some slight updating and editing.

## Edersheim Summarizes 1Kings 4

### CHAPTER 5

Solomon marries the daughter of Pharaoh — his sacrifice at Gibeon — his dream and prayer — Solomon's wisdom — Solomon's officers and court — prosperity of the country — understanding and knowledge of the king.

1Kings 3, 4, 2Chronicles 1

The prosperity of such a reign was commensurate with the fact that it was based upon the Divine promises, and typical of far greater blessings to come. The notices in 1Kings 4 and 5 are strung together to indicate that prosperity by presenting to our view the condition of the Israelitish monarchy in the high-day of its glory. Wise and respected councilors surrounded the king.<sup>84</sup>

The administration of the country was orderly, and the taxation not arbitrary but regulated. The land was divided, not according to the geographical boundaries of the "tribes," but according to population and resources, into twelve provinces, over each of which a governor was appointed. Among their number we find two sons-in-law of the king (4:11, 15), and other names well-known in the land (such as those of Baana, ver. 12, probably the brother of "the recorder," ver. 3, and Baanah, the son of Hushai, probably David's councilor, ver. 16). Had this policy of re-arranging the country into provinces been sufficiently consolidated, many of the tribal jealousies would have ceased. On the other hand, the financial administration, entrusted to these governors, was of the simplest kind. Apparently, no direct taxes were levied, but all that was requisite for the royal court and government had to be provided, each province supplying in turn what was required for one month. Such a system could not indeed press heavily, so long as the country continued prosperous; but with a luxurious court, in hard times, or under harsh governors, it might easily become an instrument of oppression and a source of discontent. From 1Kings 12:4 we gather that such was ultimately the case. It need scarcely be added, that in each province the supreme civil government was in the hands of these royal officials; and such was the general quiet prevailing, that even in the extensive district east of the Jordan, which bordered on so many turbulent

<sup>502</sup> From <http://www.studydrive.org/commentaries/tcc/1-kings-4.html> accessed April 14, 2016.

## Edersheim Summarizes 1Kings 4

tributary nations, "one sole officer" (1Kings 4:19) was sufficient to preserve the peace of the country.

Quite in accordance with these notices are the references both to the prosperity of Israel, and to the extent of Solomon's dominions (1Kings 4:20, 21). They almost read like an initial fulfillment of that promise to Abraham, "Multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies" (Genesis 22:17).

And if, compared with the simplicity of Saul's and even of David's court, that of Solomon seems luxurious in its appointments,<sup>85</sup> we must remember that it was intended to show the altered state of the Israelitish monarchy, and that even so the daily consumption was far smaller than at the court of the Persian monarchs in the high-day of their power and glory.<sup>86</sup>

But the fame which accrued to the kingdom of Solomon from its prosperity and wealth would have been little worthy of the Jewish monarchy, had it been uncombined with that which alone truly exalteth a nation or an individual. The views of Solomon himself on this subject are pithily summed up in one of his own "Proverbs" (3:13, 14), "Happy is the man that findeth wisdom, and the man that causeth understanding to go forth; for merchandise (trading) with it, is better than merchandise with silver, and the gain from it than the most fine gold."<sup>87</sup>

All this the "wise king" exemplified in his own person. God gave him "wisdom" not only far wider in its range, but far other in its character (Proverbs 1:7; 9:10) than that of the East, or of far-famed Egypt, or even of those deemed wisest in Israel,<sup>88</sup> "and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore"<sup>89</sup> (1Kings 4:29). Not satisfied with the idle life of an Eastern monarch, he set the example of, and gave encouragement to study and literature, the range of his inquiries extending not only to philosophy and poetry,<sup>90</sup> but also to natural science in all its branches.<sup>91</sup> It must have been a mighty intellectual impulse which proceeded from such a king; it must have been a reign unparalleled in that age, as well as among that people, which Solomon inaugurated.

<sup>84</sup> The word Cohen in 1Kings 4:2 ("Azariah, the son of Zadok the priest") should not be rendered "priest," but refers to a civil office - that of the king's representative to the people and his most intimate adviser. The same term is used of Zabud in ver. 5, where the Authorized Version translates "principal officer," and also of David's sons, 2Samuel 8:18. A grand. son of Zadok could not have been old enough to be high-priest (comp. 1Chronicles 6:10.)

<sup>85</sup> The provision made was not only for the court and its dependants, but also for the royal stables (1Kings 4:26-28), In verse 26 the number of his horses is by a clerical error given as 40,000 instead of 4,000 (comp. 2Chronicles 9:25). If, according to 1Kings 10:26, 2Chronicles 1:14, Solomon had 1,400 chariots, each with two horses, and with, in most of them, a third horse as reserve, we have the number 4,000.

<sup>86</sup> It is difficult to give the exact equivalent of the "thirty measures of fine flour and threescore of meal" (in all, ninety measures), 1Kings 4:22. According to the calculation of the Rabbis (Bibl. Dict. vol. 3, p. 1742) they would yield ninety-nine sacks of flour. Thenius (Studien u. Krit. for 1846, p. 73, etc.) calculates that they would yield two pounds of bread for 14,000 persons. But this computation is exaggerated. On competent authority I am informed that one bushel of flour makes up fourteen (four pound) loaves of bread; consequently, one sack (four bushels) fifty-six loaves, or 224 pounds of bread. This for ninety-nine sacks would give 22,176 pounds of bread, which at two pounds per person would supply 11,088 - or, with waste, about 11,000 persons. Of this total amount of bread, the thirty-three sacks of "fine flour" - probably for court use - would yield 1,848 loaves, or 7,392 pounds of bread. The number of persons fed daily at the court of the kings of Persia is said to have been 15,000 (see Speaker's Comm., p. 502). Thenius further calculates that, taken on an average, the thirty oxen and one hundred sheep would yield one and a half pounds of meat for each of the 14,000 persons. At the court of Cyrus, the daily provision seems to have been, 400 sheep, 300 lambs, 100 oxen, 30 horses, 30 deer, 400 fatted geese, 100 young geese, 300 pigeons, 600 small fowls, 3,750 gallons of wine, 75 gallons of new milk, and 75 of sour milk (comp. Bahr in Lange's Bibel W., vol. 7. p. 29). But here also the computation of Thenius seems too large, bearing in mind that cattle and sheep in the East are much smaller than in the West.

<sup>87</sup> We translate literally.

<sup>88</sup> Comp. 1Chronicles 2:6. Ethan, 1Chronicles 6:44; 15:17, 19; Psalm 89 (inscr.) Heman, 1Chronicles 6:33; 25:5; Psalm <sup>88</sup> (inscr.) Chalcol and Darda, sons of Mahol, perhaps "sacras choreas ducendi periti."

<sup>89</sup> A hyperbole not uncommon in antiquity. I feel tempted here to quote the similar expression of Horace (Odes, 1:28): "Te maris et terrae numeroque carentis arenae Mensorem cohibent, Archyta."

<sup>90</sup> Of these "Proverbs" only 915 verses have been preserved in the Book of that name; of "the Songs," besides the Song

of Songs, only Psalm 72 and 127.

<sup>91</sup> The word rendered "hyssop" in the Authorized Version is either the mint, the marjoram, the Orthotricum saxatile, or, according to Tristram (Nat. Hist. of the Bible, p. 457), the caper (Capparis spinosa).

From <http://www.lewendwater.org/books/v5bhot.pdf> accessed April 15, 2016. Bible text updated.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

It may be helpful to see this chapter as a contiguous whole:

**A Complete Translation of 1Kings 4**

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

Solomon's chief officers in Jerusalem

King Solomon [is] king over all of Israel; and these [are] his officers:

So Solomon is king over all Israel. These are his officers:

Azariah ben Zadok [is] the priest; Elihoreph and Ahijah beni Shisha [are] scribes; Jehoshaphat ben Ahilud [is] the official historian; and Benaiah ben Jehoiada [is] over the army;

Azariah (son of Zadok) is the high priest; Elihoreph and Ahijah (both sons of Shisha) are scribes; Jehoshaphat (the son of Ahilud) is the official historian; Benaiah (the son of Jehoiada) is over the army;

Zadok and Abiathar [are both] priests; Azariah ben Nathan [is] over the [palace and city] guard; Zabud ben Nathan [is] a priest [as well as] a friend of the king; Ahishar [is] over the palace; and Adoniram ben Abda [is] over the tribute and forced labor.

Zadok and Abiathar continue as priests; Azariah (the son of Nathan) is over the palace and city guard; Zabud (the son of Nathan) is a priest as well as a friend of the king; Ahishar is over the palace; and Adoniram (the son of Abda) is over the tribute and forced labor.

Solomon's chief officers throughout the land

Solomon had 12 officers over all Israel and they provided for the king and his house—[one] month he was over to provide [for the king].

Solomon had 12 officers over all Israel and they provided for the king and his house—one month he was over to provide for the king.

These [are] the names [lit., *their names*] [of those 12 officers]:

These are the names of those 12 officers:

Ben-hur of the hill country of Ephraim [or, *Mount Ephraim*]; Ben-decker [who is] in Makaz, Shaalbim, Beth-shemesh and Elon-beth-hanan; Ben-hesed [who is] in the Arubboth (his [is] Socoh and all the land of Hopher);

Ben-hur of the hill country of Ephraim; Ben-decker who is in Makaz, Shaalbim, Beth-shemesh and Elon-beth-hanan; Ben-hesed, who is in the Arubboth (his is Socoh and all the land of Hopher);

## A Complete Translation of 1Kings 4

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Ben-abinadab [who is in] Naphath-dor (Tachath, Solomon's daughter was his wife);            Baana ben Ahilud [is in] Tanach, Megiddo and all Beth-shean (which [is] beside Zarethan below Jezreel, from Beth-shean as far as Abel-meholah [and] as far as the region of Jokmeam);            Ben-geber [who is] in Ramath-gilead—[he has] the villages of Jair (the son of Manasseh) which [are in] the Gilead [and] [he has] the region of Argob which [is in] the Bashan (those great walled cities with a bronze bar);</p>	<p>Ben-abinadab, who is in Naphath-dor (Tachath, Solomon's daughter, was his wife);            Baana ben Ahilud is in Tanach, Megiddo and all Beth-shean (which is beside Zarethan below Jezreel, from Beth-shean as far as Abel-meholah and as far as the region of Jokmeam);            Ben-geber who is in Ramoth-gilead—he has the villages of Jair (the son of Manasseh) which are in the Gilead and he has the region of Argob which is in the Bashan (those great walled cities with a bronze bar);</p>
<p>Ahinadab ben Iddo [who is] towards Mahanaim;            Ahimaaz [is] in Naphtali (and he took Basemath, Solomon's daughter, for [his] wife);            Baana ben Hushai [is] in Asher and Bealoth;            Jehoshaphat ben Paruah [is] in Issachar;            Shimei ben Ela [is] in Benjamin;            Geber ben Uri [is] in the land of Gilead ([which was] the land of Sihon, the Amorite king, and Og, the king of the Bashan);            and [there is] one officer in the land.</p>	<p>Ahinadab ben Iddo who is towards Mahanaim;            Ahimaaz is in Naphtali (and he took Basemath, Solomon's daughter, for his wife);            Baana ben Hushai is in Asher and Bealoth;            Jehoshaphat ben Paruah is in Issachar;            Shimei ben Ela is in Benjamin;            Geber ben Uri is in the land of Gilead (which was the land of Sihon, the Amorite king, and Og, the king of the Bashan);            and there is one officer in the land.</p>
Peace in the land; provisions for the palace; the extent of Solomon's kingdom	
<p>[The people of] Judah and Israel [are] like the sand which [is] beside the sea for quantity—they are eating, drinking and rejoicing.</p>	<p>There were many people in Judah and Israel—they were like the sand of the sea in number. They are eating, drinking, and enjoying their lives.</p>
<p>Solomon was reigning over all the kingdoms from the [Euphrates] River [throughout] the land of the Philistines, going as far as the border of Egypt. They continue to bring tribute to and serve Solomon all the days of his life.</p>	<p>Solomon exercised authority over all the kingdoms from the Euphrates River to the land of the Philistines and then down as far as the border of Egypt. His subjects and tributaries continued to bring payment to him and serve him throughout his entire life.</p>
<p>The food of [the house] Solomon for one day is: 30 [large] measures of fine flour and 60 [large] measures of meal; 10 well-fed oxen and 20 pasture-fed cows and 100 sheep, besides [one or more of the following:] a stag, a gazelle, a fallow deer or fattened fowl.</p>	<p>The food required for one day for the house of Solomon is as follows: 30 large measures of fine flour and 60 large measures of meal; 10 well-fed oxen and 20 free-range cows; and 100 sheep, as well as the occasional stag, gazelle, fallow deer or fattened fowl (whichever happened to be in season for that area).</p>
<p>For Solomon [lit., <i>he</i>] had dominion over every region [west] of the [Euphrates] River, from Tiphseh to Gaza, over all the kings west of the [Euphrates] River. And [there] was peace for him on all sides of him round about.</p>	<p>Solomon had dominion over every city and country west of the Euphrates River, from Tiphseh to Gaza, over all of the kings west of the Euphrates River. Furthermore, there was peace on every side all around Solomon.</p>
<p>So Judah and Israel lived in safety [and security], each [man] under his [own] vine and under his [own] fig tree, from Dan to Beersheba, [throughout] all the days of Solomon.</p>	<p>So Judah and Israel lived with great security, safety and comfort throughout the days of Solomon. Every man enjoyed his own grape vine and his own fig tree, all the way from Dan to Beersheba.</p>

A Complete Translation of 1Kings 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Furthermore, Solomon had 40,000 [possibly, 4000] stalls of horses for his chariot [army] and 12,000 horsemen. These officers [from the 12 previously listed] then provide for King Solomon and for every [person] coming to King Solomon’s table—each [man for] his month. Nothing is lacking [in this provision].</p>	<p>Furthermore, Solomon had 40,000 horse stalls for his chariot army along with 12,000 horsemen. These officers would then provide for King Solomon and for those attending his nightly banquets—each man for his particular month. There is nothing lacking in this provision.</p>
<p>They also bring barley grain and straw for the horses and for the steeds to the place which is there, each one as his mandate [or, <i>responsibility</i>].</p>	<p>They were also responsible to bring barley grain and straw for the horses and steeds to their place, each man as mandated by Solomon.</p>
Solomon’s great wisdom and knowledge	
<p>So Elohim gave wisdom to Solomon, and tremendous understanding and an expanse of the thinking like the sand which [is] beside the seashore. Solomon’s wisdom increased more than the wisdom of all the men of the east and more than all of the wisdom in Egypt. He is wiser than any man—more than Ethan the Ezrahite, and [more than] Heman, Calcol and Darda, the sons of Mahol [possibly, <i>sons of dancing</i>]. Therefore, Solomon’s fame is [known] in all the surrounding nations.</p>	<p>So God gave wisdom to Solomon, as well as tremendous understanding, and a great mind, so that his wisdom exceeded that of all the men in the east and all those in Egypt. He was wiser than Ethan the Ezrahite and wiser than the sons of Mahol: Heman, Calcol and Darda. He fame was spread far and wide throughout all of the surrounding nations.</p>
<p>[In his time, Solomon] spoke 3000 proverbs and [he wrote] 1005 songs. He taught about trees [and flora in general], from the cedar which [is] in Lebanon to the hyssop which grows in the wall. He taught about mammals and about birds, reptiles and fish. And [men] from all peoples [of the earth] came [to Israel] to hear the wisdom of Solomon, who heard his wisdom from the kings of the earth [who spoke of Solomon’s great knowledge].</p>	<p>In this time, Solomon spoke 3000 proverbs and wrote 1005 songs. He taught about trees and plants, discussing everything from the cedars in Lebanon to the hyssop that grows in the walls around a city. He taught about mammals, reptiles, birds and fish. Men from all over the world came to Israel to hear him, who had heard about him from the kings of the earth who had already come to Solomon.</p>
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 72 127 (the only psalms attributed to Solomon; Psalm 72 seems to be devoted to the Lord in the Millennium). Also Psalms 88–89, because of the names in the title.

R. B. Thieme, Jr. has not covered this chapter in of his available lessons.





These two graphics should be very similar; this means that the exegesis of 1Kings 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to	
Definition of Terms	Introduction	Addendum	
<a href="http://www.kukis.org">www.kukis.org</a>			Exegetical Studies in Kings