

1 KINGS 5

written and compiled by Gary Kukis

1Kings 5:1–18

Solomon Organizes the Materials for the Temple

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 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).

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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 5 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: In 1Kings 5, Solomon and his father's friend, King Hiram connect, both having genuine respect for one another. They will work together to gather and prepare the raw materials for both the Temple and (later) for Solomon's palace. Most of this chapter is devoted to the negotiation between the two men and the number of men involved in this project.

This should be the most extensive examination of 1Kings 5 available, where you will be able to examine in depth every word of the original text.

Quotations:

Thomas Coke: *There can be no reason why any Christian prince may not make a league and peace with the Great Turk, Mogul, or the Tartar, as well as David and Solomon did with Hiram...the elements of the Christian religion advise and enjoin a peace with all men; that is, to refrain from and avoid all acts of hostility with all the world, who will live peaceably with us, as the best...way to propagate the...truth.*¹

Dwight D. Eisenhower: *Though force can protect in emergency, only justice, fairness, consideration and cooperation can finally lead men to the dawn of eternal peace.*²

Bobby Unser quote (a graphic) taken from **brainy quote**; accessed March 9, 2017.



Max Brooks, from *The Zombie Survival Guide: Complete Protection from the Living Dead*: *If you believe you can accomplish everything by "cramming" at the eleventh hour, by all means, don't lift a finger now. But you may think twice about beginning to build your ark once it has already started raining.*³

Alexander Graham Bell: *Great discoveries and improvements invariably involve the cooperation of many minds. I may be given credit for having blazed the trail, but when I look at the subsequent developments I feel the credit is due to others rather than to myself.*⁴

Albert Einstein, from *Living Philosophies*: *Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to a divine purpose. From the standpoint of daily life, however, there is one thing we do know: That we are here for the sake of other men —above all for those upon whose smile and well-being our own happiness depends, for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day, I realize how much my outer and inner life is built upon the labors of people, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving.*⁵

Abraham Lincoln: *Give me six hours to chop down a tree and I will spend the first four sharpening the axe.*⁶

¹ From <http://www.studylight.org/commentaries/tcc/1-kings-5.html> accessed March 9, 2017.

² From <https://www.brainyquote.com/quotes/keywords/cooperation.html> accessed March 9, 2017.

³ From <http://www.goodreads.com/quotes/tag/preparation> accessed March 9, 2017.

⁴ From <https://www.brainyquote.com/quotes/keywords/cooperation.html> accessed March 9, 2017.

⁵ From <http://www.goodreads.com/quotes/tag/cooperation> accessed March 9, 2017.

⁶ From <http://www.goodreads.com/quotes/tag/preparation> accessed March 9, 2017.

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www.kukis.org	Exegetical Studies in Kings	

Doctrines Covered or Alluded To			
	Dual Authorship of Scripture		Intercalation


Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
2Samuel 6	2Samuel 7	2Samuel 10	

Many who read and study this chapter are 1st or 2nd 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](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
1st Advent	The time period when Jesus was born and had His earthly ministry. This time period extends from His birth to His death, resurrection and ascension.
2nd Advent of Jesus Christ	Jesus Christ will return to earth at the end of the Tribulation with His saints to destroy the armies gathered against Israel and to restore the earth to perfect environment. (Bible Doctrine Resource) (McLaughlin —which appears to be where BDR got this doctrine from)
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).

Definition of Terms	
Autographs	An <i>autograph</i> is an error-free copy of an original manuscript of a book of the Bible. We have no original manuscripts and we have no actual autographs.
Church Age	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 Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Edification Complex	"Edification" in the Greek is oikodomê (οἰκοδομη), which means a building or structure. The edification of the soul is accomplished by a building, or Edification Complex, that is constructed in the soul of the believer through the metabolization of Bible Doctrine. See the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
Operation Z	<p>Operation Z refers to the process of receiving and retaining Bible doctrine in the human soul.</p> <p>The pastor-teacher teaches the Word of God accurately from the pulpit and we hear and consider that information. This is known as the <i>staging area of the soul</i>; and doctrine retained here is of no use to us. It is simply information.</p> <p>When we believe what we have heard, then the doctrine is transferred to our heart, into our thinking; and I would say that it is then placed into the human spirit.</p> <p>The human soul contains information about ourselves and our surroundings; and the human spirit contains information about ourselves, God, and our relationship with Him.</p> <p>See also Bible Doctrine Resource.</p> 
The Revealed God (or, the Revealed Lord)	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 we 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.
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).

Definition of Terms	
Typology	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). ⁷ See the Doctrine of Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to 1Kings 5

Introduction: 1Kings 5, along with the following 3 chapters, are primarily about the preparation for, the building of and consecrating of the **Temple**, which is one of the most important events to take place during the reign of Solomon. 1Kings 5 is primarily about the alliance between Solomon and Hiram (the king of Tyre), a business agreement between the two kings, and the initial gathering of materials which would be used to build the Temple.

1Kings Image, from [Athney Creek Christian Fellowship](#); accessed March 9, 2017.



Hiram and Solomon relayed some messages back and forth, after the death of King David, wherein it is made clear that Solomon still respects the friendship and alliance between his father and Hiram; and he asks Hiram for help in building the Temple. Building is clearly Hiram's forte—we hear more about his building projects than we hear about his reign in Tyre—and he jumps at the chance to work hand-in-hand with Solomon to build the Temple.

A portion of this chapter is given over to the negotiations which took place between the two men, determining who would be responsible for what; and the end of this chapter gives us an idea as to the incredible manpower which was involved in this project.

College Press Bible Study: Preparations for Temple construction commenced long before Solomon ascended the throne. The Temple site—Mt. Moriah—had been indicated by God to David in connection with the cessation of the plague against Jerusalem (2Sam. 24:18–25). But much had to be done in both leveling and raising that ground in order to secure a flat construction area. This work may have begun while David was yet king. The Scriptures explicitly state that David energetically engaged in gathering various materials for the Temple—gold, silver, bronze, iron, wood and precious stones (1Chron. 29:2–5). Once Solomon had successfully established himself on the throne of his father, he wholeheartedly devoted himself to those final preparations which were necessary before actual construction could commence. Chapter 5 tells (1) of his negotiations with Hiram of Tyre

⁷ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

(1Kings 5:1–12); and (2) of the laboring force which he conscripted to assist in the project (1Kings 5:13–18).⁸

Building a Temple is David's original idea. He first reasoned that, if he lives in a luxurious palace, what sense does it make for the Ark of God to dwell in a tent? He realized that, if Israel had a permanent place in the land of promise, that there ought to be a permanent place for the worship of God as well. The Tabernacle was designed to be moved around, from time to time; but a Temple would be a permanent structure which remained in one place. It made sense to have a Tabernacle while Israel was traveling through the desert; but now that Israel had been established as a powerful, permanent nation, then God needed to have a permanent place of worship. God did not tell David that he needed to do this; David decided this on his own. As a result, God gave David the Davidic Covenant. However, God also told David that he would not be the man to build this Temple, but his son would do that (2Sam. 7:10–14 1Kings 5:3–5).

Let's go back a little further to set this up: back in the days of Eli and Samuel, the Jews, involved in a war with the Philistines, grabbed up the Ark of God and took it into battle, using it as a good luck charm (which was not a proper use of the Ark). Well, it did not work and the Philistines captured the Ark and routed the Israelites. However, it caused the Philistines a great many problems, to a point where they finally returned the Ark to the people of Israel. However, the people of Israel did not fully understand how to move the Ark (they had not consulted the Law of Moses), so men died when trying to move it. Finally, it was taken to a person's house and just kept there, and not used—the people had become afraid of the Ark and its power. It was King David who brought the Ark to Jerusalem and put it into use, but only after a man died trying to move it, forcing David to study the Law to figure out how to move it. See **2Samuel 6 (David Moves the Ark to Jerusalem)** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more details.

After bringing the Ark to Jerusalem, David designed a Tent for the Ark, because it could not just sit at someone's house and it could not just sit outside in the element. The Ark of God was designed to be kept in the Tabernacle, but David did not bring them together (in his lifetime, the Ark had never been in the Tabernacle). So the Ark remained there in Jerusalem, probably as a place of worship (but the people did not have any kind of contact with the Ark). For this and other reasons, two high priests arose, one who ministered at the still-functioning Tabernacle and another who apparently ministered at the Tent of the Ark of God.

When David had time to catch his breath, as king of Israel, he became concerned that he lived in a palace, but the Ark was in a tent. This did not seem right to him; the incongruity of the matter led David to propose building the Temple to Nathan the prophet. God spoke to Nathan and told him that David would not build the Temple, but his son would. Nathan conveyed this to King David, along with the Davidic Covenant. See **2Samuel 7 (The Davidic Covenant)** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more details.

Peter Pett, who is an outstanding commentator, makes a few remarks which require some discussion.

The Temple and the Line of Promise

Pett: But while the writer was building up a picture of Solomon's glory, he was at the same time doing it with reservations. Underneath all the splendour he could already see the cracks appearing.

⁸ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 5:1-12.

The Temple and the Line of Promise

Pett continues: *For the house that YHWH had really wanted Solomon to build had been a spiritual house made up of his sons and descendants, not a house of wood and stone. Careful scrutiny of 2 Samuel 7 indicates that the concentration throughout is not on the building of a Temple, but on the building of a dynastic house which would result finally in the arrival of the Coming King. ‘YHWH tells you that he will make you a house (dynasty) — your seed — he will build a house (a dynasty) for My Name and I will establish the throne of his kingship for ever — and your house (dynasty) and your kingship will be established for ever before you, your throne will be established for ever’ (2Sam. 7:11; 2Sam. 7:13; 2Sam. 7:16, compare 1Kings 7:26). YHWH’s emphasis was thus on the promise of the foundation of a dynasty which would finally result in the everlasting King.*⁹

There is no doubt that God focuses in on David’s true dynasty, which would lead to the Person of Jesus Christ. Obviously, nothing is more important than that. Furthermore, David would not have appreciated as much his own dynasty in the line of promise. It is very difficult for individuals to appreciate their lives and the impact of their lives when taken in a greater historical context. However, God telling this to David, is not meant to trivialize in any way the building of the Temple (the Bible devotes many chapters to this project), but it is God’s grace being poured upon David, in part because of this original idea.

God is not saying, “Listen, David, built a Temple, don’t build a Temple; I don’t care; but what is important is your genealogical line.” The Temple was a marvelous and original idea; where God did not have to prompt David to do it. However, much more important than the Temple is what the Temple represents; and that would be the proper emphasis of David’s thinking.

Now, did Solomon over-emphasize the Temple over obedience to God? Well, at some point, perhaps he did. But Solomon had an old sin nature. With his power and position, he was able to indulge himself in any sin imaginable. Many of us do not engage in some sins simply because we lack the wherewithal.

However, two points need to be made about Solomon and the Temple. The Bible devotes 4 chapters to the Temple alone here in the book of Kings—so the Temple is a big deal, not just to Solomon, but to God. Furthermore, God, despite Solomon’s many failings, allowed Solomon to contribute a great deal to the Scriptures which we study.

At any point in time, God could have given clear instructions *not* to build a Temple, if this were not a part of His plan. When Israel decided to elect a king, God made His opinion clear at that time.

Chapter Outline

Charts, Graphics and Short Doctrines

This chapter more or less ends with the materials having been gathered together to be used to build the Temple. 1Kings 6–7 will deal with the actual building of the Temple followed by the dedication of the Temple (1Kings 8).

*College Press Bible Study: Without question the greatest achievement of Solomon’s glorious reign was the construction of the Jerusalem Temple. Using plans designed by David, and the expertise of Phoenician craftsmen, Solomon brought into being what surely must have been one of the wonders of ancient architecture. In chapter 5 the author relates the preparations which were made for this pious undertaking, and in chapter 6 he describes the Temple as it was completed.*¹⁰

We do not know at what point Solomon and Hiram began corresponding and gathering materials—it would make sense for Hiram to have contacted Solomon within a year of David’s death. The actual building of the Temple began in the 4th year of Solomon’s reign (1Kings 6:1).

⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:1–18.

¹⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5 (chapter comments).

1Kings 5–6 will be interesting chapters, filled with numeric details about the building of the Temple: how many people were involved, how long it took, how much Solomon paid Hiram, and the dimensions of the Temple itself. From time to time, the Bible does deal in such specific numeric details.

We have no idea as to the source material for this chapter or for its parallel chapter 2Chron. 2. The details are not precisely the same. This does not mean that they are not complementary accounts; but it is reasonable to assume that they were composed hundreds of years apart—whether based upon the exact same source material or not, we have no idea.

The overall passage dealing with this is in 2Chron. 2–8; and it is quite a bit more detailed. That is quite interesting, as Chronicles is believed to have been written much later than Samuel or Kings. Perhaps the original document is 2Chron. 2–8; and this was used to write 1Kings 5–8, with some additional personal recollections added in. Chronicles would have been compiled from existing documents at a much later date; and it may have simply included entire documents here and there.

In what I have studied so far in Scripture, the people of Israel, in general, were never confused about the Temple, insofar as thinking God needed a place to stay or thinking that God was confined to the Temple. David did not have these ideas about the Temple; nor did Solomon. Whatever confusion that was possible concerning the Temple was also possible concerning the Tabernacle. For instance, if someone believed that God was limited or confined in some way by the Temple, then that same misunderstanding of doctrine could occur with the Tabernacle (or with the Ark of God). For instance, when fighting against the Philistines, the Jewish army seemed to think that either the Ark of God was a good luck charm or that God needed to be brought into the battle by means of carrying the Ark of God into battle back in 1Sam. 4. That is a result of the misapplication of doctrine and a misunderstanding of the Ark. The confusion exhibited in 1Sam. 4 is not an argument against Israel having the Ark. My point is, even though it is possible for people in Israel to become confused about God and the Temple; this is not a reason against building the Temple.

Peter Pett makes this comment: YHWH's allowing of the building of the Temple would have caused no problem if only Israel (and later the Jews) had recognised that the physical Temple was but a symbol of the 'spiritual house' that YHWH would establish in the Coming King. How different history would have been in that case. But while they did partly grasp it in the idea of the coming of the Messiah, they had totally wrong ideas about Him, and on the whole both failed to recognise Him when He came, or to recognise that His coming signalled the demise of the Temple which had lost its significance with His coming. They had become wedded to the Temple. To them the Temple had become more important than the Messiah. Similar blindness to some extent pervades much of the church today.¹¹

Let me disagree with Pett, to some degree. The problem is not the Temple, per se, nor is it any of the symbols and types found in the Old Testament; the problem lies in the sin nature and the free will of man. We have the innate desire to twist and obscure Scripture, so that our own pet sins are justified (we see this most remarkably in the gay movement today, where the Scriptures of God are both reviled for condemning homosexuality as a sin; and distorted, so that they allege that the Bible does not really condemn homosexuality—somewhat of a schizophrenic position).

To state this a different way, we cannot say that the Temple was some sort of mistake, simply because this or that set of people misunderstood the Temple or used it as a place for misdeeds (as the Pharisees did during the time of our Lord).

Pett does make the interesting remark that, regarding prophecy, we are making the mistake of looking for a physical Temple in the Tribulation. That is an interesting theory, one which I have not explored (nor do I automatically accept it). I will place it in my brain to ruminate.

¹¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:2–3.

The rightness or wrongness of building the Temple will be discussed in much greater detail [here](#).

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 David was 30 years old when he began to reign. He reigned 40 years.
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 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.
	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).
	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 David was 30 years old when he began to reign. He reigned 40 years. Obviously, this would make him 70 years old when he dies. Compare 1Chron. 26:5
			1Chron. 22	Preparations are made by David for the Temple. His son, Solomon, assists.
	985 B.C.	971–970 B.C.	1Chron. 23–29	A national convocation.
	985 B.C.	970 B.C.	1Chron. 28–29	A national convocation.

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
(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 <i>And the days that David reigned over Israel were 40 years. He reigned seven years in Hebron, and he reigned 33 years in Jerusalem.</i> 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. ¹²				
	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.
1014 B.C.			1Kings 5	The extent of Solomon's empire.
	982–962 B.C.		1Kings 5:1–12 1Kings 7:13–14 2Chron. 2:1–18 1Kings 5:13–18	Solomon builds (20 years).
1014 B.C.			1Kings 5:15	The King of Tyre provides timber for Solomon's Temple.
1018 B.C.			1Kings 5:26	Solomon orders a conscription of workers.
	982 B.C. (983 B.C.)		1Kings 2:39–46	Shimea is executed.
1012 B.C.	2May 982 B.C.	April-May 966 B.C.	1Kings 6:1–35 2Chron. 3:1–14	Solomon begins the building of the Temple.
	982–975 B.C.		1Kings 6:1–35 2Chron. 3:1–14	Construction of the Temple (7 years).

¹² *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.

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
	975 B.C.		1Kings 6:14, 38 (Psalm 127–128)	Completion of the Temple.

Chapter Outline

Charts, Graphics and Short Doctrines

Keil and Delitzsch: *[T]he LXX ...concluded that, as the foundation for the temple was laid in the fourth year of Solomon's reign, the preliminary work must have occupied the first three years of his reign.*¹³ To me, that seems fairly quick, for those massive stones to be dug out, cut and shaped, and then shipped down to Jerusalem. Based upon all that had to be done, laying the foundation seems as though it would be the longest portion of the building of the Temple. I would not be surprised if the actual building of the Temple, once the wood had been delivered and cut, took a year.

Most of the estimates are, the building of the Temple took 7 years. I would not be surprised if the majority of that time was spend on the foundation.

It is important to understand what has gone before.

The Prequel of 1Kings 5

1Kings 5 is Solomon beginning to gather the raw materials and organize the workers to build the Temple.

Originally, King David wanted to build a Temple—a semi-permanent structure wherein God would be worshiped. The Tabernacle was simply a large tent, which could be broken down and easily moved. It was built when they were in the desert and moved around. When the sons of Israel settled in Canaan, the Tabernacle continued to serve as their center of worship; but it was moved to several different cities.

By the time that David became king, the Tabernacle and the Ark of God had become separated. In fact, they were never united during David's reign, even though God had designed the Ark of God to be inside of the Holy of Holies in the Tabernacle. Because of Saul killing all of the priests, the Tabernacle did not recover for quite awhile; and the Ark was never brought back to the Tabernacle. King David brought the Ark to Jerusalem and designed another Tent for it (and that became, apparently, another worship center).

David decided what he ought to do is build a permanent structure in Jerusalem for Jewish worship, which was given the okay, at first, by the prophet Nathan. However, God corrected Nathan, so Nathan went back to David to tell him that he would not build the Temple, but that his son would. At that time, Nathan also delivered the Davidic Covenant to David.

Now, even though David could not build the Temple, this did not prevent him from developing plans (1Chron. 28:11–21) or gathering some of the materials which would be used (1Chron. 22:5, 14–16). He encouraged Solomon to carry on with this work and promised that God would be with him (1Chron. 28:1–21).

Once Solomon became king and got his kingdom squared away (organized it and eliminated any possible rebellious elements), then he began on this project of building the Temple. Beginning this project is where this chapter begins.

¹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 5:18.

Although David was helping and guiding Solomon to gather materials for the Temple; this chapter represents Solomon resuming the project with the help of Hiram, king of Tyre.

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[Charts, Graphics and Short Doctrines](#)

The Bridgeway Bible Commentary sees the building of the Temple as something which God allowed; however, God, in His covenant with David, indicated where the emphasis should be. 2 or 3 commentators had an essentially negative view of the building of the Temple.

The Bridgeway Bible Commentary's Prequel

5:1-9:25 SOLOMON'S BUILDING PROGRAM

When David had expressed a desire to build a permanent house for God, he was told that God was more concerned with building a permanent 'house' for David, namely, a dynasty. As for a symbolic dwelling place for God, God had already shown his ideal for Israel in the tabernacle. Nevertheless, he would allow Israel to have a temple, though it would be built not by David, but by David's son Solomon.

Despite God's emphasis on the need to build a godly family, both David and Solomon seem to have been more concerned with building a lavish temple. David may not have been allowed to build the temple himself, but he helped Solomon all he could by preparing the plan and setting aside money and materials for the building's construction. He wanted everything to be ready so that Solomon could begin construction as soon as he became king (1 Chronicles 22:2-16; 1 Chronicles 28:11).

But Solomon's plans were for more than a temple. His building program lasted more than twenty years, and included an expensive palace and other impressive buildings to adorn his national capital. (For details of David's preparations for the temple and its services, and his extensive instructions to Song of Solomon , see notes on 1 Chronicles 22:2-29:30.)

From <http://www.studydrive.org/commentaries/bbc/1-kings-5.html> accessed March 7, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of 1Kings 5

Characters	Biographical Material
Solomon	The new king of Israel, the son of David. It is my opinion, although it is not directly stated, that Solomon was quite young when he assumed the kingship—I would not be surprised if he were as young as 12 or 16. This would contradict the Kings Timeline (which I need to return to and work on).
Hiram	Hiram ruled over Tyre (to the north of Israel), which was on the coast of the Mediterranean Sea. He apparently ruled over a much larger piece of land, given that Solomon will contract for him and his workers to bring raw materials from the Lebanon area down to Israel.
Servants, Messengers	Hiram sent his servants to Solomon (in v. 1), when he heard that Solomon had been made king in the place of his deceased father, with whom Hiram had a deep and abiding friendship. This is apparently a custom between nations which are friendly towards one another.

The Principals of 1Kings 5	
Characters	Biographical Material
Servants, Workers	These men, from both Tyre and Israel, as well as from Canaan, will be numbered and explained in vv. 13–18. They are called servants of Hiram and Solomon in v. 6, but should be distinguished from the servants in v. 1.
Chapter Outline	Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of 1Kings 5	
Place	Description
Israel	This is the land of Canaan, given to the sons of Jacob in Exodus, taken by Joshua and expanded upon by King David.
Tyre	A port city north of Israel on the Mediterranean Sea. Although Hiram is called the king of Tyre, he apparently reigns over a much larger area.

The Places of 1Kings 5

Place

Description



Map of Tyre and Israel. The city of Tyre is in the upper lefthand corner; and the Lebanon mountains are the mountains off to the right. This maps shows Israel and Judah as two separate countries, which would occur after Solomon's reign. Jerusalem, where the materials would be carried to, is at the bottom of the map, to the left of the Dead Sea.

Map is from <http://www.bible-history.com/geography/ancient-israel/israel-old-testament.html> accessed March 10, 2017.

Dr. Robert Dean, Jr.: *Solomon and Hiram want their respective kingdoms to grow and expand in dominance, yet without military conquest. This is a fantastic alliance that develops because under Hiram the Phoenicians controlled the seaway and all trade that took place on the water. Israel controlled the land routes, so between them all trade in the ancient world was controlled by either Phoenicia, Tyre or Israel.*¹⁴

Paragraph Divisions of Modern Translation for 1Kings 5				
NASB	NKJV	NRSV	CEB	CEV
Alliance with King Hiram	Solomon Prepares to Build the Temple	Preparations and Materials for the Temple	Wood and stone for the temple	Solomon Asks Hiram To Help Build the Temple
(5:1–12)	(5:1–18)	(5:1–18)	(5:1–18)	(5:1–12)
5:1–6	5:1–6 ¹⁵	5:1–6	5:1–6	5:1–6 ¹⁶
	5:7			
	5:8–9		5:7–9	5:7–9
5:7–12	5:10–11	5:7–12	5:10–12	5:10–11
	5:12			5:12
Conscription of Laborers (5:13–18)				Solomon's Workers
				(5:13–18)
				5:13–14
5:13–18	5:13–18	5:13–18	5:13–18	5:15–17
				5:18

From <https://www.biblegateway.com/passage/?search=1kings%205&version=NASB;NKJV;NRSV;CEB;CEV>; concept inspired by Dr. Bob Utley.

[Chapter Outline](#)

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Matthew Henry's Synopsis of 1Kings 5

The great work which Solomon was raised up to do was the building of the temple; his wealth and wisdom were given him to qualify him for that. In this, especially, he was to be a type of Christ, for "he shall build the temple of the Lord," Zech. 6:12. In this chapter we have an account of the preparations he made for that and his other buildings. Gold and silver his good father had prepared in abundance, but timber and stones he must get ready; and about these we have him treating with Hiram king of Tyre.

- I. Hiram congratulated him on his accession to the throne (1Kings 5:1).
- II. Solomon signified to him his design to build the temple and desired him to furnish him with workmen (1Kings 5:2–6).
- III. Hiram agreed to do it (1Kings 5:7–9).
- IV. Solomon's work was accordingly well done and Hiram's workmen were well paid (1Kings 5:10–18).

Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 5 (chapter commentary).

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¹⁴ From Dean's [Bible site](#); accessed March 6, 2017.

¹⁵ More or less.

¹⁶ More or less.

A Summary of 1Kings 5 from Bible Study Outlines

King Hiram of Tyre sent envoys to King Solomon after he was anointed as king over Israel. In reply, King Solomon informed him about his intention to build a temple for God because God revealed to David that his son who take over his throne will build the temple.

King Solomon requested King Hiram to provide the cedars of Lebanon for the temple building project. He will pay whatever wage that King Hiram set. King Hiram agreed to provide cedar and juniper logs for King Solomon's temple building project in exchange of food provision for his royal household. His men will cut the logs and float them down from Lebanon to Mediterranean Sea by rafts to the place King Solomon's specify.

Solomon supplied King Hiram with 20,000 cors of wheat and 20,000 baths of pressed olive oil. King Solomon had enlist 30,000 people from throughout Israel as laborers compulsively. He put the laborers on a three month shift.

Every month, 10,000 people will work on shift so it gives them 2 months to rest. Adoniram was the person in charge of the forced labor. Solomon had 70,000 carriers, 80,000 stonecutters, and 3,300 foremen. Large blocks of high grade stone was removed from the quarry to to create a foundation of dressed stone in the temple.

From <http://biblestudyoutlines.org/bible-study-lessons/old-testament-bible-study/1-kings-5-bible-study/> accessed March 9, 2017.

[Chapter Outline](#)

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This is not much different from above:

The Annotated Bible's Outline

CHAPTER 5 Hiram King of Tyre

1. Hiram sends servants to Solomon (1Kings 5:1)
2. The message of Solomon (1Kings 5:2–6)
3. Hiram's answer and league with Solomon (1Kings 5:7–12)
4. Solomon's workmen (1Kings 5:13–18)

Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 5:1–18.

[Chapter Outline](#)

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Dr. Thomas Constable: *The main emphasis in this chapter is on the favorable response of the Phoenician king, Hiram, with which God blessed Israel through Solomon's wisdom (1Kings 5:7). Solomon wrote that "when a person's ways please the Lord, He makes even his enemies to be at peace with him" (Prov. 16:7). Such was God's blessing on Solomon at this time.*¹⁷

I did not see this as a Chiasm, myself.

Peter Pett's Chiasmatic Approach to 1Kings 5

- a And Hiram king of Tyre sent his servants to Solomon, for he had heard that they had anointed him king in the room of his father, for Hiram was ever a lover of David (1Kings 5:1).
- b And Solomon sent to Hiram, saying, "You know how it was that David my father could not build a house for the name of YHWH his God because of the wars which were about him on every side,

¹⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:13–18.

Peter Pett's Chiasmatic Approach to 1Kings 5

until YHWH put them under the soles of his feet. But now YHWH my God has given me rest on every side. There is neither adversary, nor evil occurrence" (1Kings 5:2–4).

c "And, behold, I purpose to build a house for the name of YHWH my God, as YHWH spoke to David my father, saying, 'Your son, whom I will set on your throne in your room, he will build the house for my name'." (1Kings 5:5).

d "Now therefore do you command that they cut me cedar–trees out of Lebanon, and my servants will be with your servants, and I will give you hire for your servants in accordance with all that you shall say, for you know that there is not among us any who knows how to cut timber like the Sidonians" (1Kings 5:6).

e "And it came about that, when Hiram heard the words of Solomon, he rejoiced greatly, and said, "Blessed be YHWH this day, who has given to David a wise son over this great people" (1Kings 5:7).

f And Hiram sent to Solomon, saying, "I have heard the message which you have sent to me. I will do all your desire concerning timber of cedar, and concerning timber of fir" (1Kings 5:8).

g "My servants will bring them down from Lebanon to the sea, and I will make them into rafts to go by sea to the place that you shall appoint me, and will cause them to be broken up there, and you will receive them, and you will accomplish my desire, in giving food for my household" (1Kings 5:9).

f So Hiram gave Solomon timber of cedar and timber of fir according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food for his household, and twenty measures of pure oil. Thus did Solomon give to Hiram year by year (1Kings 5:10–11).

e And YHWH gave Solomon wisdom, as he promised him, and there was peace between Hiram and Solomon, and they two made a league together (1Kings 5:12).

d And king Solomon raised a levy out of all Israel, and the levy was thirty thousand men, and he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the men subject to task–work (1Kings 5:13–14).

c And Solomon had threescore and ten thousand who bore burdens, and fourscore thousand who were hewers in the mountains, besides Solomon's chief officers who were over the work, three thousand and three hundred, who bore rule over the people who wrought in the work (1Kings 5:15–16).

b And the king commanded, and they hewed out great stones, costly stones, to lay the foundation of the house with wrought stone (1Kings 5:17).

a And Solomon's builders and Hiram's builders and the Gebalites fashioned them, and prepared the timber and the stones to build the house (1Kings 5:18).

Note that in 'a' Hiram sent his servants to Solomon on hearing of his anointing as king, and in the parallel their builders got together to prepare to build the Temple for YHWH. In 'b' Solomon declared that all hindrance to the building of the Temple had been removed, and in the parallel the stonework for the task was prepared. In 'c' Solomon declared that his purpose was to build a house for YHWH's Name, and in the parallel those who would do the work were described. In 'd' Solomon calls on Hiram to set his carpenters to the work, and in the parallel sent over his own levies to give assistance. In 'e' Hiram blessed YHWH for the wisdom that He had given to Solomon so that he could rule his people, and in the parallel the giving and consequences of that wisdom were described. In 'f' Hiram confirmed that his workmen would prepare the timber as requested, and in the parallel Hiram gave the timber to Solomon. Centrally in 'g' the means of getting the timber to Solomon was described, along with the request for payment.

Chapter Outline

Charts, Graphics and Short Doctrines

Another summary of 1Kings 5:

The Pulpit Commentary Summarizes 1Kings 5

SOLOMON AND HIRAM—The somewhat detailed description which we have had in 1Kings 4:1–34. of Solomon's pomp and power and wisdom, is followed in 1Kings 5:1–18. sqq. by an account of what, in Jewish eyes, was the great undertaking of his reign, and, indeed, the great glory of Hebrew history—the erection and adornment of the Temple. And as this was largely due to the assistance he received both in the shape of materials and labourers—from the Tyrian king, we have in the first place an account of his alliance with Hiram.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:1–18 (Exposition).

Chapter Outline

Charts, Graphics and Short Doctrines

J. Vernon McGee: *In chapter 5 Solomon works out a business deal with King Hiram of Tyre for cedar and workmen. Also out of Israel he raises a levy of thirty thousand workmen. Chapter 6 details the construction of this costly and ornate temple which took seven years to complete.*¹⁸

Dr. Robert Dean, Jr.: *[Solomon] organises his labour force for the building of the temple in 5:13-18. Then the construction of the temple is described in 6:1-10, followed by the confirmation of the covenant with God. God appears to Solomon a second time and confirms the Davidic covenant with him in 6:11-13. Then there is the conclusion of construction in 6:14-38. Other construction is described in 7:1-12, specifically Solomon's own royal palace, and then there is a description of all of the articles and contents within the temple itself and how they were constructed in 7:13.*¹⁹ The Temple is then dedicated in 1Kings 8.

The Bridgeway Bible Commentary lists Solomon's building programs to run between 1Kings 5:1–9:25.²⁰

One of these days I will improve upon this.

The Summarized Bible Synopsis of 1Kings 5

Contents:	Preparation for building the temple.
Characters:	God, Solomon, Hiram.
Conclusion:	Satan does all he can to hinder the work of God's temple; but when he is withheld for a time, we should be extra zealous in that which is good that we might carry it forward to completion. (Acts 9:31).
Key Word:	Temple, 1Kings 5:5.
Strong Verses:	1Kings 5:5, 1Kings 5:17.
Striking Facts:	1Kings 5:17. The costly stones speak of Christ who was laid for the foundation of the spiritual temple, an elect and precious stone.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 1Kings 5 (chapter comments).

Chapter Outline

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¹⁸ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 5); accessed March 8, 2017.

¹⁹ From Dean's [Bible site](#); accessed March 6, 2017.

²⁰ From <http://www.studydrive.org/commentaries/bbc/1-kings-5.html> accessed March 7, 2017.

1Kings 5:1–18, in most English Bibles, is equivalent to 1Kings 5:15–32 in many Jewish and some Catholic Bibles. The final 14 verses of 1Kings 4 are the first 14 verses in the latter category of chapter and verse groupings. With 1Kings 6, all Bibles will synch up again.

The Greek, Latin and Syriac Bibles begin 1Kings 5 with v. 1 below. In the Hebrew Bible, the verse below is v. 15. The division of chapters and verses took place long after the Scriptures were written, so they are not a part of the inspiration of the Bible. I will make note of this in the first and in the final verse of the Hebrew exegesis which follows.

In the English, we carefully distinguish between the Tabernacle, the Temple; a person's house and a palace—these are 4 very different things, even though each one is a man-made structure that can be lived in. In the Hebrew, this is not quite as distinct. In 1Kings 5, the only reference to the Temple will be with the word *house*. Even though I, and many other translators, will use the word *Temple*, the Hebrew word behind it is the common word for *house*.

In 1Kings 6, we will have a word for *Temple* and the word for *house*; but the word translated *Temple* or *palace*; is also used to refer to the Tabernacle (or Tabernacle complex) in the time of Eli and Samuel (1Sam. 1:9 3:3). I should do a doctrine of these different designations in 1Kings 6.

I often quote extensively from Peter Pett because he is an outstanding commentator. However, in this chapter, there are some views which he takes that I believe need to be corrected. Stating his case and then refuting it has nothing to do with Pett personally, whom I respect very much. The idea is to properly read and interpret this chapter, which includes some understanding of the principals and their motives. Often, taking another person's views, stating them, and then refuting them, helps in our overall understanding of the material that is before us. One of the odd points-of-view is the idea that God was not really that thrilled with the idea of building a Temple and God would have preferred that David never thought of it. Pett says that Y^ehowah was not really enthusiastic about David's suggestion to build the Temple, and that David never understood that the words of God were meant to discourage him, as *no earthly Temple could be remotely acceptable to, or suitable for, the God of Sinai*.²¹ Since we are going to spend 4 chapters on the Temple, it might be worthwhile settling this question in the initial chapter. Commentator James Burton Coffman takes a similar approach, so, part way into this chapter, we will evaluate in great detail whether or not the Temple is a good idea in God's eyes.

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon's Negotiations with Hiram for Help with Building the Temple

2Chronicles 2:1–16

Fenton Ferrar and Treasury of Scriptural Knowledge²² both placed this event at 1014 B.C.

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.

²¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:2–3.

²² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 5:1.

Kukis slavishly literal:

And so sends Hiram a king of Tyre his servants unto Solomon when he heard him they anointed for a king instead of his father. For a lover was Hiram to David all the days.

1Kings
5:1

Kukis moderately literal:

Hiram, the king of Tyre, sent his servants to Solomon when he heard that they anointed him [as] king in the place of his father (for Hiram always loved David [lit., *Hiram was a love to David all the days*]).

Kukis paraphrase

Hiram, the king of Tyre, sent his servants to Solomon when he heard that they had anointed him a king in the place of his father (Hiram had always loved King David).

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 translation²³; 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. In Kings, I have used the [webpage](#) of Ernest C. Marsh.

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.

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.

²³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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 sends Hiram a king of Tyre his servants unto Solomon when he heard him they anointed for a king instead of his father. For a lover was Hiram to David all the days.
Revised Douay-Rheims	And Hiram king of Tyre sent his servants to Solomon: for he heard that they had anointed him king in the room of his father: for Hiram had always been David's friend.
Peshitta (Syriac)	AND Hiram king of Tyre sent his servants to Solomon; for he had heard that they had anointed him king in place of his father; for Hiram was always a lover of David.
Septuagint (Greek)	And Chiram king of Tyre sent his servants to anoint Solomon in the room of David his father, because Chiram always loved David.
Significant differences:	There is no real difference between these. The Revised Douay-Rheims has been updated.

Limited Vocabulary Translations:

Bible in Basic English	Now Hiram, king of Tyre, hearing that Solomon had been made king in place of his father, sent his servants to him; for Hiram had ever been a friend to David.
Easy English	Solomon prepares to build the temple Hiram (was the) king of Tyre. He heard that Solomon had become king after his father (David). So (Hiram) sent his servants to Solomon, because Hiram had always been a friend of David.
Easy-to-Read Version–2006	Solomon and Hiram Hiram was the king of Tyre. He had always been David's friend. So when Hiram heard that Solomon had become the new king after David, he sent his servants to Solomon.
God's Word™	Preparations for Building the Temple King Hiram of Tyre sent his officials to Solomon when he heard that Solomon had been anointed king to succeed his father. Hiram had always been David's friend.
The Message	International Fame Hiram king of Tyre sent ambassadors to Solomon when he heard that he had been crowned king in David's place. Hiram had loved David his whole life.
NIRV	Solomon Prepares to Build the Temple Hiram was the king of Tyre. He heard that Solomon had been anointed as king. He heard that Solomon had become the next king after his father David. Hiram had always been David's friend.
New Simplified Bible	When King Hiram of Tyre heard that Solomon succeeded his father as king he sent ambassadors to Solomon. He had always been a friend of David's.

Thought-for-thought translations; paraphrases:

Common English Bible	Wood and stone for the temple Because King Hiram of Tyre was loyal to David throughout his rule, Hiram sent his servants to Solomon when he heard that Solomon had become king after his father.
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Contemporary English V.	King Hiram of Tyre had always been friends with Solomon's father David. When Hiram learned that Solomon was king, he sent some of his officials to meet with Solomon.
The Living Bible	King Hiram of Tyre had always been a great admirer of David, so when he learned that David's son Solomon was the new king of Israel, he sent ambassadors to extend congratulations and good wishes.
New Life Version	Now Hiram the king of Tyre sent his servants to Solomon, when he heard that they had set him apart to be king in place of his father. Hiram had always loved David.
New Living Translation	Preparations for Building the Temple King Hiram of Tyre had always been a loyal friend of David. When Hiram learned that David's son Solomon was the new king of Israel, he sent ambassadors to congratulate him.

Partially literal and partially paraphrased translations:

American English Bible	Then HiRam, the king of Tyre sent his servants to anoint Solomon in place of his father David; for HiRam loved David throughout his life.
International Standard V	Preparations to Build the Temple (2 Chronicles 2:1-18) King Hiram of Tyre sent his servants to Solomon when he learned that Solomon [Lit. <i>he</i>] had been anointed king to replace his father, because Hiram had been David's lifelong friend [Lit. <i>David's friend all his days</i>]. This v. is 4:15 in MT, 5:2 is 4:16, and so on through 5:18, which is 4:32 in MT
New Advent (Knox) Bible	Messengers, too, were sent by Hiram, king of Tyre, when he heard that Solomon had been anointed king in place of his father David, that had ever been Hiram's friend.
Translation for Translators	Preparations for building the temple Hiram, the king of Tyre city, had always been a close friend of King David. When he heard that Solomon had been appointed to become the king after his father was no longer king, he sent some messengers to Solomon <i>to congratulate him</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Hiram, the king of Tyre, sent out his servants to Solomon, for he is to have heard that he is to have been anointed king, in place of his father; for Hiram, in his days, is to be loving David.
Ferrar-Fenton Bible	The King of Tyre Supplies to Solomon Timber for the Temple (B.C. 1014) Khirami King of Tzur" also sent his ministers to Solomon, when he heard that he had been consecrated king as his father's viceroy, for Khiram and David were friends all their time.
God's Truth (Tyndale)	And Hiram king of Tire sent his servants unto Salomon, for he had heard that they had anointed him king in the room of his father. And thereto Hiram was ever a lover of Davids.
HCSB	Hiram's Building Materials Hiram king of Tyre sent his servants to Solomon when he heard that he had been anointed king in his father's place, for Hiram had always been friends with David.
Jubilee Bible 2000	Hiram, king of Tyre, also sent his slaves unto Solomon when he heard that they had anointed him king in the place of his father; for Hiram had always loved David.
Lexham English Bible	Solomon's Wisdom: Architecture Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him as king in place of his father, for Hiram had always been a friend for David.
NIV – UK	Preparations for building the temple

When Hiram king of Tyre heard that Solomon had been anointed king to succeed his father David, he sent his envoys to Solomon, because he had always been on friendly terms with David.

Tree of Life Version

Hiram Offers Materials

Then King Hiram of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father, for Hiram was always a friend of David.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And Hiram, king of Tyre, sent his servants to Solomon, because he had attentively heard that they had anointed him king in the place of his father, because Hiram was a lover of David all *his* days.

New American Bible (2011)

Preparations for the Temple.

[5:15–32] The fifth major unit of the Solomon story explains the preparations Solomon made for the construction of the Temple. He negotiates with Hiram of Tyre for material (5:15–26), and conscripts a labor force for personnel (5:27–32). Compare 9:11–23, which returns to the same two themes after the Temple has been built and dedicated. 2 Chr 2:1–17 presents another version of the same material.

When Hiram, king of Tyre, heard that Solomon had been anointed king in place of his father, he sent an embassy to him; for Hiram had always been David's friend.

David's friend: the term "to be a friend," lit., "to love," is political, and means that David and Hiram had been allies. The purpose of Hiram's embassy is to determine whether Solomon is willing to continue the alliance. This unspoken agenda lies behind the negotiations about materials for the Temple, as the concluding v. 26 makes clear.

New Jerusalem Bible

¹⁵ Hiram king of Tyre sent an embassy to Solomon, having learnt that he had been anointed king in succession to his father and because Hiram had always been a friend of David.

Revised English Bible

Building of the temple

WHEN Hiram king of Tyre heard that Solomon had been anointed king in his father's place, he sent envoys to him, because he had always been friendly with David.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible

THE ALLIANCE OF SHELOMOH WITH SOVEREIGN HIRAM

And Hiram sovereign of Sor
sends his servants to Shelomoh;
for he hears they anointed him sovereign
in the stead of his father
- for Hiram was all days a lover of David.

JPS (Tanakh—1985)

15 King Hiram of Tyre sent his officials to Solomon when he heard that he had been anointed king in place of his father; for Hiram had always been a friend of David.

The Complete Tanach

15 And Hiram king of Tyre sent his servants to Solomon, for he had heard that they had anointed him king in place of his father, for Hiram was ever a lover of David.

Orthodox Jewish Bible

And Chiram Melech Tzor sent his avadim unto Sh'lomo; for he had heard that they had anointed him Melech in the place of his av; for Chiram was ever an ohev (friend) of Dovid.

The Scriptures 1998

And Hiram sovereign of Tsor sent his servants to Shelomoh, because he heard that they had anointed him sovereign in place of his father, for Hiram had always loved Dawid.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Alliance with King Hiram Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him king in place of his father, for Hiram had always been a friend of David.
The Expanded Bible	Preparing to Build the Temple Hiram, the king of Tyre, had always been David's friend. When Hiram heard that Solomon had been made [anointed] king in David's [his father's] place, he sent his messengers [ambassadors; servants] to Solomon.
Kretzmann's Commentary	Verses 1-10 Solomon's Message to Hiram And Hiram, king of Tyre, sent his servants unto Solomon, being one of those kings whose ambassadors brought good wishes to the king of Israel and Judah; for he had heard that they had anointed him in the room of his father; for Hiram was ever a lover of David. He had reigned even in the time of David, and now that Solomon's accession to the throne was announced, the admirer of the father sent his congratulations to the son.
NET Bible®	<i>Solomon Gathers Building Materials for the Temple</i> 5:1 (5:15) 1 King Hiram of Tyre sent messengers [<i>Heb</i> "his servants."] to Solomon when he heard that he had been anointed king in his father's place. (Hiram had always been an ally of David.). The verse numbers in the English Bible differ from those in the Hebrew text (BHS) here; 5:1-18 in the English Bible corresponds to 5:15-32 in the Hebrew text. See the note at 4:21.
The Voice	News of Solomon's succession of David reached the ears of Hiram, king of Tyre. Because Hiram was a friend of David, he sent a group of his servants to visit Solomon. Solomon gave a message to <i>Hiram's servants</i> , which they took back to Hiram.

Literal, almost word-for-word, renderings:

BRG Bible	And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.
<i>Emphasized Bible</i>	And Hiram King of Tyre sent his servants unto Solomon, for he had heard that, him, had they anointed king, in the room of his father,—for, Hiram, was, a lover, of, David continually.
English Standard V. – UK	Preparations for Building the Temple Now Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him king in place of his father, for Hiram always loved David.
Katapi New Study Bible	Solomon's temple project. 1Kgs.5.1-18 (1st Temple, Jerusalem) - 960bce 2Chr.2.1-18 Now Hiram king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father; for Hiram always loved David.
Modern English Version	Plans to Build the Temple Now Hiram king of Tyre sent his servants to Solomon, for he had heard that they had anointed him king in place of his father, and Hiram had always loved David.
NASB	Alliance with King Hiram Now Hiram king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father, for Hiram had always been a friend of David.
New European Version	Hiram Cooperates with Solomon to Build the Temple Hiram king of Tyre sent his servants to Solomon; for he had heard that they had anointed him king in the place of his father: for Hiram had always admired David.
New King James Version	Solomon Prepares to Build the Temple

Young's Updated LT

Now Hiram king of Tyre sent his servants to Solomon, because he heard that they had anointed him king in place of his father, for Hiram had always loved David. And Hiram king of Tyre sends his servants unto Solomon, for he heard that they had anointed him for king instead of his father, for Hiram was a lover of David all the days.

The gist of this passage: When Hiram, the king of Tyre, heard the Solomon was now king, he sent some of his messengers to Solomon, as Hiram and David were both great friends.

1Kings 5:1a (1Kings 5:15a in some translations)

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
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
Chîyrâm (חִירָם) [pronounced <i>khee-RAWM</i>]	noble and transliterated <i>Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
Also spelled Chîyrôwm (חִירֹם) [pronounced <i>khee-ROHM</i>].			
Lange: <i>Hiram is called חִירָם in 1 Kings 5:7, 19, and קִירוֹח in Chron., and Εἰρώμος twice in Josephus.</i> ²⁴ When transliterating a person's name from one language to another, there is not always a simple one-one correspondence between the alphabets.			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	king, ruler, prince	masculine singular construct	Strong's #4428 BDB #572
Tsôr (צֹר) [pronounced <i>tsohr</i>]	rock; knife; and is transliterated Tyre or Tyrus	proper singular noun; location	Strong's #6865 BDB #862
Also spelled Tsôwr (צֹר) [pronounced <i>tsohr</i>], and is identical to Strong's #6864 (which means <i>flint, hard pebble; knife</i>).			
'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
'êbādîym (עֲבָדִים) [pronounced <i>ê^b-vaw-DEEM</i>]	slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean <i>military men, soldiers</i> in the plural	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

²⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 5:1–6 (Exegetical and Critical).

1Kings 5:1a (1Kings 5:15a in some translations)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Sh ^l ô ^m ô ^h (שְׁלֹמֹה) [pronounced sh ^l -oh-MOH or shloh-MOH]	peace, peaceful; transliterated Solomon	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: *Hiram, the king of Tyre, sent his servants to Solomon...* Hiram was one of David's allies from the very beginning.

It is possible, viewing the information below, that there are two Hiram's involved in the building of Solomon's Temple. That is a very odd position to take; and not sure why Smith does.

Smith on Hiram

1. The king of Tyre, who sent workmen and materials to Jerusalem, first, 2Sam. 5:11; 1Chron. 14:1, to build a palace for David, (B.C. 1064), whom he ever loved, 1Kings 5:1, and again, 1Kings 5:10; 1Kings 7:13; 2Chron. 2:16, to build the Temple for Solomon, with whom he had a treaty of peace and commerce, 1Kings 5:11–12.
He admitted Solomon's ships issuing from Joppa, to a share in the profitable trade of the Mediterranean, 1Kings 10:22, and the Jewish sailors, under the guidance of Tyrians, were taught to bring the gold of India, 1Kings 9:26, to Solomon's two harbors on the Red Sea.
2. Hiram was the name of a man of mixed race, 1Kings 7:13; 1Kings 7:40, the principal architect and engineer, sent by King Hiram to Solomon.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Hiram.

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Hiram's mixed race is, he is part Jewish. His mother was a widow in Naphtali and his father was a man from Tyre (1Kings 7:13–14). He is called the son of a woman of the daughters of Dan (2Chron. 2:13–14). This is not a contradiction. His mother could have originally come from Dan, married a man in Naphtali, who later died; and then married a man of Tyre.

Mike Smith: *Although he is styled simply "king of Tyre", Hiram evidently ruled over a large part of the Phoenician coast and the forested mountains of Lebanon; men from Sidon and Byblos (Geba) were among the workers he supplied.*²⁵

Some have questioned whether this is actually Hiram or his son. Whedon clearly sets out the case that this is Hiram: *Whether this Hiram was the same king of Tyre who supplied David with cedars and carpenters to build his royal palace, (see 2Sam. 5:11,) some have presumed to doubt. But the positive statement of this verse, that Hiram was ever a lover of David, and the words of Solomon's message, (2Chron. 2:3,) "As you dealt with David my father, and sent him cedars to build him a house," seem clearly to put it beyond all question that the same Hiram who furnished David materials for his palace assisted Solomon in the building of the temple.*

²⁵ From the [Country Bible Church website](#); a Word document accessed March 5, 2017.

Whedon, however, adds: *No one would ever have thought otherwise had not Menander of Ephesus, according to Josephus, (Jos. against Apion, 1, 18,) affirmed that Hiram reigned thirty-four years; and this seems not long enough to meet the demands of the scriptural narrative. According to 1Kings 9:10, he was still living in the twentieth year of Solomon's reign, and this would leave only fourteen years in which to have had his intercourse with David. Accordingly David, who reigned in all but forty years, and seven of these at Hebron, must have reigned nineteen years at Jerusalem before he began to build his royal palace there, a supposition altogether improbable. In view, therefore, of the consistency and positive statements of the scriptural narrative, we conclude that Menander's chronology is wrong, and that Hiram's reign must have extended over a large portion of that of both David and Solomon.*²⁶



Hiram is called Hiram in 2Chron. 2:3; Josephus calls him Irom (there is no *h* in the Greek²⁷); and Eupolemus in Eusebius called him Suron.²⁸

Hiram, King of Tyre (a graphic); from [Pin Interest](#); accessed March 9, 2017.

Frank Cross estimates that Hiram ruled from 980-947 B.C.²⁹ Constable tells us that many scholars believe Hiram's reign to overlap David's reign by 9 years and Solomon's by 24 years.³⁰

Keil and Delitzsch on the Length of Hiram's Reign

It is evident from these facts that Hiram was still reigning in the twenty-fourth, or at any rate the twentieth, year of Solomon's reign, and consequently, as he had assisted David with contributions of wood for the erection of his palace, that he must have reigned at least forty-five or fifty years; and therefore that, even in the latter case, he cannot have begun to reign earlier than the eighth year of David's reign over all Israel, or from six to ten years after the conquest of the Jebusite citadel upon Mount Zion. This is quite in harmony with the account given here; for it by no means follows, that because the arrival of an embassy from Hiram, and the erection of David's palace, are mentioned immediately after the conquest of the citadel of Zion, they must have occurred directly afterwards. The arrangement of the different events in the chapter before us is topical rather than strictly chronological. Of the two battles fought by David with the Philistines (2Sam. 5:17-25), the first at any rate took place before the erection of David's palace, as it is distinctly stated in 2Sam. 5:17 that the Philistines made war upon David when they heard that he had been anointed king over Israel, and therefore in all probability even before the conquest of the fortress of the Jebusites, or at any rate immediately afterwards, and

²⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874-1909; from E-sword; 1Kings 5:1 (slightly edited to update the language).

²⁷ Josephus wrote his histories in Greek.

²⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 5:1.

²⁹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:1-6. He cites Frank M. Cross, "An Interpretation of the Nora Stone," *Bulletin of the American Schools of Oriental Research* 208 (December 1972):17. Cf. Merrill, p. 239.

³⁰ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:1-6.

Keil and Delitzsch on the Length of Hiram's Reign

before David had commenced the fortification of Jerusalem and the erection of a palace. The historian, on the contrary, has not only followed up the account of the capture of the fortress of Zion, and the selection of it as David's palace, by a description of what David gradually did to fortify and adorn the new capital, but has also added a notice as to David's wives and the children that were born to him in Jerusalem. Now, if this be correct, the object of Hiram's embassy cannot have been "to congratulate David upon his ascent of the throne," as Thenius maintains; but after he had ascended the throne, Hiram sent ambassadors to form an alliance with this powerful monarch; and David availed himself of the opportunity to establish an intimate friendship with Hiram, and ask him for cedar-wood and builders for his palace.

At some point, I need to break this down into points. However, this is not something that would interest too many people.

Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:11.

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Information about Hiram from Various Sources

Lange: According to 2Chron. 2:2, and the present passage also, this Hiram was the same as he who had sent David wood to build his house (2Sam. 5:11), and it is unnecessary, on the ground of the unreliable chronology of Josephus, to reckon him to be the son of that Hiram (having his father's name) as Le Clerc, Thenius, and others do (*Antiq.*, viii. 31; comp. *Contr. Apion.*, i. 18). If, according to Josephus, the beginning of the building of the Temple, which took place in the fourth year of Solomon's reign, occurred in the eleventh year of Hiram, it follows that the latter must have reigned several years contemporaneously with David, and may very well have reigned twenty years more, simultaneously with Solomon (1Kings 9:10 sq.).³¹

Although we do not have secular history to back up every incident in Scripture, there are people, places and events which are found in secular history. Barnes: Menander of Ephesus, who wrote a history of Tyre in Greek, founded upon native Tyrian documents, about 300 B.C., mentioned this Hiram as the son of Abibaal king of Tyre, and said that he ascended the throne when he was nineteen; that he reigned thirty-four years, and, dying at the age of fifty-three, was succeeded by his son Baleazar. Menander spoke at some length of the dealings of Hiram with Solomon.³²

Dilday: Hiram is an abbreviation of Ahiram which means 'Brother of Ram,' or 'My brother is exalted,' or 'Brother of the lofty one.' . . . Archaeologists have discovered a royal sarcophagus in Byblos of Tyre dated about 1200 B.C. inscribed with the king's name, 'Ahiram.' Apparently it belonged to the man in this passage...According to Josephus, copies of such a letter along with Hiram's reply were preserved in both Hebrew and Tyrian archives and were extant in his day (*Antiquities*, 8.2.8).³³

The Preacher's Complete Homiletical Commentary: Hiram, king of Tyre, called Hirom (1Kings 5:7; 1Kings 5:9), Huram (2Chron. 2:3), and by Josephus Εἰρωμος, the same who had sent David timbers for his palace (2Sam. 5:11; 1Chron. 14:1).³⁴

³¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 5:1–6 (Exegetical and Critical).

³² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 5:1.

³³ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Gen. 5:1–6.

³⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:1.

Information about Hiram from Various Sources

Pett makes the interesting suggestion: *The name Hiram is possibly a shortening of Ahiram ('my brother is exalted' or 'my brother is Ram'), which was a good Phoenician name and is attested for a king of Byblos in about 1200 BC. It was also the name of the royal architect who will appear later.*³⁵

The Pulpit Commentary: According to Dins (quoted by Josephus contr. Apion, 1.17) Hiram was the son of Abibaal. Menander states that the building of the temple was commenced in the twelfth year of Hiram's reign, which lasted 34 years. Hiram is further said to have married his daughter to Solomon and to have engaged with him in an intellectual encounter which took the shape of riddles] king of Tyre [Heb. רוֹצ, rock, so called because of the rocky island on which old Tyro was built, sometimes called רֹצַבְמָה, the fortress of, or fortified Tyro (Joshua 19:29; 2Sam. 24:7, etc.) The capital of Phoenicia.³⁶

J. Waite: Menander of Ephesus (quoted by Josephus) describes him as a man of great enterprize, a lover of architecture, noted for his skill in building and adorning the temples of the gods. And in this we have a valuable indirect confirmation of the Biblical history.³⁷

Dummelow: It has been questioned whether this Hiram, who was living as late as Solomon's twentieth year (1 Kings 9:10), is really identical with the Hiram mentioned in connexion with David (2 Samuel 5:11; 1 Chronicles 1:1), because, according to Josephus, his reign lasted only 34 years. But it is possible that David did not undertake the buildings in which Hiram assisted him until comparatively late in his life.³⁸

Chapter Outline

Charts, Graphics and Short Doctrines

Although the Biblical Illustrator says that, by tradition, *Hiram was a tributary or dependent monarch*,³⁹ I see no evidence of that in Scripture. Solomon sent a proposal to Hiram and Hiram countered that proposal with some additional provisions. That does not sound like a dependant or submissive monarch to me. The implication of the Bible Illustrator seems to be, there could not be an alliance between equals. Nations with large Christian populations cooperate all of the time, without one nation being necessarily subservient to the other.

The narrative seems to treat Hiram as a man with specific construction skills who has a great workforce; and it would only seem prudent for Solomon to at the very least, pick Hiram's brain when it comes to the construction of the Temple.

Although, it is not really clear in this chapter concerning Hiram's relationship with God, this seems to be evidenced by his words in 2Chron. 2:11–12 *Then Hiram the king of Tyre answered in a letter that he sent to Solomon, "Because the LORD loves His people, He has made you king over them." Hiram also said, "Blessed be the LORD God of Israel, Who made heaven and earth, Who has given King David a wise son, Who has discretion and understanding, Who will build a temple for the LORD and a royal palace for Himself.* (ESV; capitalized) This sounds very much like a man who believes in the **Revealed God**. Let me add that, Hiram does not seem to be upset that God is showing some favoritism of the Jewish people and of nation Israel.

We need not think of ourselves as being in some kind of competition with other believers. Even though Paul speaks of himself as being in a race and wanting to win that race; this does not mean that he denigrated Peter

³⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:1.

³⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:1 (Exposition).

³⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:2–6 (Homilies by J. Waite).

³⁸ From <http://www.studylight.org/commentaries/dcb/1-kings-5.html> accessed March 9, 2017.

³⁹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 5:1–18.

or any of the other Apostles, to make himself seem better. R. B. Thieme, Jr. used to call that inordinate competition.

When I was a teacher, I had another math teacher tell me that she considered herself in competition with me, but in a friendly way. She knew that my standards were high and she set her standards high as well to compete with me. I was not aware of this until we had known each other for at least 10 years. Neither one of us denigrated the other; and her seeing this as competition merely encouraged her to continually up her game. Two doctrinal pastors may see this in a similar way; and try to push their congregations as much as possible to keep up with another pastor. This is fine; and most doctrinal pastors know that the gold standard, set by R. B. Thieme, Jr., where he taught 10 classes a week (at his peak). I am not aware of any doctrinal teacher who is able to reach that, even having the benefit of being taught by the Colonel.

Most people who read this are not Jewish. There ought to be no jealousy exhibited towards Jewish believers. We are all on the same team. We are all working toward the same ends. Similarly, we should not exhibit jealousy or any sort of animosity toward believers who have different spiritual gifts than we have. There are some people who are perfect for working among the masses; there are some who witness really well on a one-to-one basis. There are those who serve in soup kitchens or flop houses (there are probably better names for these things now); and there are many that we barely know exist, who may quietly show up to church and quietly leave; and yet have the most marvelous prayer life. I remember reading the prayers of General George Patton in Bill O'Reilly's book, *Killing Patton* and being quite amazed at the content. I can assure you that my prayers are not a tenth of what Patton's were. God's plan includes all kinds of people of all kinds of background with a great variety of spiritual gifts. We do not denigrate the ministry of others or other people simply because we are dissimilar.

And let me add, you do not attack the personal ministries of other individuals. Now, cults, that is a different thing, *if the movement is clearly a cult and the problems are doctrinal*. However, I think that it is very bad form for a believer to complain about or denigrate a particular person's ministry. If you think that Pastor Charlie Brown is a bad pastor; then you do not go to his church. If he believes in X, Y and Z and you think that those doctrines are false, then you deal with those doctrines, *not* with Charley Brown. You do not attack a pastor because you believe that he is presenting the *prosperity gospel* (the idea that God blesses his best believers with material prosperity). You attack the false doctrines; you do not attack pastors personally.

And how much money a pastor makes, whether it is \$15,000 a year or \$50 million a year; it is none of your business. There are a whole lot of people who question a pastor who makes over \$30k or over \$50k a year. That is really none of your business. That is an issue between the church, the church board and the pastor. What he does with his money is between the pastor and God. Bear in mind that, the more well-known a pastor is, the more security issues there are for that pastor and his family. Providing security is not anti-God and providing security costs money. So if a pastor has a 15 foot rock wall around his home and a moat, it is none of your business. His security measures are not relevant to whatever discussion you want to have. If you have any kind of a discussion or if you do any teaching, or if you post something on facebook, then always make it about doctrinal matters and never about a particular person. If a particular pastor or church does not teach eternal security, and you object, then you should focus on eternal security; not on that church, not on that pastor. You *never* say, "Pastor Charley Brown, of the 1st Church of Lakeside Drive, does not teach eternal security—that is wrong, ladies and gentlemen and you ought never to go to the church or fellowship with that man." Do not go after individual pastors. To his Master, he stands or falls; and if you attack him—particularly in the pulpit—then expect some discipline to come your way, even if he is wrong on this or that doctrine.

Let me give you a good example of this. Early on in my Christian life, before I knew anything, I was listening to R. B. Thieme, Jr. and attending a Baptist church. The pastor of that church asked to read a booklet by Thieme on the Blood of Christ (at the time, I did not know that this was a controversial doctrine). I obliged the pastor, he read the book, and then returned it to me, *without comment*. I did not ask for his opinion and he did not offer it to me. A lesser pastor may have said, "This is a dangerous doctrine; you need to be careful of this man." I honestly do not know how my former Baptist pastor felt about R. B. Thieme, Jr. or even about the blood of Jesus Christ. I do not recall him even preaching a sermon on it. He may have quietly agreed with the book, he may have strongly disagreed, or he may have been ambivalent. Piecing things together, many decades later, I realize

that he was interested in reading this book because this was the most controversial doctrine that R. B. Thieme, Jr. taught (according to most theologians). Now I recognize, over 40 years later, that my former Baptist pastor was doing things exactly right. He did not tear down another man's ministry.

Bobby has, on occasion, mentioned doctrines that were being taught by pastors who came out of Berachah Church. He *never* mentioned the pastor's name, his city or any other identifying factor. He simply went over the doctrine and mentioned that there were some, who came out of Berachah Church, who taught that doctrine incorrectly. That is exactly how it is supposed to be done. When it comes to important doctrines, a pastor needs to make certain that his congregation has heard and understand those doctrines. If there are others out there teaching something different, then it is reasonable to explain why the doctrine means A but not B.

Personally, I would not even name a Christian denomination from the pulpit in a negative way, unless that group was clearly a cult or had some very big issues which needed to be sorted out. However, when it comes to Baptists, Methodist, Presbyterians, Episcopalians, etc., I would not single any of those groups out and call them apostate or anti-God because they disagree with me about a handful of doctrines. My guess is, in some cities, the best church in town might be a Methodist or a Presbyterian church.

Back to our topic at hand. V. 1a [Hiram, the king of Tyre, sent his servants to Solomon...](#) Tyre was a very famous coastal city known for its trading. As we have studied in Scripture, some countries prospered by conquering other countries and taking their stuff and their people. Hiram seems to have figured out that one does not need to have an aggressive army in order to prosper. No doubt, Tyre was well-fortified and Hiram had a great army; but during this time, the wisest move was to interact with other nations in a friendly manner.

Easton on Tyre

A rock, now es-Sur; an ancient Phoenician city, about 23 miles, in a direct line, north of Acre, and 20 south of Sidon. Sidon was the oldest Phoenician city, but Tyre had a longer and more illustrious history. The commerce of the whole world was gathered into the warehouses of Tyre. "Tyrian merchants were the first who ventured to navigate the Mediterranean waters; and they founded their colonies on the coasts and neighbouring islands of the Aegean Sea, in Greece, on the northern coast of Africa, at Carthage and other places, in Sicily and Corsica, in Spain at Tartessus, and even beyond the pillars of Hercules at Gadeira (Cadiz)" (Driver's Isaiah). In the time of David a friendly alliance was entered into between the Hebrews and the Tyrians, who were long ruled over by their native kings (2Sam. 5:11; 1Kings 5:1; 2Chron. 2:3).

Tyre consisted of two distinct parts, a rocky fortress on the mainland, called "Old Tyre," and the city, built on a small, rocky island about half-a-mile distant from the shore. It was a place of great strength. It was besieged by Shalmaneser, who was assisted by the Phoenicians of the mainland, for five years, and by Nebuchadnezzar (B.C.586-573) for thirteen years, apparently without success. It afterwards fell under the power of Alexander the Great, after a siege of seven months, but continued to maintain much of its commercial importance till the Christian era. It is referred to in Matt. 11:21 and Acts 12:20. In A.D. 1291 it was taken by the Saracens, and has remained a desolate ruin ever since.

"The purple dye of Tyre had a worldwide celebrity on account of the durability of its beautiful tints, and its manufacture proved a source of abundant wealth to the inhabitants of that city."

Both Tyre and Sidon "were crowded with glass-shops, dyeing and weaving establishments; and among their cunning workmen not the least important class were those who were celebrated for the engraving of precious stones." (2Chron. 2:7, 2Chron. 2:14).

The wickedness and idolatry of this city are frequently denounced by the prophets, and its final destruction predicted (Isa. 23:1; Jer. 25:22; Ezek. 26; 28:1-19; Amo. 1:9, Amo. 1:10; Zec. 9:2-4).

Easton on Tyre

Here a church was founded soon after the death of Stephen, and Paul, on his return from his third missionary journey spent a week in intercourse with the disciples there (Acts 21:4). Here the scene at Miletus was repeated on his leaving them. They all, with their wives and children, accompanied him to the sea-shore. The sea-voyage of the apostle terminated at Ptolemais, about 38 miles from Tyre. Thence he proceeded to Caesarea (Acts 21:5–8).

"It is noticed on monuments as early as B.C. 1500, and claiming, according to Herodotus, to have been founded about 2700 B.C.. It had two ports still existing, and was of commercial importance in all ages, with colonies at Carthage (about 850 B.C.) and all over the Mediterranean. It was often attacked by Egypt and Assyria, and taken by Alexander the Great after a terrible siege in 332 B.C.. It is now a town of 3,000 inhabitants, with ancient tombs and a ruined cathedral. A short Phoenician text of the fourth century B.C. is the only monument yet recovered."

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Tyre.

Chapter Outline

Charts, Graphics and Short Doctrines

Acts 12:20 **Now Herod was angry with the people of Tyre and Sidon, and they came to him with one accord, and having persuaded Blastus, the king's chamberlain, they asked for peace, because their country depended on the king's country for food.** This suggests that the people of Tyre may have depended upon Israel (and other nearby countries) for food from their harvests. See also Ezra 3:7 Ezek. 27:17.

Commentators on Tyre

Peter Pett: *Tyre was at this time mainly an island city, built on an island a short distance off shore, but with some of its environs established on the mainland. The island city itself was almost impregnable (until Alexander the Great came along later).*⁴⁰

The Cambridge Bible: *The Tyrians were a maritime people, living on an island near a mountainous shore, and so with no chance of getting food supplies from their own land.*⁴¹

The Pulpit Commentary: *In earlier times, Sidon would seem to have been the more important town; hence the Canaanites who inhabited this region were generally called Zidonians, as in verse 6] sent his servants [legatos, Vatablus] unto Solomon [The Vat. LXX. has here a strange reading, "To anoint Solomon," etc. The object of this embassy was evidently to recognize and congratulate the youthful king (the Syriac has a gloss, "and he blessed him," which well represents one object of the embassy) and at the same time to make overtures of friendship. An alliance, or good understanding, with Israel was then, as at a later period (Acts 12:20) of great importance to them of Tyre and Sidon. Their narrow strip of seaboard furnished no corn lands, so that their country depended upon Israel for its nourishment].*⁴²

Sutcliffe: *Tyre, situate on a strong island, was anciently called Zor or Zur, Thevenot supposes from Syria. The Arabs still call it Sor.*⁴³

It is suggested by Matthew Henry that Tyre is a considerably smaller and weaker empire than Israel.⁴⁴ However, there is no indication that David ever sought to wrest Tyre from Hiram's hands.

⁴⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:1.

⁴¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:9.

⁴² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:1 (Exposition).

⁴³ From <http://www.studydrive.org/commentaries/jsc/1-kings-5.html> accessed March 9, 2017.

⁴⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 5:1–9.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 5:1b (1Kings 5:15b in some translations)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<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 rd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
mâshach (מָשַׁח) [pronounced maw-SHAHKH]	<i>to smear, to anoint</i>	3 rd person plural, Qal perfect	Strong's #4886 BDB #602
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun	Strong's #4428 BDB #572
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 of location or foundation	Strong's #8478 BDB #1065
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...when he heard that they anointed him [as] king in the place of his father... It is not clear whether Hiram heard about the death of David, or whether he gets all of this news at the same time (David's death and Solomon taking his place).

We are not told the content of the message from Hiram to Solomon; but it no doubt was an expression of sympathy because of the death of David; followed by congratulations to the new king. Hiram would also be looking to confirm or renew their alliance.

We had a very similar incident occurred back in 2Sam. 10, when the king of the Ammonites died and his son, Hanun, became the ruler. King David had an alliance with the father, so he sent a similar delegation to the son, to express David's condolences and the renew their alliance. Hanun's advisors suggested that David had sent over a team of men for a much more nefarious reason—to search out the land and to assess it for attacking. So

Hanun had the beards of the men in the delegation half cut off, and their clothes cut up, and then he sent them back. Needless to say, these actions did not bode well for Hanun. The Ammonite army was destroyed, as was the Syrian army that they had brought in as a surprise. The strategy and tactics of this battle are quite fascinating and can be found in **2Samuel 10** ([HTML](#)) ([PDF](#)) ([WPD](#)).

1Kings 5:1c (1Kings 5:15c in some translations)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾâhêb (אָהֵב) [pronounced aw-HAYV ^B]	<i>desiring, breathing after; loving; delighting in</i>	Qal active participle	Strong's #157 BDB #12
Or perhaps it should be...			
ʾâhêb (אָהֵב) [pronounced aw-HAYV ^B]	<i>lover; friend; one who is desired or loved; a person that one delights in</i>	masculine singular, Qal active participle	Strong's #157 BDB #12
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
lâmed (ל) [pronounced l ⁹]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
kôl (כֹּל) [pronounced kohl]	<i>with a plural noun, it is rendered all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִיִּם) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always; henceforth, from hereon in*.

Translation: ...*(for Hiram always loved David [lit., Hiram was a love to David all the days])*. This does not mean that David and Hiram were gay; it simply means that Kings Hiram and David had a good relationship. They were allies early on. Apart from the land given to David as a result of the Palestinian Covenant, he had no interest in conquering other lands. Hiram appears to have understood that.

J. Vernon McGee: *Whatever King Hiram of Tyre is going to do will not be because of Solomon but because of his love, esteem, and respect for King David.*⁴⁵ Let me modify this by saying, this is

⁴⁵ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 5); accessed March 8, 2017.

Hiram's primary motivation, but certainly not his only one. Let me add that, an arrangement like this requires a great deal of trust; and Hiram trusted Solomon because of what he says in response and because he is the son of David.

Peter Pett: *On hearing that Solomon had been anointed king of all Israel, and of the empire beyond, Hiram, king of Tyre, hastened to send his servants to Solomon in order to offer him his congratulations, a normal courtesy extended by friendly kings on the accession of another. And the writer tells us that it was because of his love and respect for David.*⁴⁶

No information is given about how Hiram and David first got to know one another—were messages exchanged? That would seem the most likely approach of one king to another. Somehow, Hiram recognized that David could be trusted; that he was not going to attempt to conquer Tyre; and Hiram, likewise, had no interest in taking David's land. This is a great, albeit short, alliance between these two countries. Throughout Samuel, Kings and Chronicles, it appears that all of the references to Tyre are positive. However, when we come to the prophets (whose books were written after David and Solomon), that which is said about Tyre is a mixed bag. Much of what we read in the prophets are warnings and negative prophecies to Tyre (Isa. 23:1–5 Ezek. 26:3–4 Amos 1:9).

Despite all the warfare that we find in the book of Samuel, King David did not become a warrior simply because he loved war. Over and over, he ran into circumstances of nearby countries who hated the Jewish people and attacked them (as we have seen in our own time). The hatred, if you are not an anti-Semitic, seems irrational. However, if you understand that the people of Abraham are the people of God; then you better understand the hatred that they faced. This was the same hatred directed toward our Lord as He walked toward the place of crucifixion. It is simply the natural hatred of God and anything connected to God.

Because of all the warfare that King David engaged in, his enemies were beat down to a point where they did not oppose him any more, giving Solomon a relatively long period of peacetime.

However, King David did not go out looking for a fight. Obviously, he would rather have an ally than an enemy, and he had an ally in King Hiram.

Application: Today, it is much smarter for a nation to have a good relationship with nation Israel (even though this is not equivalent to God's nation Israel); than to oppose them. Similarly, it is smart for an unbeliever to have good relationships with believers.

Case in point: David's enemies were dead; Hiram is alive, well and prospering.

Although it is possible that Hiram is simply a name for the ruler of Tyre, and that this is the son of the Hiram that David knew—this final phrase suggests that we are speaking of the same man. Hiram could have easily been a young man when David was older; and now, he is the older man. The messages back and forth between the two leaders (see 2Chron. 2) suggest a greater continuity. And, as Clarke points out, there is no solid reason to think that this is a different Hiram.⁴⁷

College Press Bible Study: *The cordial relations which existed between David and Hiram king of Tyre continued under the reign of Solomon. Hiram sent a delegation to Solomon to recognize and congratulate the youthful king, and at the same time to make overtures of friendship. A continuing peaceful relationship with Israel was essential to Hiram in view of the fact that Solomon controlled the vital trade routes which led to Tyre. Furthermore, the Phoenicians in this period seem to have been dependent upon the grains produced in the fertile valleys of Israel. Thus when Hiram heard that*

⁴⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:1.

⁴⁷ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 5:1.

Solomon had been anointed king of Israel in place of his father David, he sent his ambassadors to Jerusalem (1Kings 5:1).⁴⁸

Peter Pett puts somewhat of a negative spin on Hiram's message: *On hearing that Solomon had been anointed king of all Israel, and of the empire beyond, Hiram, king of Tyre, hastened to send his servants to Solomon in order to offer him his congratulations, a normal courtesy extended by friendly kings on the accession of another. And the writer tells us that it was because of his love and respect for David. But it was unquestionably also very expedient. Solomon was now the king of the strongest country around, with the possible, but marginal, exception of Egypt, and had control of the main trade routes which fed Tyre's maritime trade. Israel was also an important source of grain and olive oil. There was therefore within his gesture a determined attempt to maintain the treaty between the two countries to the advantage of both.*⁴⁹ Before making this comment, this thought should enter into the mind of the commentator: let's say that Solomon is of no personal benefit to Hiram, would he have sent the message or not? Based upon all that I have read, I would say that Hiram would have sent messengers, both to express sympathy at the loss of his father, and congratulations for the ascension to the throne. Pett seems to have a negative attitude towards the Temple and a suspicion of the motivations of Hiram. Both of these will be dealt with in great detail in this chapter.

And so sends [a word] Solomon unto Hiram, to say, "You [even] you knew David my father that he was unable to build a house for a name of Y^ehowah his Elohim from faces of the warfare which they surrounded him as far as a giving Y^ehowah them under soles of his feet. And now has caused to rest Y^ehowah my Elohim to me from round about; [there is] not an adversary and [there is] not an incident evil. And behold me saying to build a house to a name of Y^ehowah my Elohim as which said Y^ehowah unto David my father, to say, 'Your son whom I have given instead of you upon your throne—he will build the house for My name.'

1Kings
5:2–5

Solomon sent [word] to Hiram, saying, "You knew David my father [and] that he was unable to build a house for the name of Y^ehowah his Elohim because of the warfare when his enemies [lit., *they*] surrounded him until Y^ehowah put them under his feet. Now Y^ehowah Elohim has given rest to me from round about; [there is] no [particular] adversary and [there is] no evil incident [troubling Israel]. Therefore, I am proposing to build a house for the name of Y^ehowah my Elohim just as Y^ehowah spoke to David my father, saying, '[It will be] your son whom I have given in your place upon your throne—he will build the house for My name.'

Solomon spoke to Hiram, saying, "You knew my father David very well, and you were aware that he was unable to build a house dedicated to Jehovah his God because he was constantly at war with the enemies of Israel who surrounded him (Jehovah eventually gave him victory over all of them). Now, at this time, Jehovah God has given rest to me from every side—I do not have any particular adversary out there threatening Israel and there are no troubling political incidents occurring right now. Therefore, I propose to build a house for Jehovah my God, which is right in line with what Jehovah said to David, my father: 'It is your son who will occupy your throne after you—he is the one to build a house for My name.'

Here is how others have translated this verse:

Ancient texts:

⁴⁸ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments).

⁴⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:1.

Masoretic Text (Hebrew)	And so sends [a word] Solomon unto Hiram, to say, "You [even] you knew David my father that he was unable to build a house for a name of Y ^e howah his Elohim from faces of the warfare which they surrounded him as far as a giving Y ^e howah them under soles of his feet. And now has caused to rest Y ^e howah my Elohim to me from round about; [there is] not an adversary and [there is] not an incident evil. And behold me saying to build a house to a name of Y ^e howah my Elohim as which said Y ^e howah unto David my father, to say, 'Your son whom I have given instead of you upon your throne—he will build the house for My name.'
Revised Douay-Rheims	And Solomon sent to Hiram, saying: You know the will of David my father, and that he could not build a house to the name of the Lord his God, because of the wars that were round about him, until the Lord put them under the soles of his feet. But now the Lord my God has given me rest round about: and there is no adversary nor evil occurrence. Wherefore <u>I purpose</u> to build a temple to the name of the Lord my God, as the Lord spoke to David my father, saying: <u>My</u> son, whom I will set upon the throne in your piece, he shall build a house to My name.
Peshitta (Syriac)	<u>And Hiram sent to Solomon and blessed him.</u> And Solomon sent to Hiram, saying, You know how David my father could not build a house to the name of the LORD his God because of the wars which were about him on every side, until the LORD put his enemies under the soles of his feet. But now the LORD my God has given me rest on every side, so that there is neither adversary nor evil occurrence. And, behold, <u>I purpose</u> to build a house to the name of the LORD my God, as the LORD spoke to David my father, saying, Your son, whom I will set upon your throne in your place, shall build a house to my name.
Septuagint (Greek)	And Solomon sent to Chiram, saying, Thou knewest my father David, that he could not build a house to the name of the Lord <u>my</u> God because of the wars that compassed him about, until the Lord put them under the soles of his feet. And now the Lord my God has given me rest round about; there is no one plotting against me, and there is no evil trespass against me. And, behold, <u>I intend</u> to build a house to the name of the Lord my God, as the Lord God spoke to my father David, saying, Thy son whom I will set on thy throne in thy place, he shall build a house to My name.
Significant differences:	The Syriac has some additional text at the beginning. The Greek has <i>my God</i> rather than <i>his God</i> . The English translation from the Latin and Syriac have <i>I purpose</i> rather than <i>behold me</i> ; my guess is, the Latin and Syriac are probably closer to the Hebrew than that. The Greek has <i>I intend</i> (but the Greek still has <i>behold</i>).

At the end, the Latin has *my son* rather than *your son*.

Limited Vocabulary Translations:

Bible in Basic English	And Solomon sent back word to Hiram, saying, You have knowledge that David my father was not able to make a house for the name of the Lord his God, because of the wars which were round him on every side, till the Lord put all those who were against him under his feet. But now the Lord my God has given me rest on every side; no one is making trouble, and no evil is taking place. And so it is my purpose to make a house for the name of the Lord my God, as he said to David my father, Your son, whom I will make king in your place, will be the builder of a house for my name.
Easy English	And Solomon sent (this message) to Hiram. It said, 'You know about my father David. He was unable to build a temple for the Name of the LORD his God. This was because people on all sides fought wars against my father David. (They did this) until God caused him to beat his enemies. But now the LORD my God has

made it quiet all round (me). There are no enemies and nothing to destroy anything. So, I have decided to build a temple for the Name of the LORD my God. This is what the LORD said to my father David. (The LORD) said, "I will put your son on your throne after you. He will build the temple for my Name."

Easy-to-Read Version—2006 This is what Solomon said to King Hiram:

"You remember that my father, King David, had to fight many wars all around him. So he was never able to build a temple to honor the Lord his God. King David was waiting until the Lord allowed him to defeat all his enemies. But now the Lord my God has given me peace along all the borders of my country. I have no enemies, and my people are in no danger.

"The Lord made a promise to my father David. He said, 'I will make your son king after you, and he will build a temple to honor me.' Now, I plan to build that temple to honor the Lord my God.

International Children's B.

Then Solomon sent this message back to King Hiram: "You remember that my father David had to fight many wars with the countries around him. So he was never able to build a temple for worship to the Lord his God. David was waiting until the Lord allowed him to defeat all his enemies. But now the Lord my God has given me peace. There is peace on all sides of my country. I have no enemies now. My people are in no danger.

"The Lord made a promise to my father David. The Lord said, 'I will make your son king after you. And he will build a temple for worship to me.' Now, I plan to build that temple for worship to the Lord my God.

Good News Bible (TEV)

Solomon sent back this message to Hiram: "You know that because of the constant wars my father David had to fight against the enemy countries all around him, he could not build a temple for the worship of the LORD his God until the Lord had given him victory over all his enemies. But now the LORD my God has given me peace on all my borders. I have no enemies, and there is no danger of attack. The LORD promised my father David, 'Your son, whom I will make king after you, will build a temple for me.' And I have now decided to build that temple for the worship of the LORD my God.

The Message

Solomon responded, saying, "You know that David my father was not able to build a temple in honor of GOD because of the wars he had to fight on all sides, until GOD finally put them down. But now GOD has provided peace all around—no one against us, nothing at odds with us.

"Now here is what I want to do: Build a temple in honor of GOD, my God, following the promise that GOD gave to David my father, namely, 'Your son whom I will provide to succeed you as king, he will build a house in my honor.'

Names of God Bible

Solomon sent word to Hiram, by saying, "You know that my father David was surrounded by war. He couldn't build a temple for the name of **Yahweh** our **Elohim** until **Yahweh** let him defeat his enemies. But **Yahweh** my **Elohim** has surrounded me with peace. I have no rival and no trouble. Now I'm thinking of building a temple for the name of **Yahweh** my **Elohim** as **Yahweh** spoke to my father David: 'Your son, whom I will put on your throne to succeed you, will build a temple for my name.'

NIRV

Then Solomon sent a message back to Hiram. Solomon said,

"As you know, my father David had to fight many battles. His enemies attacked him from every side. So he couldn't build a temple where the Lord his God would put his Name. That wouldn't be possible until the Lord had put his enemies under his control. But now the Lord my God has given me peace and rest on every side. We don't have any enemies. And we don't have any other major problems either. So I'm planning to build a temple. I want to build it for the Name of the Lord my God. That's what he told my father David he wanted me to do. He said, 'I will put your son on the throne in your place. He will build a temple. I will put my Name there.'

New Simplified Bible

Solomon sent this message to Hiram: »You know my father David could not build a Temple for the worship of Jehovah due to the constant wars he had to fight. There

were enemies in countries all around him. First Jehovah had to give him victory over all his enemies. »Jehovah my God has given me peace on all my borders. I have no enemies, and there is no danger of attack. »Jehovah promised my father David: 'Your son, whom I will make king after you, will build a Temple for me. I have decided to build that Temple for the worship of Jehovah my God.'

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon sent the following message to Hiram: "You know that my father David wasn't able to build a temple for the name of the Lord my God. This was because of the enemies that fought him on all sides until the Lord put them under the soles of his feet. Now the Lord my God has given me peace on every side, without enemies or misfortune. So I'm planning to build a temple for the name of the Lord my God, just as the Lord indicated to my father David, 'I will give you a son to follow you on your throne. He will build the temple for my name.'
Contemporary English V.	Solomon sent a message back to Hiram: Remember how my father David wanted to build a temple where the LORD his God could be worshiped? But enemies kept attacking my father's kingdom, and he never had the chance. Now, thanks to the LORD God, there is peace in my kingdom and no trouble or threat of war anywhere. The LORD God promised my father that when his son became king, he would build a temple for worshiping the LORD. So I've decided to do that.
The Living Bible	Solomon replied with a proposal about the Temple of the Lord he wanted to build. His father David, Solomon pointed out to Hiram, had not been able to build it because of the numerous wars going on, and he had been waiting for the Lord to give him peace. "But now," Solomon said to Hiram, "the Lord my God has given Israel peace on every side; I have no foreign enemies or internal rebellions. So I am planning to build a Temple for the Lord my God, just as he instructed my father that I should do. For the Lord told him, 'Your son, whom I will place upon your throne, shall build me a Temple.'
New Berkeley Version	Then Solomon sent this message to Hiram, "You know that David my father was unable to build a house for the name of the LORD his God because of the wars which occupied him until the LORD put them [His enemies] under the soles of his feet. But now the LORD my God has given me rest all around, there is neither adversary nor opposition. So I intend to build a house for the name of the LORD my God, and the LORD revealed to David my father, saying: Your son, whom I am putting on the throne after you, he shall build the house for My name.
New Century Version	Solomon sent this message back to King Hiram: "You remember my father David had to fight many wars with the countries around him, so he was never able to build a temple for worshiping the LORD his God. David was waiting until the Lord allowed him to defeat all his enemies. But now the LORD my God has given me peace on all sides of my country. I have no enemies now, and no danger threatens my people. "The LORD promised my father David, 'I will make your son king after you, and he will build a temple for worshiping me.' Now, I plan to build that temple for worshiping the LORD my God.
New Life Version	Then Solomon sent word to Hiram, saying, "You know that my father David was not able to build a house for the name of the Lord his God because of the wars all around him. The Lord had not yet put those who hated him under his feet. But now the Lord my God has given me rest on every side. There is no trouble or anything bad happening. So I plan to build a house for the name of the Lord my God. Because the Lord said to my father David, 'I will set your son on your throne in your place. He will build the house for My name.'
New Living Translation	Then Solomon sent this message back to Hiram:

“You know that my father, David, was not able to build a Temple to honor the name of the Lord his God because of the many wars waged against him by surrounding nations. He could not build until the Lord gave him victory over all his enemies. But now the Lord my God has given me peace on every side; I have no enemies, and all is well. So I am planning to build a Temple to honor the name of the Lord my God, just as he had instructed my father, David. For the Lord told him, ‘Your son, whom I will place on your throne, will build the Temple to honor my name.’

Partially literal and partially paraphrased translations:

American English Bible	And Solomon sent [a message] to HiRam, saying, ‘You know that my father David was unable to build a [Temple] to the Name of Jehovah my God, because he was fighting the wars that were going on around him, until Jehovah put his enemies under the soles of his feet. And now, Jehovah my God has provided rest for me all around [my land], for there are no more plotters or wicked people near me. So, now I’m talking about building a [Temple] to the Name of Jehovah, my God, for as He told my father David: <i>Your son whom I will put on your throne after you will build the [Temple] to My Name.</i>
Beck’s American Translation	Solomon sent men to Hiram to tell him: “You know how my father couldn’t build a temple for the name of the LORD his God because he was surrounded by enemies who fought against him till the LORD put them under his feet. But now the LORD my God has given me peace all around. There is nobody opposing me or making trouble. Now I’m thinking of building a temple to honor the name of the LORD my God, as the LORD spoke to my father David: ‘Your son, whom I will put on your throne to succeed you, will build a temple to honor My name.’
International Standard V	Solomon sent this message to Hiram: “You know that my father David was unable to build a temple dedicated to [Lit. <i>temple to the name of</i>] the LORD his God because he was busy fighting wars all around him until the LORD defeated his enemies. But now the LORD has given me rest all around, since I have neither foreign adversaries nor domestic crises. So now I’m planning to build a temple dedicated to [Lit. <i>temple to the name of</i>] the LORD my God, just as the LORD told my father when he said, ‘Your son, whom I will set on your throne to replace you, will build the Temple dedicated to me [Lit. <i>to my name</i>].’
New Advent (Knox) Bible	And this message Solomon sent to Hiram in return; My father David, as thou knowest, was for building a house in honour of the Lord his God; but there were threats of war all about him, and he must needs defer his purpose till the Lord should have crushed his enemies under his feet. Now, the Lord my God has given me security on every side; neither foe nor ill chance assails me, and I have a mind to build a temple dedicated to the Lord my God. He himself promised my father David, The son I will give thee for thy successor shall build a house in honour of my name.
Translation for Translators	Solomon gave those messengers this message to take back to Hiram: “You know that my father David led his soldiers to fight many wars against his enemies in the nearby countries. So he could not arrange to build a temple in which we [MTY] could worship Yahweh our God, until after Yahweh enabled the Israeli army to defeat [IDI] all his enemies. But now Yahweh our God has enabled us to have peace with all the surrounding countries. ◀There is no danger that/We do not need to worry that we will be attacked▶. Yahweh promised my father David, ‘Your son, whom I will enable to be king after you are no longer king, will build a temple for me [MTY].’ Because of that, I have decided to build a temple in which we can worship [MTY] Yahweh our God.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Solomon was to send off to Hiram, to the intent: You is to have known that David, my father - is he to have been able to accept to build a house, in the name of Jehovah, he of mighty ones? - For being turned before wars that are to have been on around him, even that Jehovah is to grant them under the soles of his feet. Jehovah, he of mighty ones, is to have given rest round about - is there adversary or that evil to be encountered? - I am intending to build a house in the name of Jehovah, he of mighty ones, as Jehovah is to have declared it to David, my father, of the intent: Your son, that was to be fixed over your throne, was to build a house in my nam.
Ferrar-Fenton Bible	Solomon accordingly sent to Khiram to say:—" You know David was not able to build a House to the name of the EVER-LIVING GOD, because the EVER-LIVING said to David my father, 'Your son, whom I will place as your viceroy on your throne, shall build a house to My name.'
God's Truth (Tyndale)	And Salomon sent again to Hiram saying: you know of David my father, how he could not build an house unto the name of the Lord his God for war which he had on every side, until the Lord had put them under his foot. But now the Lord my God has given me rest on every side, so that there is neither adversary nor any evil plague. And therefore I am disposed to build an house unto the name of the Lord my God, as he promised David my father saying: your son which I will put upon your seat for you, he shall build an house unto my name.
HCSB	Solomon sent this message to Hiram: "You know my father David was not able to build a temple for the name of Yahweh his God. This was because of the warfare all around him until the Lord put his enemies under his feet. The Lord my God has now given me rest all around; there is no enemy or crisis. So I plan to build a temple for the name of Yahweh my God, according to what the Lord promised my father David: 'I will put your son on your throne in your place, and he will build the temple for My name.'
Jubilee Bible 2000	Then Solomon sent to Hiram, saying, Thou knowest how David, my father, could not build a house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD put his enemies under the soles of his feet. Now the LORD my God has given me rest on every side so that there is neither adversary nor evil encounter. And, therefore, I have determined to build a house unto the name of the LORD my God as the LORD spoke unto David, my father, saying, Thy son, whom I will set upon thy throne in thy place, he shall build a house unto my name.
NIV – UK	Solomon sent back this message to Hiram: 'You know that because of the wars waged against my father David from all sides, he could not build a temple for the Name of the Lord his God until the Lord put his enemies under his feet. But now the Lord my God has given me rest on every side, and there is no adversary or disaster. I intend, therefore, to build a temple for the Name of the Lord my God, as the Lord told my father David, when he said, "Your son whom I will put on the throne in your place will build the temple for my Name."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Solomon then sent this message to Hiram, "You know that David my father could not build a temple for Yahweh his God because his enemies were at war with him until the time when Yahweh gave him victory over them. But now Yahweh my God has given me peace on all sides and there is no enemy or calamity that afflicts us. And so I intend to build a temple for Yahweh my God as Yahweh told David my
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	father, 'Your son, whom I will set upon your throne, shall build the House for my Name.'
The Heritage Bible	And Solomon sent to Hiram, saying, You know by seeing that David, my father, was not able to build a house to the name of Jehovah, his God, in the face of the wars which were all around him, until Jehovah had given them under the soles of his feet. And now Jehovah my God has caused me to rest on every side; there is no adversary nor evil occurrence. And behold, I said to build a house to the name of Jehovah, my God, what Jehovah spoke to David, my father, saying, Your son, whom I will give upon your throne in your place shall build a house to my name.
New American Bible (2002)	Solomon sent back this message to Hiram: "You know that my father David, because of the enemies surrounding him on all sides, could not build a temple in honor of the LORD, his God, until such a time as the LORD should put these enemies under the soles of his feet. But now the LORD, my God, has given me peace on all sides. There is no enemy or threat of danger. So I purpose to build a temple in honor of the LORD, my God, as the LORD predicted to my father David when he said: 'It is your son whom I will put upon your throne in your place who shall build the temple in my honor.'
New Jerusalem Bible	And Solomon sent this message to Hiram, 'You are aware that my father David was unable to build a temple for the name of Yahweh his God, on account of the wars waged on him from every side, until Yahweh put his enemies under the soles of his feet. But now Yahweh my God has given me peace on every side: not one enemy, no calamities. I propose, then, to build a temple for the name of Yahweh my God, in accordance with what Yahweh told my father David, "Your son whom I shall place on your throne to succeed you will be the man to build a temple for my name."
Revised English Bible	Solomon sent this message to Hiram: "You know that my father David could not build a house for the name of the LORD his God, because of the armed nations surrounding him, until the LORD made them subject to him. But now on every side the LORD my God has given me peace; there is no one to oppose me, I fear no attack. So I propose to build a house for the name of the LORD my God, following the promise given by the LORD to my father David: 'Your son whom I shall set on the throne in your place will build the house for my name.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo returned this message to Hiram: "You know that David my father wasn't able to build a house for the name of Adonai his God, because of the wars that beset him from every side, until Adonai put his enemies under the soles of my feet. But now Adonai my God has given me rest on every side; there is neither adversary nor calamity. So now I intend to build a house for the name of Adonai my God, in keeping with what Adonai said to David my father, 'Your son, whom I will put on your throne in your place, will be the one to build the house for my name.'
exeGesés companion Bible	And Shelomoh sends to Hiram, saying, You know how David my father could not build a house to the name of Yah Veh his Elohim at the face of the wars surrounding him on every side, until Yah Veh gave them under the soles of his feet: and now Yah Veh my Elohim gives me rest all around so that there is neither a satan nor evil incident. And behold, I say to build a house to the name of Yah Veh my Elohim, as Yah Veh worded to David my father, saying, Your son whom I give upon your throne

	in your stead, he builds a house to my name.
Hebraic Roots Bible	And Solomon sent to Hiram, saying, You knew my father David, that he was not able to build a house to the name of YAHWEH his Elohim because of the warfare that was around him, until YAHWEH had put them under the soles of his feet. And now YAHWEH my Elohim has given me rest all around; there is no adversary nor evil happening. And, behold, I am commanding a house to be built to the name of YAHWEH my Elohim, as YAHWEH spoke to my father David, saying, Your son, whom I will appoint (Nathan) in your place on your throne, he shall build the house for My name.
JPS (Tanakh—1985)	Solomon sent this message to Hiram: “You know that my father David could not build a house for the name of the Lord his God because of the enemies that encompassed him, until the Lord had placed them under the soles of his feet. But now the Lord my God has given me respite all around; there is no adversary and no mischance. And so I propose to build a house for the name of the Lord my God, as the Lord promised my father David, saying, ‘Your son, whom I will set on your throne in your place, shall build the house for My name.’
Orthodox Jewish Bible	And Sh'lomo sent to Chiram, saying, Thou knowest how that Dovid Avi could not build Bayit unto the Shem of Hashem Elohav due to the milchamah which was about him on every side, until Hashem put them under the kappot (soles) of his raglayim. But now Hashem Elohai hath given me rest on every side, so that there is neither satan (adversary) nor pega rah (evil occurrence, misfortune). And, now behold, I purpose to build a Beis for the Shem of Hashem Elohai, just as Hashem spoke unto Dovid Avi, saying, Binecha [i.e., Ben Dovid] whom I will set upon thy Kisse in thy place, he shall build HaBayit for My Shem.
The Scriptures 1998	And Shelomoh sent to Hiram, saying, “You know my father Dawid? was unable to build a house for the Name of הוה his Elohim because of the battles which were all around him, until הוה put them under the soles of his feet. “But now הוה my Elohim has given me rest all around, there is neither adversary nor evil incident. “And see, I intend to build a house for the Name of הוה my Elohim, as הוה spoke to my father Dawid?, saying, ‘Your son, whom I set on your throne in your place, he does build the house for My Name.’

Expanded/Embellished Bibles:

The Amplified Bible	Then Solomon sent word to Hiram, saying, “You know that David my father could not build a house (temple) for the Name (Presence) of the Lord his God because of the wars which surrounded him, until the Lord put his enemies under his feet. But now that the Lord my God has given me rest [from war] on every side, there is neither adversary nor misfortune [confronting me]. Behold, I intend to build a house (temple) to the Name of the Lord my God, just as the Lord said to my father David: ‘Your son whom I will put on your throne in your place shall build the house for My Name and Presence.’
The Expanded Bible	Solomon sent this message back to King Hiram: “You ·remember [·know] my father David had to fight many wars with ·the countries around [enemies surrounding] him, so he was never able to build a ·temple for worshipping [·house for the name of] the Lord his God. David was waiting until the Lord ·allowed him to defeat all his enemies [·put them under the soles of his feet]. But now the Lord my God has given me ·peace [rest] on all sides of my country. I have no enemies now, and no ·danger threatens my people [adversity; calamity; misfortune]. “The Lord ·promised [·told] my father David, ‘I will ·make your son king after you [·put your son on the throne in your place], and he will build ·a temple for worshipping

Kretzmann's Commentary

me [‘the house/temple for my name.’] Now, I plan to build ‘that temple for worshipping [‘a house for the name of] the Lord my God.

And Solomon, in continuing the friendly relations which had existed between his father and Hiram, sent to Hiram, dispatched an embassy to him, saying, Thou knowest how that David, my father, could not build an house unto the name of the Lord, his God, for the wars which were about him on every side, until the Lord put them, his enemies, under the soles of his feet. David had entered into negotiations with Hiram to furnish the material for the Temple which he had planned, even before he revealed his intention to the prophet Nathan. When he had finally made known his plan, the Lord had vetoed the proposition, 2Sam. 7:5. But now the Lord, my God, hath given me rest on every side, not a single enemy venturing an attack at that time, so that there is neither adversary nor evil occurrent, such as the rebellions of Absalom and of Sheba at the time of his father. And, behold, I purpose, he herewith announced his intention, to build an house unto the name of the Lord, my God, as the Lord spake unto David, my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name, 2Sam. 7:13; for in that Messianic promise, according to the nature of prophecy, events near at hand are mingled with those afar off.

NET Bible®

Solomon then sent this message to Hiram: “You know that my father David was unable to build a temple to honor the Lord [*Heb* “a house for the name of the Lord.”] his God, for he was busy fighting battles on all fronts while the Lord subdued his enemies [*Heb* “because of the battles which surrounded him until the Lord placed them under the soles of his feet.”]. But now the Lord my God has made me secure on all fronts; there is no adversary or dangerous threat. So I have decided [*Heb* “Look, I am saying.”] to build a temple to honor the Lord [*Heb* “a house for the name of the Lord.”] my God, as the Lord instructed my father David, ‘Your son, whom I will put on your throne in your place, is the one who will build a temple to honor me [*Heb* “a house for my name.”].’

The Voice

Solomon's Message: You remember that David did not have the opportunity to construct a temple honoring the reputation of the Eternal his God, because of *my father's involvement* in the warfare which plagued him until the Eternal suppressed all of his enemies under his feet. But the Eternal One my God now grants me rest everywhere. We are not plagued by enemies or troubles. Therefore, I am going to construct a temple for the name of the Eternal my God. It will be just as He told David, my father: “Your son, whom I will put upon your throne after you are gone, will construct a temple honoring Me.”

Literal, almost word-for-word, renderings:

Katapi New Study Bible

And Solomon sent word to Hiram, "You know that David my father could not build a house for the name of Yahweh his God because of the warfare with which his enemies surrounded him, until Yahweh put them under the soles of his feet. But now Yahweh my God has given me rest on every side; there is neither adversary nor misfortune. And so I purpose to build a house for the name of Yahweh my God, as Yahweh said to David my father, 'Your son, whom I will set upon your throne in your place, shall build the house for my name.'

Modern English Version

And Solomon sent word to Hiram, saying, "You know how David my father was unable to build a house for the name of the LORD his God because of the wars all around him, until the LORD put his enemies under his feet. But now the LORD my God has given me peace on every side, so that there is neither adversary nor misfortune. So know that I plan to build a house to honor the name of the Lord my God, just as the LORD spoke to my father David, saying, 'Your son, whom I will set on your throne after you, shall build a house to honor My name.'

NASB

Then Solomon sent word to Hiram, saying, "You know that David my father was unable to build a house for the name of the LORD his God because of the wars which surrounded him, until the Lord put them under the soles of his feet. But now the LORD my God has given me rest on every side; there is neither adversary nor misfortune. Behold, I intend to build a house for the name of the LORD my God, as the LORD spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, he will build the house for My name.'

New King James Version

Then Solomon sent to Hiram, saying:

You know how my father David could not build a house for the name of the LORD his God because of the wars which were fought against him on every side, until the LORD put his foes under the soles of his feet.

But now the Lord my God has given me rest on every side; there is neither adversary nor evil occurrence.

And behold, I propose to build a house for the name of the LORD my God, as the LORD spoke to my father David, saying, "Your son, whom I will set on your throne in your place, he shall build the house for My name."

Young's Updated LT

And Solomon sends unto Hiram, saying, "You have known David my father, that he has not been able to build a house to the name of Jehovah his God, because of the wars that have been round about him, till Jehovah's putting them under the soles of his feet.

"And now, Jehovah my God has given rest to me round about, there is no adversary nor evil occurrence, and lo, I am saying to build a house to the name of Jehovah my God, as Jehovah spoke unto David my father, saying, Your son whom I appoint in your stead on your throne, he does build the house for My name."

The gist of this passage:

Solomon sends a message back to Hiram, reminding him of David's dream to build a house for Jehovah. Now, because God has given Solomon rest, he is able to build this house.

1Kings 5:2

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
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
Sh'ôlômôh (שְׁלֹמֹה) [pronounced sh'oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'el (עַל) [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
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27

1Kings 5:2

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ʾamar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	Qal infinitive construct	Strong's #559 BDB #55

Translation: Solomon sent [word] to Hiram, saying,... These men spoke through messengers at first.

What is logically the case is, Solomon writes Hiram; and has this message in some sort of an envelop with his official stamp on it, sealing it. Hiram writes a reply to this (2Chron. 2:11) and *Josephus also states that copies of these two letters still remained not only preserved in the Jewish records, but also among the Tyrians so that anybody wishing to test his statements might, if he wished, refer to them.*⁵⁰

Interestingly enough, despite the internal problems that Solomon faced, the external enemies of Israel apparently had had enough in their battles with King David.

Here, Solomon interacts with a longtime ally of David's.

*The Pulpit Commentary: According to Josephus (Ant. 8.2. 6), he wrote a letter, which together with Hiram's reply (1Kings 5:8) was preserved among the public archives of Tyro. The account of 2Chron. 2:1–18; which as a rule is more detailed than that of the Kings, begins here. It does not notice, that is to say, the prior embassy of the Phoenician king, as the object of the chronicler is merely to narrate the measures taken for the erection of the temple].*⁵¹

Gill tells us: *Eupolemus, an Heathen writer has both this which Solomon sent to Hiram, and that which Hiram sent in answer to it, which agree with those in the sacred records.*⁵²

The text makes it sound as if Solomon received the message from Hiram and then wrote him right back; or immediately responded. Time-wise and text-wise, that makes the most sense (as opposed to Solomon, a few months later, responding). Solomon did not get a message from the postman; people from Hiram's palace actually showed up in person conveying this message—whether verbally or in a sealed envelop (of sorts), we do not know (I would assume the latter, as this will become a contract which they are negotiating). But, with Hiram's men right there, Solomon would likely say, "Let me prepare a meal for you; have a rest; and I will prepare a reply for King Hiram."

I say that this makes sense time-wise because gathering the materials for the Temple (and for Solomon's palace) would take some time—a few years are not out of the question. Since Solomon will begin the building of the Temple in his 4th year (1Kings 6:1), this all fits together well. Whether all of the material for building had been delivered or not by the 4th year is unknown. But the cedar trees had to be felled and then transported, first from

⁵⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:2.

⁵¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:2 (Exposition).

⁵² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:2. He cites Ut Supra. (Apud Euseb. Praepar. Evangel. l. 9. c. 32, 34.)

land to sea; then from sea to land, and then moved inland to Jerusalem (which would have involved going up a steep hill). So, gathering the materials would have been both a labor-intensive and time-intensive project.

I have been involved in some small building projects myself. Almost never are all of the materials delivered and then building begins. Usually, the materials needed for 3-7 days worth of building are delivered, and then more are ordered once the building nears the end.

1Kings 5:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect	Strong's #3045 BDB #393
'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
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכוֹל) [also yâkôwl (יָכוֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced l ^ə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	Qal infinitive construct	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108

1Kings 5:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shêm (שם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
The NET Bible: <i>The word "name" sometimes refers to one's reputation or honor. The "name" of the Lord sometimes designates the Lord himself, being indistinguishable from the proper name.</i> ⁵³			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #430 BDB #43
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
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
mil ^e châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536
ʾăsher (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
çâbab (בָּבַב) [pronounced saw ^b -VAH ^b V]	<i>to turn oneself, to turn back, to turn around; to approach; to be brought to; to bestow upon; to go [march, walk] around; to go over [a place], to go around; to circle about; to surround, to encompass; to recline; to be turned, to be changed; to be the cause of</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #5437 BDB #685

⁵³ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed December 11, 2016.

Translation: ...“You knew David my father [and] that he was unable to build a house for the name of Y^ehowah his Elohim because of the warfare when his enemies [lit., *they*] surrounded him... Hiram was closely involved with David on some building projects—I am assuming that Hiram built more than just David’s house (although the Bible does not record any other joint project of theirs).

In any case, Solomon is assuming that David spoke to him about building a house—a Temple—for the worship of Jehovah Elohim. However, David was never able to do this because he spent so much time in warfare.

Throughout this chapter, and in many others, the word *house* refers to the *Temple* which Solomon will build.

There are actual reasons and symbolic reasons why David did not build the Temple (which reasons will be laid out in this **doctrine**). David, when he assumed the throne of Israel, did not decide, “You know what, I want to be a wartime king and beat down everyone around me.” This relationship with other countries was thrust upon David; it was not what he sought. One reason that we know this is David’s relationship with Hiram. These men were more than willing to coexist, to rule over their own territories, and to act as trading and business partners on some projects; but to allow for the independence of the other man’s country. This would have been David’s preference for all of the surrounding nations; but their unreasonable hatred of Israel had to be dealt with (the Philistines, Moabites, Edomites, and Syrians). David had to have a great army and a great general in order to maintain Israel’s independence and freedom. He did not have a choice.

Application: Interestingly enough, the president more involved in war conflicts than any other in recent memory has been Barack Obama, a president that most believed would avoid war if at all possible. President Obama did just that, which allowed for greater unrest throughout the world. He attempted to scale back our involvement in Iraq, and Iraq since spiraled out of control, giving up all of the gains we have previously made. My point being, a leader of any country does not get to decide whether or not he wants to go to war. Sometimes, this is forced upon a country and upon that country’s leader. What is the best policy is having the toughest, greatest, most prepared army in the world. But, even if a leader does not want to go to war, sometimes that is thrust upon him, like it or not. And if it is clear to the outside world that a particular leader does not want to go to war, then often war comes knocking at that leader’s door.

Application: This is not much different than the bully of the neighborhood. If he knows you will run from him, he will bully you. If you are able to stand up to him, then you become very troublesome to him, and often a person he does not look to bully.

1Kings 5:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong’s #5704 BDB #723
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong’s #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217
’êth (אֶת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong’s #853 BDB #84

1Kings 5:3b

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 of location or foundation	Strong's #8478 BDB #1065
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
r ^e gâlîym (רַגְלַיִם) [pronounced reh-gaw-LEEM]	<i>feet; metaphorically steps, beats [of the feet], times</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7272 BDB #919

I don't know if you can distinguish between a feminine dual and a feminine plural noun.

Under his feet, according to the Cetib or textual reading; *under my feet* according to the Keri or marginal reading. The Latin, Greek and Syriac all read *under his feet*.

Translation: ...until Y^ehowah put them under his feet. Eventually, God did give all David's enemies to him; but this took him almost to the end of his days.

We find parallels to this final statement in Joshua 10:24 Psalm 8:6, Psalm 110:1 Mal. 4:3 1Cor. 15:25 Eph. 1:22.

Solomon right attributes David's victories in battle to God. It is God who placed all of Israel's enemies under David's feet (an idiom indicating that he walked over their dead bodies). A similar idiom is found in Psalm 110:1, where the Lord makes David's **enemies a footstool for his feet** (which parallels God the Father making the enemies of Jesus a footstool for His feet).

David and Solomon are both types of Jesus; David represents Jesus in the **2nd advent**, when He returns and destroys His enemies (God the Father makes his enemies a footstool for Him); and Solomon represents Jesus in the Millennium, where He rules over the earth in a semi-permanent state (just as the Temple was semi-permanent). During the time of David, there was nearly constant warfare; during the time of Solomon, there was peace for that generation. Prior to the 2nd advent, the world was in chaos and warfare; but with the destruction of the Lord's enemies, there would follow 1000 years of world peace.

God would also tell David that he could not build the Temple because he had shed so much blood (1Chron. 22:8 28:3). This does not mean that David has done the wrong thing. He had to engage in these various wars. He simply would not be the one to build the Temple.

As we study the interactions between King Hiram and Solomon, it will be clear that their work and workers could not occur during times of war. Their acts of trade and industriousness could only occur during a time of peace. David did not have the time or even the manpower to do what Solomon is doing.

Solomon is acting on David's idea. David, on his own, without being prompted, without being fed a specific set of circumstances that would cause him to think in this way, decided to build a permanent (semi-permanent, actually) house for God. The Bible devotes a significant amount of verses to this project, despite the fact that God *never* told David, "I want you to build a house for Me." Solomon's reign is covered in about 9 chapters in Kings; 3 of those are devoted to the building of the Temple (and his house). Even more chapters in Chronicles are directly related to the building of the Temple. I mention this, because there are some commentators who disparage the building of the Temple (which will be discussed in detail later in this chapter).

1Kings 5:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
‘attâh (הַתָּע) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
nûwach (חונ) [pronounced <i>NOO-ahkh</i>]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5117 (and #3240) BDB #628
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person singular suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person 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</i>	preposition of separation	Strong's #4480 BDB #577
çâbîyb (בִּיבֵס) [pronounced <i>saw^b-VEE^bV</i>]	<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: Now Y^ehowah Elohim has given rest to me from round about;... Solomon, although he is a very young man, recognizes that he enjoys a great deal of peace. It is not clear how much he knows about the wars that David engaged in, but it seems like that would have been a part of his studies as a young man.

Furthermore, Solomon could be, at this time, very young. At the beginning of his reign, he could even be in his early teens. Although I have read a variety of opinions concerning Solomon's age, I have yet to read any which can attach any age to him successfully. It is my opinion, based upon what Solomon does and how he acts, that he is quite young as the new king; and I will need to formulate my reasoning for this at some point.

1Kings 5:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
sâtân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait</i>	masculine singular noun (also used as a proper noun)	Strong's #7854 BDB #966
w ^e (or v ^e) (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
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
pega ^c (פֶּגַעַ) [pronounced PEH-gahg]	<i>occurrence, chance, happening, incident, event</i>	masculine singular noun	Strong's #6294 BDB #803
ra ^c (רָעַ) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

Translation: ...[there is] no [particular] adversary and [there is] no evil incident [troubling Israel]. Solomon points out that he has no particular enemy out there saber rattling; there are no distressful incidents out there (an incursion by this or that army on Israeli soil).

David defeated all of Israel's enemies round about. Solomon has maintained the terrific army that he inherited. On the human level, this is why they enjoyed such a long period of peace in their time. On the spiritual level, Solomon, despite his being seduced by so many women, he often focused on the importance of learning Bible doctrine; of having God's Word imbedded in one's thinking. God honors His Word, no matter where it is found.

David exalted God's Word; and his army was successful and Israel remained independent and free. Solomon also exalted God's Word; and nation Israel remained independent and free and also became very successful as a nation.

There is a balance of thinking and focus for the believer on earth—particularly now in the **Church Age**. We are humans, we are living in a material world, and we must therefore think and reason within those parameters. So, the believer does not say, "We will disband out military and build 10,000 churches!" It does not work that way. Positive volition is either among members of the society or it is not; having an available church does not make a people spiritual (over the past 100 years, there have been many beautiful—and vacant—churches throughout Europe—having those churches did not turn the people toward God). The believer should both understand the laws of divine establishment as well as trust God for all things. It is not wrong or unspiritual to support the building up of our military, and, at the same time, understand that God blesses us based upon the number of believers in a nation and based upon the number of mature believers in a nation.

It is just like that believer who needs a job. You don't go sit on a park bench and wait for God to drop a job in your lap. That is not faith-rest; that is idiocy. God used my search for a job (many, many years ago) to move me from point A to point B. In searching for a job, I had to do an actual search; not one time did I pack a sack lunch and find a nice place to sit in the park and wait on God. We are placed in this world at a specific time with specific skills (which have to be developed).

The peace in the time of Solomon was prophesied (1Chron. 22:9) and fulfilled (1Kings 4:24). The principle is stated in Psalm 72:7. The prophecy of the peace of our Lord is found in Isa. 9:7. Even the early church enjoyed some modicum of peace in Acts 9:31.

It constantly amazes me to live in the United States, where there is such a significant portion of Americans who believe that America is immoral in her founding and fundamentally an unjust society. God has given the United States great blessings; and God has given us very long periods of time of peace within our nation's borders.

People who disparage the founding of our country and the regard the founders are being immoral are often both liberal and anti-God. Few of them recognize even that God has blessed our nation (how many times has a liberal told me that there are much better places to live in the world than in the United States).

The Preacher's Complete Homiletical Commentary on the Blessings of Peace

1. A blessing from God to be gratefully acknowledged.
2. The most favourable period for carrying out great undertakings.
3. Gives greater weight and influence in negotiating with other nations.
4. Is conducive to the free and healthy development of the best qualities of the people.
5. Is an emblematic representation of the universal peace to be.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:4 (Germ Notes on the Verses).

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 5:4 "Now Y^ehowah Elohim has given rest to me from round about; [there is] no [particular] adversary and [there is] no evil incident [troubling Israel]."

Here we have the actual word *satan*, but it is a general term here, referring to any adversary of King David's. Sâṭān (שָׂטָן) [pronounced *saw-TAWN*], which means, *an adversary, an accuser; enemy; one lying in wait*. Strong's #7854 BDB #966.

*Whedon: No adversary like the Philistines or Moabites, who were formerly anxious to reduce Israel to a state of subjection; no evil incident like the rebellion of Absalom, or the curse of famine or plague.*⁵⁴

The United States, in my lifetime, has enjoyed a lengthy period of time without being involved in wars which consume innumerable lives. Yes, of course we have a protracted war with radical Islam and much of my life was spend in the *cold war* with Russia; but when it comes to actual lives lost, there are been relatively few (particularly if we are to compare it to the lives lost in WWI or WWII). Although quite a number of Americans take this for granted thinking that we have been involved in far too many wars, I recognize (as do other believers with doctrine) that God has protected and prospered our nation for an extended period of time. Now, on the human level, the reason is, we have a strong, capable military, with dedicated men and women willing to fight at a moment's notice. We have a civilian leadership which has, for the most part, tried not to abuse their dedication and willingness to die for our country. And our military is the greatest in the world.

⁵⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:4.

On the spiritual level, here is what happened. Because of WWII, many men turned to God; and the Billy Graham crusades were a very big deal in the 1950's and early 1960's (and for a few years before that). Millions of people were saved by hearing Billy Graham give the gospel of Jesus Christ; and I even recall network television giving some prime time over to his crusades. Bear in mind, this was back in the day where, at most, you saw 3 stations, and you had, at most, 3 choices of what to watch. On one of those networks, during prime time television, if memory serves, some of Billy Graham's crusades were broadcast live. I have no doubts that millions were saved as a result of those broadcasts (the Word of God is alive and powerful, no matter in what medium it is presented).

One of the great follow-on's to Graham's crusades was the teaching of R. B. Thieme, Jr. in Houston, Texas. I am not aware of another Bible teacher who devoted so much time and energy to the teaching of the Word of God. Even though Bob was often derided in those years (and still today, on the internet), I have found that his teaching can be found—along with some of his vocabulary—in teaching that I have heard today from miscellaneous preachers on the radio. Now, Bob did not teach a brand new theology, unheard of before. He simply packaged much of it with a new vocabulary, putting the proper emphasis upon some verses and concepts. His teaching was very orthodox and very doctrinal.

As a result of Billy Graham's evangelization and Bob Thieme's teaching; millions upon millions of Americans were saved; and a significant number of Americans (perhaps in the hundreds of thousands?) became inculcated with the Word of God, having renovated their thinking with Bible doctrine. God honors His people who are in Christ, His Son; and God honors His Word found in the souls of many American believers. As a result of this, God has greatly blessed America unlike any other nation in the history of the world.

I write this in 2017, where it is clear that the United States is on an overall downward spiral (I don't mean with the new president; but in general). Many Americans no longer think like Americans; they think like globalists. They think like socialists. They want to depend upon government and government largess. That is, they want to depend upon government to take from people who make too much money (in their opinion) and give it to them, so that they don't have to work so hard.

There are a significant number of people who have rejected Jesus Christ as Savior; and so many who do not believe in God, even. Over the past 15 or so years, I have seen a divide in our country which has been significant. Although it primarily has manifested itself as a political divide, beneath the surface, the true divide is over Jesus Christ and over the Word of God. The anger on various political pages is palpable; and this same anger can be found (and even amped up, if that is possible) on Atheist versus Christian pages.

Because there are large pockets of the United States who have rejected Jesus Christ (many in Washington state and in California); and some who have embraced Islam, the future of our nation could hang in the balance. We had a socialist president who believed that government (not God) was the solution to every problem; and he was reelected. The fact of his presidency and the many anti-God policies that he instituted should have been a shock to this nation; but it was apparently only a shock to half of the nation.

A Young Barack Obama (a political cartoon); from [BlogSpot](#); accessed March 11, 2017.

This is not a call for you to become politically active (or more active) or to go to various facebook pages and argue with strangers; this is a call for you to become more serious about Bible doctrine; to investigate more thoroughly the mind of Christ.



1Kings 5:2–5 Solomon spoke to Hiram, saying, “You knew my father David very well, and you were aware that he was unable to build a house dedicated to Jehovah his God because he was constantly at war with the enemies of Israel who surrounded him (Jehovah eventually gave him victory over all of them). Now, at this time, Jehovah God has given rest to me from every side—I do not have any particular adversary out there threatening Israel and there are no troubling political incidents occurring right now. Therefore, I propose to build a house for Jehovah my God, which is right in line with what Jehovah said to David, my father: ‘It is your son who will occupy your throne after you—he is the one to build a house for My name.’

Peter Pett takes what I believe to be a nearly unique view among scholars regarding the Temple. This view is discussed here and elsewhere.

Peter Pett: “What Solomon said was wrong” (including my commentary)

Peter Pett: Solomon then explained to Hiram his view that David had been unable to build the house ‘for the Name of YHWH his God’ because of the wars that were about him on every side. But that again was something that Solomon was, at least to some extent, giving a misleading impression about (we must ever remember that Solomon’s words, while an accurate record of what he said, do not necessarily always themselves express Scriptural truth, any more than Satan’s words do elsewhere). For we have specifically been told that David himself had wanted to build the Temple himself precisely because the wars had ceased (2Sam. 7:1; 2Sam. 7:11). In other words his enemies had been put under his feet at that time, and thus that could not be the basic reason for his failing to build the Temple.⁵⁵

Pett’s view of this verse and of the building of the Temple, insofar as I know, is nearly unique among commentators. Now, this in itself does not make his viewpoint wrong. R. B. Thieme, Jr. came up with a number of original ideas and unique viewpoints, and they made much more sense than the traditional interpretation of this or that passage.

Basically, his view is, the Temple was not a very good idea and that it was built more as a result of God’s allowances which He made for David and Solomon; rather than coming from His directive will.

There are two basic statements made about the Temple and why it was to be built by Solomon and not by David. We have Solomon’s statement above concerning warfare. David did enjoy some peace in 2Sam. 7, but that changed in 2Sam. 8 and 10. Then we have David’s great sin (2Sam. 11) followed by Amnon’s sin (2Sam. 13), followed by Absalom’s rebellion (2Sam. 14–18). So, even though David did enjoy a brief period of peace, it was not enough time for him to build the Temple. Solomon knew this historically; God knew this when He spoke the Davidic Covenant; David did not know what was coming in 2Sam. 7. Therefore, Solomon’s statement is not incorrect or misinformed; it is a true statement based upon David’s history, which Solomon undoubtedly knew.

The second statement about why David did not build the Temple was this: [David is speaking to Solomon] “**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.’**” (1Chron. 22:8). [David is speaking to the people] “**But God said to me, ‘You may not build a house for My name, for you are a man of war and have shed blood.’**” (1Chron. 28:3; ESV; capitalized)

I should point out that King David did not have a choice. There was not a path in his life as king to be the *king of peace*. Solomon was able to be a king of peace, but for 2 specific reasons: (1) he maintained an army and (2) his father David killed or neutralized Israel’s enemies. There is no magic way to achieve peace in the devil’s world apart from having the toughest, meanest army and the willingness to use it when necessary (this willingness does not mean that you employ the nation’s army every chance that you get).

Later on, I will explain all of the reasons why Solomon and not David built the Temple; but the reason was not because God half-heartedly agreed, but then put it off, hoping Solomon would forget and not do anything.

⁵⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:2–3.

Peter Pett: “What Solomon said was wrong” (including my commentary)

Finally, if David’s idea of building the Temple is such a mistake, why does God the Holy Spirit spend so much time on this topic without specifically condemning it?

A more thorough [explanation](#) why Solomon built the Temple and why David did not is to follow.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 5:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (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
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle; with the 1 st person singular suffix	Strong’s #2009 (and #518, 2006) BDB #243
Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> .			
Literally, this is <i>and behold</i> (NKJV, HRB, Heritage Bible). This is translated: <i>so know that</i> (MEV); <i>therefore</i> (NIV, The Voice); <i>now</i> (ExB, ERV); <i>you see</i> (The Scriptures); <i>and so</i> (ISV, JPS); <i>so now</i> (CJB); <i>so</i> (CEB, HCSB, NAB, REB) ⁵⁶ .			
’amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>saying, speaking, saying [to oneself], thinking</i>	Qal active participle	Strong’s #559 BDB #55
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	Qal infinitive construct	Strong’s #1129 BDB #124
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong’s #1004 BDB #108
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong’s #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217

⁵⁶ This appeared to be the most popular choice.

1Kings 5:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 1 st person singular suffix	Strong's #430 BDB #43

Translation: *Therefore, I am proposing to build a house for the name of Y^ehowah my Elohim...* So Solomon says it is now time to build a house or a Temple dedicated the Jehovah Elohim. It is called a house for the name of Y^ehowah my Elohim because this is, in part, about spreading the fame and knowledge of Y^ehowah throughout the world. This would be one of the great worship places of the world; known by many even today.

E. De Pressense: *"Behold I purpose to build an house unto the name of the Lord my God." Every man has some special work given him by God. It is of the utmost importance that he should find out what that work is, if he would not make his life a failure and come short of the purpose of God for him. In the case of Solomon the great work given him to do was not to extend the boundaries of his kingdom, but to build the temple of the Lord. This he clearly understood, as is evident from his saying, "I purpose to build an house to the name of the Lord." This was to him the work of paramount importance. The building of the Temple was to give a religious centre to the theocracy. This was part of the Divine plan, a branch of the education of the people, by which God would prepare the way for the new covenant. The old covenant was essentially preparatory; it was "the shadow of good things to come" (Heb. 10:1). The Temple was to form a part of this preparation.*⁵⁷

This purpose, for which we were created, is not some awful thing or set of tasks which we must endure with gritted teeth. God designed our purpose to integrate with who we are. I know that I have found God's plan for my life, and it is the greatest life I could imagine. My primary problem with death is, I love what God has for me to do, and I want to keep on doing it.

The Temple was where salvation was taught and the uniqueness of the Lord is presented. Y^ehowah Elohim is not simply some local god for Israel; He is the Creator of the Universe.

Notice that Solomon is speaking of building a house (Temple) *for the name of Y^ehowah my Elohim*. Solomon understands that Y^ehowah will not actually live in the Temple; this will not be God's house in any sort of confining way. *Name* refers to one's *reputation, character, fame, glory*. The Temple could not contain the Lord; but the Temple could *reveal the Lord*; the Temple could *glorify God*; the Temple could *attract people to God*. Solomon did not see or understand his God as a local god or a god who needs a place to stay or to hang out in. Solomon understood his God as the Creator of the Universe, as the God Who is Over All.

1Kings 5:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81

⁵⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:5 (Homilies by E. De Pressense).

1Kings 5:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ka'āsher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
dābar (דָּבַר) [pronounced <i>daw^b-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 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i>]	<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
Dāvid (דָּוִד); also Dāvīyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
'āb (אָב) [pronounced <i>aw^bv</i>]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: ...just as Y^ehowah spoke to David my father,... Solomon would be fulfilling what God promised to David (speaking through Nathan the prophet, if memory serves). David told Nathan about his plan and Nathan thought that it was a good idea. Then God spoke to Nathan, telling him that David would not be doing this, but his son Solomon would be (and then Nathan conveyed this to David).

1Chron. 22:7–10 David said to Solomon, "My son, I had it in my heart to build a house to the name of the LORD my God. 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.' (ESV; capitalized; see also 2Sam. 7:12–13 1Chron. 17:11–12) As you can no doubt see, it is almost as if God is speaking of His Son, Jesus Christ (which is because Solomon is a type of Christ).

1Kings 5:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
ʾâsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
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 of location or foundation with the 2 nd person masculine singular suffix	Strong's #8478 BDB #1065
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççêʾ (כִּסֵּא) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3678 BDB #490

Translation: ...saying, [It will be] your son whom I have given in your place upon your throne... It will be your son, God tells David, who will sit on his throne in his place.

At the time of King David, a dynasty had not actually been established. Saul, from the tribe of Benjamin, was the first king; and David, from the tribe of Judah, was the second. David's line would prevail in Israel (and later, in the southern kingdom); but at the time of this promise, David had not yet been assured of that.

In the ancient world, the establishment of a dynasty was a very big deal.

1Kings 5:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûwʾ (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

1Kings 5:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027

Translation: ...—he will build the house for My name.’ This son (Solomon) would build the house for God.

David's idea to build a permanent residence for God occurs in 2Sam. 7; and David's great sin takes place in 2Sam. 11. David held onto this idea for his entire life, after he thought of it. At the end of his life, David even assisted Solomon, his son, with the preliminary considerations.

Gill inserts commentary into v. 5: *And, behold, I purpose to build an house unto the name of the Lord my God* For His worship, and for His honour and glory: *as the Lord spake unto David my father*; by the prophet Nathan, (2 Samuel 7:12 2 Samuel 7:13); *saying, thy son whom I will set upon thy throne in thy room, he shall build an house unto my name*; which was no small encouragement to Solomon to go about this work; in which he was a type of Christ, the builder of His temple, the church, (see Zechariah 6:12–13)⁵⁸ My only problem here is, I do not believe that I would include the church in Old Testament **typology**.

Dr. Robert Dean, Jr.: *It is not appropriate to go to passages like this and make a direct application to the building of a church. A church is not the temple.*⁵⁹

The church and the Temple have very different purposes. The local church building is where we go for spiritual nourishment. It may be a person's house, it may be a rented building or room; and it may be a permanent structure with a parking lot. The Temple was where worship took place, but most of it took place outside of the building, and most of it involved animal sacrifice after animal sacrifice; so that Jesus, as a type of sacrifice, was communicated. The articles of furniture and the like were all typical, looking forward to various aspects of the Lord's sacrifice for our sins; and the Ark of God (not actually seen by the people) was a type of Jesus Christ. The church I attend is essentially in the living room of another believer; and prior to that, it was at a fence company during their off hours.

Solomon begins building the Temple, not simply to fulfill his father's dream, but because God has willed it to be. *Therefore, I propose to build a house for Jehovah my God, which is right in line with what Jehovah said to David, my father: 'It is your son who will occupy your throne after you—he is the one to build a house for My name.'*

J. Vernon McGee: *The building of the temple was first in David's mind, although God would not let him build it. 1Chronicles 28:1-3 tells us part of the story: "And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the*

⁵⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:5 (slightly edited).

⁵⁹ From Dean's [Bible site](#); accessed March 6, 2017.

substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood." The temple was not a dwelling place for God; it was to be His footstool.

McGee continues: *It was in David's heart to build the temple. The pattern for the building was given to David, not Solomon. 1Chronicles 28:19 tells us, "All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern." In other words, David was given the blueprint of the temple even though God did not permit him to build it. David gave this pattern or blueprint to Solomon. "Consider now, for Jehovah has chosen you to build a house for the sanctuary; be strong, and do it. Then David gave his son Solomon the pattern for the porch, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat; and the pattern for all that he had by the Spirit, of the courts of the house of Jehovah, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the consecrated things;" (1Chron. 28:10-12; VW) . David also gathered the material: "Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance" (1Chron. 29:2) . The conception of the temple, you see, was in the heart of David. Solomon merely executed the construction of it.⁶⁰*

1Kings 5:2–5 And Solomon sent word to Hiram, "You know that David my father could not build a house for the name of the LORD his God because of the warfare with which his enemies surrounded him, until the LORD put them under the soles of his feet. But now the LORD my God has given me rest on every side. There is neither adversary nor misfortune. And so I intend to build a house for the name of the LORD my God, as the LORD said to David my father, 'Your son, whom I will set on your throne in your place, shall build the house for my name.' (ESV)

Even if you have already made up your mind on this point, I recommend this exchange of ideas, as there is important spiritual information throughout. Also, do not miss the final comments at the end.

Is Building the Temple Just One Big Mistake? A Debate.

At least two or three commentators believe that God did not support the building of Solomon's Temple, and that Solomon presumed too much by doing this.

I encountered this very unusual viewpoint from James Burton Coffman, who is usually right on, when it comes to evaluating Scripture: *It is almost incredible to this writer that no commentator whom we have consulted has challenged Solomon's arrogant assumption in this passage that he himself was that promised 'seed' of David whom God would establish eternally upon David's throne, declaring emphatically that, "I (God) will establish the throne of his kingdom forever."* (2 Samuel 7:13) *The subsequent events in the history of David's earthly dynasty demonstrated most effectively the error of Solomon's conceited assumption.*⁶¹

I personally did not interpret Solomon confusing himself with Messiah, or his desire to build the Temple as somehow indicative of him thinking this. As his father David prepared him for the throne, building the Temple was often a part of their conversations (the Bible records this). So, I see what Solomon is doing here as simply fulfilling his father's wishes and God's plan.

⁶⁰ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 5); accessed March 8, 2017 (slightly edited).

⁶¹ From <http://www.studylight.org/commentaries/bcc/1-kings-5.html> accessed March 6, 2017 (slightly edited).

Is Building the Temple Just One Big Mistake? A Debate.

James Burton Coffman continues: *Solomon is not the only one who misunderstood that heavenly promise; because the Jewish people themselves quickly concluded that the extravaganza of Solomon's kingdom was scheduled to last eternally. However, the enormous taxation, the forced labor, and the heartless selfishness of Solomon's reign quickly issued in the resentment and bitterness that split the kingdom.*⁶²

Whereas, I think that Coffman's views here might be somewhat overblown, I don't think that he is completely wrong here. Life during Solomon's reign was somewhat idyllic (1Kings 4:25) (not too different from the life most Americans have lived over the past 60 years); and Solomon certainly failed as Israel's king in many ways.

James Burton Coffman: *The fact of God's accommodation to Solomon's Temple, and his use of it during the following history of Israel should not obscure that fact that God had made it perfectly clear to David that God did not Desire a Temple (2 Samuel 7:4-7). In that passage, God stated that he had never said to any Israelite, "build me a house (temple)." And we must point out that God never commanded Solomon to build him a house. If so, where is the commandment? It was Solomon's project, first, last, and always. In our whole series of Bible Commentaries, we have frequently stressed the fact of both the monarchy and the Temple being contrary to God's will. If it had not been so, why would God have destroyed it twice?*

When King David wanted to build the Temple, God told him that he would not do this, but that his son would. And then God delivered to David (through Nathan) the Davidic Covenant. God said the following words 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. 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. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but My steadfast love will not depart from him, as I took it from Saul, whom I put away from before you." (2Sam. 7:12-15; ESV; capitalized) Although there are clearly Messianic phrases and concepts in these words of God, there are things which God says which are clearly not messianic and clearly do not refer to anyone other than Solomon. The Messiah will not require discipline from God; but Solomon will.

Throughout the end of David's reign and the beginning of Solomon's, they both acted as co-regents; and David continued to prepare things for the building of the Temple. At no time in the Bible do we read Nathan coming to either man and saying, "Look, you misunderstood God; He does not want you to build the Temple."

James Burton Coffman: *It is refreshing to note that La Sor, writing in The New Bible Commentary (Revised) raised a question: "Solomon utilized the skills of the Phoenicians, the slave-labor of conquered peoples, and the enforced labor of the Israelites, even mortgaging a part of his kingdom; and at last he had a splendid Temple, and probably an even more splendid palace. But was it right"?[1] Of course, La Sor assumed it was right, basing his assumption upon the fact that God surely used it, but we cannot believe that God's use of the Temple was any more proof of its being right than was his use of the monarchy.*

James Burton Coffman: *That Temple proved to be a millstone around the necks of God's people as long as it stood. As Stephen the Martyr observed in his Farewell Address, "All of God's great victories for Israel came, not in the days of the Temple, but in those of the Tabernacle" (Acts 7:44-46). Furthermore, Stephen's remark, that, "Solomon built him (God) a house" can be nothing but sarcasm. Also, the sacred author of Hebrews made no mention whatever of Solomon's Temple, but repeatedly stressed the significance of the Tabernacle. This bypass of Solomon's Temple by the inspired author of Hebrews is extremely significant. It is obvious that God never approved of the Temple.*

So, what did St. Stephen actually say?

⁶² From <http://www.studylight.org/commentaries/bcc/1-kings-5.html> accessed March 6, 2017 (slightly edited).

Is Building the Temple Just One Big Mistake? A Debate.

Acts 7:44–46 "Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen. Our fathers in turn brought it in with Joshua when they dispossessed the nations that God drove out before our fathers. So it was until the days of David, who found favor in the sight of God and asked to find a dwelling place for the God of Jacob.

David finding a dwelling place for the God of Jacob is right next to David finding grace in God's sight. So Stephen is not knocking the Temple or the building of the Temple.

Act 7:47–50 But it was Solomon who built a house for Him. Yet the Most High does not dwell in houses made by hands, as the prophet says, "Heaven is My throne, and the earth is My footstool. What kind of house will you build for Me, says the Lord, or what is the place of My rest? Did not My hand make all these things?"

This is *not* a knock against the Temple. People who understand God know that He does not live in a Temple; He is not confined by a building. Both David and Solomon understood that God was not contained in or by the Temple. Philip is saying this to his audience, who are mostly Jews.

Acts 7:51–53 "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it." (ESV; capitalized)

The resistance of the Jews to God and God's truth have nothing to do with the Temple. The problem is their thinking and their actions.

James Burton Coffman: *Also, the sacred author of Hebrews made no mention whatever of Solomon's Temple, but repeatedly stressed the significance of the Tabernacle. This bypass of Solomon's Temple by the inspired author of Hebrews is extremely significant. It is obvious that God never approved of the Temple.*

Although I must concede that this is Coffman's best point, the Temple did not offer something that the Tabernacle did not, apart from being a type. The Tabernacle represents our Lord on this earth in the 1st advent and the Temple represents our Lord in His millennial reign.

After describing the Temple, its furniture, and the functions of the priests and Levites, David then says, "All of these things the Lord made clear to me in writing at His direction—the construction plans for all of the building." (1Chron. 28:19; ISV; capitalized) Does it make sense for God to, on the one hand, not want David to build the Temple; and on the other hand, give him the plans on which to base the construction?

Finally, the best argument for the Temple is this: God could have, at any time, stated unequivocally through Nathan that He disapproved of this who Temple thing from the beginning. "If you continue to pursue this Temple project, then it will be the work of man's hands and not from God."

Coffman's final remarks on this topic: *What is wrong with a Temple? As Stephen put it, "God dwelleth not in Temples made with hands" (Acts 7:39). What is wrong with a temple, any temple? It purports to say that "God is there," but that is a lie. The Temple of Solomon became a center of pagan worship (Ezekiel 8); and that prophet recorded the departure of God's Spirit from it (Ezekiel 10-11).*

If a person somehow thinks that God is in the Temple or confined by the Temple; or if he thinks that worship can only occur in close proximity to the Temple, then there is a problem with that individual. The degeneracy associated with the Temple is not the fault of the Temple, but of the people. We would not blame the church buildings of the Catholic religion for the pedophilia which went on in those buildings. We blame the individuals.

Along the same lines, had Solomon presented the Temple in such a way as to house God or to confine God or to restrict God, then there would have been a problem both with Solomon's words and with the Temple itself.

Now, generally speaking, I do not criticize any pastor-teacher; although I try to present accurate doctrine. If I believe that a pastor is teaching some weird or wrong stuff, I do not name the pastor⁶³, but I do talk about the principles. However, on the other hand, when dealing with a commentator, I do name him simply so that others can read all that he has written, if my arguments to the contrary have not convinced them.

I footnote the source so that it is clear that I am not taking that person out of context or misquoting him. That being said, I generally quote those commentators with whom I mostly agree. So, in this case, I am not saying that James Burton Coffman is a bad commentator, and that you ought never to read what he has written; I am simply saying that, in this instance, he is incorrect.

All James Burton Coffman's quotations came from <http://www.studylight.org/commentaries/bcc/1-kings-5.html> accessed March 6, 2017. Most of them have been slightly edited.

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If Hiram is a believer in the Revealed God, then all of the information which Solomon shared is important. If all Hiram is doing is providing wood and stone for some religious Temple, then all that Solomon told him would have been unnecessary. Therefore, I would conclude that Hiram believed in the Revealed God.

Let me explain why Solomon and not David built the Temple of God.

Why Solomon Builds the Temple, and not David

1. The moral approach: King David had recently sinned greatly by taking the wife of one of his soldiers. He had her husband killed after impregnating her; and then married her. No doubt, this was quite public. It would not have looked right. Solomon will apparently build the Temple *before* he gets involved in a massive number of marriages.
2. The practical approach:
 - 1) King David had faced quite a number of wars and battles. The wood and stone had to be brought all the way from Lebanon along the sea coast and then inland again. There may have been too much going on militarily to allow for peace to be a factor in all the areas where the supplies would have to travel.
 - 2) King David had recently faced rebellions from his own children. It would have been problematic for him to be in the midst of building the Temple, and then get chased out of Jerusalem by Absalom.
 - 3) David needed to train up his successor. He could not be involved with a project as great as building the Temple and train up Solomon and his brothers as well. David needed to be the father to Solomon that he was not to his first set of sons.
3. The ability approach: Solomon will apparently have or develop great building skills; there is nothing to indicate that David had any of these.
4. The typical approach: David represents the Lord Jesus Christ in His **1st advent** and in the **2nd advent**, when the Lord will return and destroy all of His enemies. Solomon will represent the Lord Jesus Christ in the Millennium, where the Lord rules in peace. Solomon will similarly rule in peace. The Temple will be a permanent structure; the Lord will reign from Jerusalem as the permanent King over nation Israel and over the world.
5. You will note that two of the reasons involve David as being involved with so many wars; and Solomon being associated with peace. This is both a practical reason and a typical reason for King Solomon to build the Temple rather than King David.

⁶³ I see a particular pastor knocked all of the time by memes on facebook, because he is a high profile pastor and is probably well-compensated for what he does. Being high profile is not a sin; what he makes as a pastor is none of my business. His salary is a matter between his congregation, his board of deacons, the pastor in question and God. And, in saying that, I am not speaking in code, attempting to say, "He makes too much money." I am *not* saying that. Those involved in any pastor's salary are the 4 entities that I named. I would expect that high profile pastors all have serious security, because there are so many nutballs out there.

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MacLaren: *The motives of the great temple-builders of old, as they themselves expound them in hieroglyphics and cuneiform, were largely ostentation and the wish to outdo predecessors; but Solomon was moved by thankfulness and by obedience to his father's will, and still more, to God's destination of him.*⁶⁴

Regarding typology and the church: There are certainly similarities between some Old Testament prophecies, statements, and some things which are strictly New Testament (one commentator compares Isa. 44:28 Matt. 16:18).

Matthew Henry writes: *The temple was chiefly built by the riches and labour of Gentiles, which typified their being called into the church. Solomon commanded, and they brought costly stones for the foundation. Christ, who is laid for a Foundation, is a chosen and precious Stone. We should lay our foundation firm, and bestow most pains on that part of our religion which lies out of the sight of men. And happy those who, as lively stones, are built up a spiritual house, for a habitation of God through the Spirit. Who among us will build in the house of the Lord?*⁶⁵

I believe that the Church Age and all of those things peculiar to the Church Age should be kept separate from the **Age of Israel** and prophecies and types found in the Age of Israel. Now, when we get to the 1st advent, Jesus clearly knew that Israel would reject Him and that His disciples would become Church Age Apostles. Therefore, there are many verses and even extended passages in which the Lord prophesies the Church Age and aspects of the Church Age (such as, the Matt. 16:18 passage, when Jesus says **"Upon this rock [the rock of Peter's testimony], I will build My church."**

The Old Testament provides us with prophecies of the future, which include the 1st and 2nd advents of our Lord; and the Millennium. All of these prophecies skip over the Church Age. This is also known as the **Doctrine of Intercalation** ([HTML](#)) ([PDF](#)) ([WPD](#)), where the Church Age is intercalated (inserted) between the advents of our Lord. It is called a *mystery* in the New Testament because it was hidden from prophecy during the Age of Israel. We can all go to the Old Testament and find prophecies which deal directly with Messiah, with the future of Israel, with the cross, and with the Millennium. There is no place in the Old Testament where we can go which foretells the Church Age.

So, we may draw some parallels between the building up of the Temple and compare that to the building up of the church (as Matthew Henry did above); but at no time did a learned Old Testament scholar say, "Hmm, by reading this, I believe that God is telling me that he will set the nation Israel aside, temporarily, and build His [mostly gentile] church." There is nothing in the Old Testament which actually predicts the Church Age. The Church Age and all that is found in the Church Age was hidden from previous dispensations and only began to be revealed by the LORD, late in His earthly ministry.

Along these same lines, Dr. Robert Dean, Jr. is struck by the quality of materials and workmanship of the Temple: *.One thing that stands out in this is that Solomon doesn't settle for second best...The temple was the dwelling place of God in Israel and so that is a unique structure, but the principle is that we should not compromise with mediocrity in doing anything for the Lord. We should always do the very best for the Lord and do everything to His glory. Solomon wants the most skilled craftsmen he can get for the construction of the temple.*⁶⁶

⁶⁴ Alexander MacLaren, *Expositions Of Holy Scripture*; from e-Sword, 1Kings 5:1–12.

⁶⁵ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 5:10–18.

⁶⁶ From Dean's [Bible site](#); accessed March 6, 2017.

J. Vernon McGee: *The first buildings of impressive design were the temples. All pagan peoples had temples. Some temples were crude; others, such as the Parthenon in Greece, were the highest expression of beauty. All of this building stems from the Tower of Babel, which was a monument to man's gargantuan resistance to God. Pagan temples have always been the highest architectural expression, but the pagans who have attended, both civilized and uncivilized, have been on the lowest spiritual level. These temples have been elaborate, large, ornate, rich, and impressive. The temples of the kings on the River Nile, Asshur of Nineveh, Marduk of Babylon, the ziggurats in the Tigris-Euphrates Valley, Baal of the Phoenicians, Athena of the Greeks and in Athens the Parthenon, Jupiter of the Romans, the Aztec temples of Mexico — all of them are manifestations of rebellion against God. ". . . When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations. ..." What did they do? They built temples, changing "... the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:21 , 23). Each made a house for his god to live in. They put their gods in a box like a jack-in-the-box.*

McGee continues: *The temple Solomon built, however, was never considered in Scripture as a house in which God would live. In the Book of 2Chronicles at the dedication of the temple, Solomon made it quite clear that God did not dwell in that place. "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain You; how much less this house which I have built!" (2Chron. 6:18). If you think that the temple was built as a house in which God would dwell, you have missed the entire point. It was an approach for man to God and an access to God through sacrifices.*⁶⁷



Application: However, when a local church is being considered, there ought to be some moderation and logical constraints when it comes to the building where the people are housed a few times a week. There is nothing wrong with meeting in a person's home or renting an existing structure. There is nothing wrong with buying an existing structure and modifying it; and there is nothing wrong with building a structure from scratch. Of primary consideration is the size of the congregation and the number of children; and location relative to the congregation. The pastor may be intimately involved with the project of building the church building (as R. B. Thieme, Jr. appears to have been); and there is nothing wrong with the pastor simply giving his input; and there is nothing wrong with the pastor-teacher not taking an interest in the project.

Application: When building a local church, consideration must be given to the funding of the construction of the church (it must be related to grace giving). In any case, you are *not* building the *Temple*. I personally love architecture and have visited all kinds of buildings in Thailand, including their temples. I think that the Catholic religion has built some incredible churches, whose **architecture** is sometimes nothing short of amazing. There is a church in Spain which has been under construction for 130 years, that 60 Minutes did a **special** on, and it is quite amazing. It is the **Sagrada Familia** conceived by Antoni Gaudi over a century ago. And, whereas, architecture can be beautiful, amazing and breathtaking, what goes on inside a church is what is the important thing. The teaching from the pulpit and the positive volition expressed by the congregation is always foremost. This can take place in someone's house, inside a modest church, or inside a large auditorium. The few doctrinal churches which I have visited have been small, for the most part—but not in the eyes of God, Who said, "**Who has despised the day of small things?**"

⁶⁷ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 5); accessed March 8, 2017 (slightly edited).

Photos of the Sagrada Familia from [Google](#) (including 360° photos); accessed March 6, 2017.

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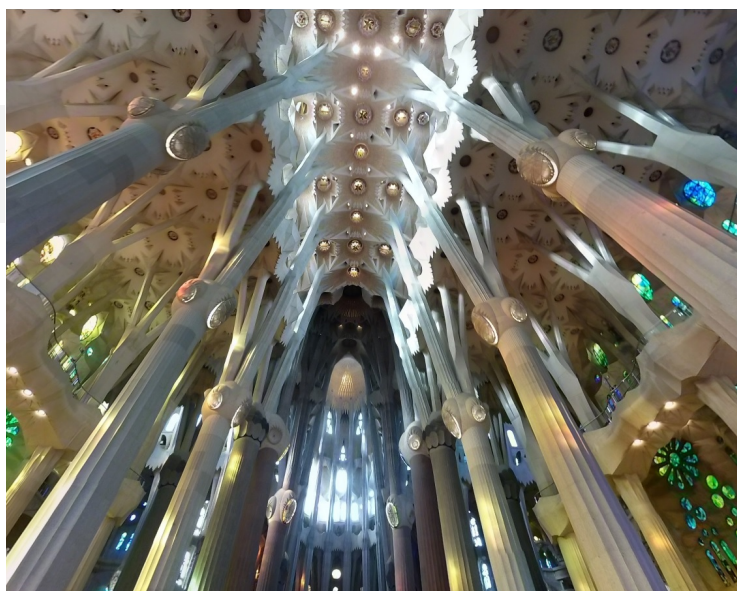
Charts, Graphics and Short Doctrines

Again, even though it is clear that I am awestruck by the architecture of religious buildings, that is *not* what your local church is going to be. Best case scenario, you are in a church with a dedicated pastor, teaching at least 4 hour-long lessons a week, where he makes the Bible and the spiritual life understandable and real to you. The actual structure of the local church is unimportant. Most of my spiritual growth has taken place at people's homes and at the Kingwood Fence Company, where FX groups have met and R. B. Thieme, Jr. and R. B.

Thieme, III have been teaching from Berachah central in Houston and broadcasting from there. Of the houses where I have attended church, I would never post pictures of them saying, *now this is some architecture!* Even Berachah Church central is not all that impressive; although many of the congregants (including me) will carry in their minds and hearts a blessed vision of that building, because it is in (and from) that church that we learned the Word of God.

Berachah Church (photo); from [panoramio.com](#); accessed March 7, 2017. Very few people will look at this picture and think, *wow, that is some incredible architecture.* However, there are a considerable number of people who have grown spiritually as a result of the teaching in this building, and for that reason, it is one of the most beautiful buildings in Texas.

By far, the most important structure in the Christian life is the **edification complex structure of the soul** ([HTML](#)) ([PDF](#)) ([WPD](#)), which is the building up of a the spiritual structure in our souls by means of **Operation Z**.



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And now command and they will cut for me cedars from the Lebanon and my servants will be with your servants and a wage of your servants I will give to you as all which you will say for you yourself have known that [there are] none in us a man known to cut timbers as the Sidonian.”

1Kings
5:6

Therefore, give the command and your servants [lit., *they*] will cut down cedars from Lebanon for me. Furthermore, my servants will be with your servants [to be trained] and I will give you wages for your servants according to what you determine [lit., *say*]; for you yourself know that [there is] no man among us [as] skilled in cutting timbers as the Sidonians.”

If you give the command, then your servants will cut down the necessary cedars in Lebanon for me. My servants will accompany your servants in order to be trained and to help them. I will pay you whatever wages to your servants that you deem to be acceptable, since you are aware that we are not skilled in cutting timbers like the Sidonians.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And now command and they will cut for me cedars from the Lebanon and my servants will be with your servants and a wage of your servants I will give to you as all which you will say for you yourself have known that [there are] none in us a man known to cut timbers as the Sidonian.”
Revised Douay-Rheims	Give orders therefore that <u>your servants</u> cut me down cedar trees out of Libanus, and let my servants be with your servants: and I will give you the hire of your servants whatsoever you will ask, for you know how there is not among my people a man that has <u>skill</u> to hew wood like to the Sidonians.
Peshitta (Syriac)	Now therefore command that they cut for me cedar trees out of Lebanon; and my servants shall be with your servants; and I will give you wages for your servants according to all that you shall ask; for you know that there is no one among us who has the <u>skill</u> to cut timber like the Zidonians.
Septuagint (Greek)	And now command, and let <u>men</u> cut wood for me out of Libanus: and, behold, my servants shall be with thy servants, and I will give thee the wages of thy service, according to all that thou shalt say, because thou knowest that we have no one <u>skilled</u> in cutting timber like the Sidonians.
Significant differences:	The Hebrew has <i>they</i> ; the Latin has <i>your servants</i> ; and the Greek has <i>men</i> . In the final sentence, the Latin, Syriac and Greek all have the word <i>skill</i> , which is a meaning for the word <i>know</i> found in the Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	So now, will you have cedar-trees from Lebanon cut down for me, and my servants will be with your servants; and I will give you payment for your servants at whatever rate you say; for it is common knowledge that we have no such wood-cutters among us as the men of Zidon.
Easy English	And you know that none of us can make wood from trees like the men from Sidon. So now, tell (your men) that they should cut down cedar trees in Lebanon for me. And my men will (work) with your men. And I will pay you whatever you ask for your men.’
Easy-to-Read Version–2006	And so I ask you to help me. Send your men to Lebanon to cut down cedar trees for me. My servants will work with yours. I will pay you any price that you decide as your servants’ wages, but I need your help. Our carpenters are not as good as the carpenters of Sidon.”

International Children's B.	And so I ask for your help. Send your men to cut down cedar trees for me from Lebanon. My servants will work with yours. I will pay your servants whatever wages you decide. We don't have anyone who can cut down trees as well as the people of Sidon can."
Good News Bible (TEV)	So send your men to Lebanon to cut down cedars for me. My men will work with them, and I will pay your men whatever you decide. As you well know, my men don't know how to cut down trees as well as yours do."
<i>The Message</i>	And here is how you can help: Give orders for cedars to be cut from the Lebanon forest; my loggers will work alongside yours and I'll pay your men whatever wage you set. We both know that there is no one like you Sidonians for cutting timber."
Names of God Bible	So order men to cut down cedars from Lebanon for me. My workers will work with your workers. I will pay you whatever wages you ask for your workers. You know we don't have any skilled lumberjacks like those from Sidon."
New Simplified Bible	»Send your men to Lebanon to cut down cedars for me. My men will work with them. I will pay your men whatever you decide. You may already know, my men do not know how to cut down trees as well as yours do.«

Thought-for-thought translations; paraphrases:

Contemporary English V.	I'd like you to have your workers cut down cedar trees in Lebanon for me. I will pay them whatever you say and will even have my workers help them. We both know that your workers are more experienced than anyone else at cutting lumber.
The Living Bible	Send your woodsmen to the mountains of Lebanon to cut cedar timber for me, and I will send my men to work beside them, and I will pay your men whatever wages you ask; for as you know, no one in Israel can cut timber like you Sidonians!"
New Century Version	So send your men to cut down cedar trees for me from Lebanon. My servants will work with yours, and I will pay them whatever wages you decide. We don't have anyone who can cut down trees as well as the people of Sidon."
New Life Version	So tell them to cut cedar trees of Lebanon for me. My servants will join yours. And I will give you whatever you say to pay your servants. For you know that there is no one among us who knows how to cut trees like the Sidonians."
New Living Translation	"Therefore, please command that cedars from Lebanon be cut for me. Let my men work alongside yours, and I will pay your men whatever wages you ask. As you know, there is no one among us who can cut timber like you Sidonians!"

Partially literal and partially paraphrased translations:

American English Bible	'Therefore, have your men cut some timber for me from the trees in Lebanon, and I'll pay whatever you ask for their wages. {Look!} I'll also send my servants to go with your servants. After all, no one understands timber cutting better than the Sidonians.'
New Advent (Knox) Bible	If thou wilt bid thy workmen cut down cedars for me on Lebanon, and let my workmen take part with thine, thy workmen shall have whatever pay thou demandest. As thou knowest, there is no woodman's craft among my people such as the Sidonians have.
Translation for Translators	So <i>I am requesting that</i> you command your workers to cut cedar trees for me. My men will work with them, and I will pay your workers whatever you decide. <i>But my men cannot do the work alone</i> , because they do not know how to cut down trees like your workers from Sidon city do."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Be giving charge that they were to be cutting down cedars from Lebanon. My servants are to be with your servants, even was I to give hire for your servants, as
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Ferrar-Fenton Bible	you was to direct; for you is to come to know, that - are there men, that are to be knowing how to cut down trees as they of Sidon? - So now therefore order them to cut for me Cedars from Lebanon, and my workmen shall be with your workmen, and I will pay your workmen. I will pay you whatever you agree, for you know there are not among us men who understand the cutting of timber as the Zidonians do."
God's Truth (Tyndale)	Now then command that they hew me Cedar trees in Libanon. And let my servants be with yours, and I will give the hire of your servants in all such things as you shall appoint, for you know that there are not among us that can skill to hew timber like unto the Sidones.
Jubilee Bible 2000	Command, therefore, now that they hew me cedar trees out of Lebanon, and my slaves shall be with thy slaves, and I will give thee for thy slaves the hire that thou shalt appoint, for thou knowest that there is no one among us with the skill to hew timber like the Sidonians.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And now command, and they will cut for me cedar trees out of Lebanon, and my servants shall be with your servants; and I will give to you payment under contract for your servants according to all that you say, because you know by seeing that there is not among us men who know by seeing to cut timber like the Sidonians.
New American Bible (2002)	Give orders, then, to have cedars from the Lebanon cut down for me. My servants shall accompany yours, since you know that there is no one among us who is skilled in cutting timber like the Sidonians, and I will pay you whatever you say for your servants' salary."
New Jerusalem Bible	So now have cedars of Lebanon cut down for me; my servants will work with your servants, and I shall pay for the hire of your servants at whatever rate you fix. As you know, we have no one as skilled in felling trees as the Sidonians.
Revised English Bible	If therefore you will now give orders that cedars be felled and brought from Lebanon, my men will work with yours, and I shall pay you for your men whatever sum you fix; for, as you know, we have none so skilled at felling trees as your Sidonians."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, order your people to cut down cedar trees from the L'vanon for me. My servants will be with your servants. I will pay your servants according to everything you say; for you know that we have no one among us as skilled in felling trees as the Tzidonim."
exeGesés companion Bible	And now you misvah them to cut me cedar trees from Lebanon: and my servants be with your servants; and I give you hire for your servants according to all you say: for you know there is not among us a man who knows to cut timber as the Sidoniy.
JPS (Tanakh—1985)	Please, then, give orders for cedars to be cut for me in the Lebanon. My servants will work with yours, and I will pay you any wages you may ask for your servants; for as you know, there is none among us who knows how to cut timber like the Sidonians."
The Complete Tanach	And now, command that they hew me cedar trees out of Lebanon, and my servants shall be with your servants, and I will give you hire for your servants according to all that you shall say, for you know that (there is) not among us any who is skilled to hew timber like the Zidonians.

Orthodox Jewish Bible	Now therefore command thou that they cut for me arazim (cedar trees) out of the Lebanon; and my avadim shall be with thy avadim; and unto thee will I give sachar (wage) for thy avadim according to all that thou shalt appoint; for thou knowest that there is not among us any that are skilled to hew etzim (wood, timber) like unto the Tzidonim.
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Expanded/Embellished Bibles:

The Expanded Bible	So ·send your men [command them] to cut down cedar trees for me from Lebanon. My servants will work with yours, and I will pay them whatever wages you decide. We don't have anyone who can cut down ·trees [timber] as well as the people of Sidon."
Kretzmann's Commentary	Now, therefore, command thou that they, Hiram's servants, hew me cedar-trees out of Lebanon, for the finest specimens of this tree grew on the northwestern slopes of the Lebanon, in the territory of Phenicia; and my servants shall be with thy servants; and unto thee will I give hire for thy servants according to all that thou shalt appoint, they would surely be able to come to some agreement; for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians. The men of Sidon had a reputation as builders, for they were continually engaged in ship-building, and constant practice gave them the skill which they needed for their work. It seems that Hiram belonged to those heathen who, at that time, knew the true God and believed in Him, as his answer indicates.
NET Bible®	So now order some cedars of Lebanon to be cut for me. My servants will work with your servants. I will pay your servants whatever you say is appropriate, for you know that we have no one among us who knows how to cut down trees like the Sidonians."
The Voice	[Solomon's Message:] So tell your people to start cutting down Lebanon's cedars for my project. My servants will work alongside your servants, and I will pay you whatever you ask for your servants' work. It is no secret that the best timber cutters around are the Sidonians <i>who are at your command</i> .

Literal, almost word-for-word, renderings:

Concordant Literal Version	·And now, command, and they cut down for me cedars out of Lebanon, and my servants are with your servants, and the hire of your servants I give to you according to all that you say, for you have known that there is not among us a man acquainted with cutting wood, like the Sidonians..
English Standard Version	Now therefore command that cedars of Lebanon be cut for me. And my servants will join your servants, and I will pay you for your servants such wages as you set, for you know that there is no one among us who knows how to cut timber like the Sidonians."
Green's Literal Translation	And now, command and they shall cut down for me cedars out of Lebanon. And my servants shall be with your servants. And I will give you hire for your servants according to all that you say. For you know that there is not a man among us knowing to cut timber like the Sidonians.
Webster's Bible Translation	Now therefore command thou, that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and to thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that <i>there is</i> not among us any that is skilled in hewing timber like the Sidonians.
Young's Updated LT	"And now, command, and they cut down for me cedars out of Lebanon, and my servants are with your servants, and the hire of your servants I give to you according to all that you say, for you have known that there is not among us a man acquainted with cutting wood, like the Sidonians."

The gist of this passage: Solomon requests that Hiram's servants take part in the building of the Temple; specifically to cut the wood.

1Kings 5:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>]	<i>commission, mandate, appoint; ordain; lay charge upon, give charge to, charge [command, order]; instruct [as in, giving an order]</i>	2 nd person masculine singular, Piel imperative	Strong's #6680 BDB #845
w ^e (or v ^e) (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
kârath (כָּרַת) [pronounced <i>kaw-RAHTH</i>]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine plural, Qal imperfect	Strong's #3772 BDB #503
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
ʿerez (עֵרֶז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72
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
L ^e bânôwn (לְבָנוֹן) [pronounced l ^{eb} -vaw-NOHN]	<i>white; and is transliterated Lebanon</i>	proper noun/location; with the definite article	Strong's #3844 BDB #526

Translation: *Therefore, give the command and your servants [lit., they] will cut down cedars from Lebanon for me.* In order for Solomon to build the Temple that he wants to build, he will require cedars from Lebanon for a portion of the structure.

It appears that Solomon already had some cedar wood to work with, which his father had gotten from Hiram. David could hardly wait to get things started on the Temple. 1Chron. 22:3–4 *David also provided great quantities of iron for nails for the doors of the gates and for clamps, as well as bronze in quantities beyond weighing, and cedar timbers without number, for the Sidonians and Tyrians brought great quantities of cedar to David.* (ESV) How much of this cedar is used as compared to the new cedar brought down from Tyre, is unclear.

I have personally worked with cedar, and it is a very durable wood which stands up to all kinds of weather. It has a marvelous scent when cut. I have used cedar primarily as siding, so the thickness would have been much less than Solomon and Hiram would use.

1Kings 5:6 [David is making a request of Hiram]: "If you give the command, then your servants will cut down the necessary cedars in Lebanon for me. My servants will accompany your servants in order to be trained and to help them. I will pay you whatever wages to your servants that you deem to be acceptable, since you are aware that we are not skilled in cutting timbers like the Sidonians."

On the Cedars of Lebanon (Various Commentators)

The Preacher's Complete Homiletical Commentary: *The cedars of Lebanon are the most celebrated of all the trees of Scripture, the monarchs of the vegetable kingdom. The prophets refer to them as emblems of greatness, majesty, and splendour. Ezekiel (chap, 31) presents us with a most graphic description of their grandeur and beauty when he makes them representatives of the Assyrian power and glory. The wood was used for beams, pillars, boards, masts of ships, and carved images. Not only did David and Solomon import it for their building purposes, but the king of Assyria and Persia, and, perhaps, of other nations, did the same. The modern cedar of Lebanon is usually from fifty to eighty feet high, and often covers with its branches, when standing alone, a space the diameter of which is greater than the height of the tree. It is an evergreen, and its leaves are produced in tufts. Its branches, disposed in layers, spread out horizontally, and form, as they approach the top, a thick pyramidal head. The profane writers represent the cedar wood as specially noted for its durability, and the cedar roof of the great temple of Diana at Ephesus is said to have lasted four hundred years.*⁶⁸

The Pulpit Commentary: *At the head of Wady Kadisha there is a vast recess in the central ridge of Lebanon, some eight miles in diameter. Above it rise the loftiest summits in Syria, streaked with perpetual snow... In the very centre of this recess, on a little irregular knoll, stands the clump of cedars", over 6,000 feet above the level of the sea. It would seem as if that part of Lebanon where the cedars grew belonged to Hiram's dominion.*⁶⁹

The Pulpit Commentary: *The writer has some wood in his possession, brought by him from the Lebanon, and though it has neither fragrance nor veining, it is unmistakably a hard and resinous wood. And it should be remembered that it was only employed by Solomon in the interior of the temple, and was there, for the most part, overlaid with gold, and that the climate of Palestine is much less destructive than our own.*⁷⁰

Barnes: *The Hebrew word here and elsewhere translated "cedar," appears to be used, not only of the cedar proper, but of other timber-trees also, as the fir, and, perhaps, the juniper. Still there is no doubt that the real Lebanon cedar is most commonly intended by it. This tree, which still grows on parts of the mountain, but which threatens to die out, was probably much more widely spread anciently. The Tyrians made the masts of their ships from the wood Ezek. 27:5, and would naturally be as careful to cultivate it as we have ourselves been to grow oak. The Assyrian kings, when they made their expeditions into Palestine, appear frequently to have cut it in Lebanon and Hermon, and to have transported it to their own capitals.*⁷¹

Poole: *[Which trees were chosen] for their soundness, and strength, and fragranciness, and durableness, were most excellent and proper for his design. Of these David had procured some, but not a sufficient number.*⁷²

⁶⁸ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:6 (Germ Notes on the Verses).

⁶⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:6 (Exposition).

⁷⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:8 (Exposition).

⁷¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 5:6.

⁷² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 5:6.

On the Cedars of Lebanon (Various Commentators)

Whedon: *The cedars of Lebanon are the most celebrated of all the trees of Scripture, the monarchs of the vegetable kingdom. The prophets refer to them as emblems of greatness, majesty, and splendour. Ezekiel, in his prophecy, (chap 31,) presents us with a most graphic description of their grandeur and beauty when he makes them representatives of the Assyrian power and glory. The wood was used for beams, pillars, boards, masts of ships, and carved images. Not only did David and Solomon import it for their building purposes, but the kings of Assyria and Persia, and perhaps of other nations, did the same. This extensive use of the cedar of Lebanon makes it clear that in ancient times this mountain must have been largely covered with forests of this timber.*⁷³

Whedon continues: *At present only one considerable group, embosomed in a magnificent recess among the loftiest heights of the mountain, and which is generally known, has been often visited and described by travellers. Other groves, however, have been found in other less frequented parts of the mountain. The modern cedar of Lebanon is usually from fifty to eighty feet high, and often covers with its branches, when standing alone, a space the diameter of which is greater than the height of the tree. It is an evergreen, and its leaves are produced in tufts. Its branches, disposed in layers, spread out horizontally, and form, as they approach the top, a thick pyramidal head. All this corresponds closely with Ezekiel's description, Ezek. 31:3. The profane writers represent the cedar wood as specially noted for its durability, and the cedar roof of the great temple of Diana at Ephesus is said to have lasted four hundred years.*⁷⁴

There are two types of trees specified in Hiram's answer in 1Kings 5:8: [And Hiram sent to Solomon, saying, "I have heard the message that you have sent to me. I am ready to do all you desire in the matter of cedar and cypress timber."](#) (ESV)

Solomon's original request was actually more specific and expansive: [Send me also cedar, cypress, and algum timber from Lebanon, for I know that your servants know how to cut timber in Lebanon. And my servants will be with your servants, to prepare timber for me in abundance, for the house I am to build will be great and wonderful.](#) (2Ch 2:8–9; ESV)

The Pulpit Commentary contains the works of many different men. One of the authors believes that the trees referred to are *the pine, the cedar, and the juniper*. A great deal of discussion is given to the exact types of trees which are found here (in 1Kings 5:8—Exposition); but I did not find that worth repeating

Gill mentions that a portion of the Lebanon forest may have extended down into Israel.⁷⁵ However, it is clear that most or all of the wood will come from Lebanon and that Solomon is depending upon the workers under Hiram, as providing this wood requires a set of specific skills not found in Israel.

Chapter Outline

Charts, Graphics and Short Doctrines

This building project would have been an amazing feat of work, planning, and engineering. Just the cutting and hauling of wood would have been an incredible task. It is the preparation for this task which no doubt required the lion's share of the work.

Although the Lebanon area was give by God to the Israelites, they did not drive out the Sidonians, so much of the northern territory was still in the hands of non-Jews (Judges 1:31). Israel, as a nation, had its greatest amount of territory under David and Solomon. At the end of Solomon's reign, their borders will begin to recede.

⁷³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:6.

⁷⁴ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:6.

⁷⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:6.

1Kings 5:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
ʿēbādîym (עֲבָדִים) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 1 st person singular suffix	Strong's #5650 BDB #713
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 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
ʿîm (עִם) [pronounced <i>ġeem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʿēbādîym (עֲבָדִים) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: Furthermore, my servants will be with your servants [to be trained]... Solomon has workers, but they do not have the skills of Hiram's workers. They will be given to Hiram to be his helpers and for whatever training is necessary to achieve this project.

Clarke: [Israel] had neither sawyers, carpenters, joiners, nor builders among them, equal to the Sidonians.⁷⁶

First of all, I believe that this statement ought to be taken literally, in context, which simply indicates that Jews and gentiles would be working side-by-side. Secondly, this is not predictive of the Church Age; but if we want to affix a spiritual meaning to this (a meaning which goes beyond the literal understanding), it is that any gentile could be a part of Kingdom of God. God did not confine salvation in the Old Testament to only Jews.

1Kings 5:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
sâkâr (שָׂכָר) [pronounced <i>saw-KAWR</i>]	<i>remuneration, hire, wages</i>	masculine singular construct	Strong's #7939 BDB #969
ʿēbādîym (עֲבָדִים) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

⁷⁶ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 5:6.

1Kings 5:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נתן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition	No Strong's # BDB #453
kôl (כָּל) [pronounced koh ^l]	the whole, all, the entirety, every	masculine singular construct	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
Do these 3 together have a particular meaning?			
ʾâmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Translation: ...and I will give your wages for your servants according to what you determine [lit., say];... Most or possibly all of these workers are actually slaves have been acquired in some way or another. Solomon would pay Hiram whatever amount Hiram determined to be fair. Whether any of this went to the workers or not is not revealed in the text.

The College Press Bible Study has somewhat of a summary of this: *Solomon made two requests of Hiram. First, he asked that Hiram make available to him the valuable timber from the Lebanon mountains. The inscription of the Sumerian king Gudea (c. 2100 B.C.) and the Report of the Egyptian official Wenamon (c. 1100 B.C.) indicate that Lebanon had supplied timber and stone for the building of temples in very early times and in places far more distant than Jerusalem. In addition to the building materials, Solomon also requested that his royal friend send a skilled craftsman to Jerusalem (2Chron. 2:7). In exchange for these provisions Solomon agreed to supply manpower to assist in the logging operation and also to pay the wages of the Tyrian laborers.*⁷⁷

The payment is specified in 2Chron. 2:10 *"I will give for your servants, the woodsmen who cut timber, 20,000 cors of crushed wheat, 20,000 cors of barley, 20,000 baths of wine, and 20,000 baths of oil."* (ESV)

⁷⁷ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments). Evidence of these other temples is cited from Barton, AB, pp. 451,455.

I have read several comments about the purchase of the labor and materials here. The Preacher's Complete Homiletical Commentary suggests⁷⁸ that great sacrifice among the Tyrians was involved. If I was to guess, there was an attempt on the part of Solomon and Hiram to find a fair and reasonable price for labor and materials. There is no reason to think that Hiram gouged Solomon on the price; there is no reason to think that Hiram and his people worked at great sacrifice to help Solomon with this project. This is a free market consideration between both parties, each of whom was somewhat of the CEO of his country.

Now, some may point to this and say that the Bible supports monarchy; and that our president ought to have more power than what he does. The Bible simply records what has happened. The Law of Moses had some laws and limitations for a king; but the Mosaic Law did not encourage Israel to place herself under a king. The history of nation Israel (particularly the divided kingdom) is split between bad and good kings (mostly bad ones).

1Kings 5:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâda' (יָדָעַ) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 st person plural suffix	No Strong's # BDB #88
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
yâda' (יָדָעַ) [pronounced yaw-DAHĠ]	<i>knowing, knowing by experience [or practice]; skilled; seeing; recognizing, admitting, acknowledging</i>	Qal active participle	Strong's #3045 BDB #393
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁷⁸ The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:8 (Germ Notes on the Verses).

1Kings 5:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kârath (כָּרַח) [pronounced kaw- RAHTH]	to cut off, to cut down; to kill, to destroy; to make a covenant	Qal infinitive construct	Strong's #3772 BDB #503
‘êtsîym (עֵצִים) [pronounced gay- TSEEM]	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)	masculine plural noun	Strong's #6086 BDB #781
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition	No Strong's # BDB #453
Tsîydônîy (יְדֹנִי) [pronounced tsee-doh- NEE]	hunting, fishing, catching fish; translated inhabitants of Sidon; transliterated Sidonians	proper noun/gentilic; singular adjective; with the definite article	Strong's #6722 BDB #851

Translation: ...for you yourself know that [there is] no man among us [as] skilled in cutting timbers as the Sidonians.” Solomon tells Hiram that they both know that the Israelites are not skilled like the Sidonians are in the art of cutting and hauling timber.

1Kings 5:6 [Solomon's message to Hiram]: “If you give the command, then your servants will cut down the necessary cedars in Lebanon for me. My servants will accompany your servants in order to be trained and to help them. I will pay you whatever wages to your servants that you deem to be acceptable, since you are aware that we are not skilled in cutting timbers like the Sidonians.”

The Skill of the Sidonians, from Various Commentators

College Press Bible Study: [Here,] Solomon alludes to the skill of the Sidonians in woodmanship (1Kings 5:6). The subjects of Hiram are called Sidonians because in earlier times Sidon was the most important city of Phoenicia. This usage was also followed by Greek and Latin writers and apparently to some extent by the Phoenicians themselves... A Phoenician inscription on a bronze bowl refers to a Hiram (probably eighth century B.C.) “king of the Sidonians.”⁷⁹

Dilday: The Sidonians were noted as timber craftsmen in the ancient world, a fact substantiated on the famous Palmero Stone. Its inscription from 2200 B.C. tells us about timber-carrying ships that sailed from Byblos to Egypt about four hundred years previously. The skill of the Sidonians was expressed in their ability to pick the most suitable trees, know the right time to cut them, fell them with care, and then properly treat the logs.⁸⁰

Keil and Delitzsch: The inhabitants of Sidon were celebrated from time immemorial as skilful builders, and well versed in mechanical arts.⁸¹

⁷⁹ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments) (slightly edited).

⁸⁰ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 5:1–6.

⁸¹ Keil and Delitzsch, Commentary on the Old Testament; from e-Sword; 1Kings 5:6–7.

The Skill of the Sidonians, from Various Commentators

Barnes: *The mechanical genius and nautical skill of the Phoenicians generally, and of the Sidonians in particular, is noticed by Homer and Herodotus. In the reign of Hiram, Sidon, though perhaps she might have a king of her own, acknowledged the supremacy of Tyre.*⁸²

Strabo, an historian from the time of Christ, spoke of the Sidonians: *The Sidonians are said by historians to excel in various kinds of art, as the words of Homer also imply. Besides, they cultivate science and study astronomy and arithmetic. It is thought that geometry was introduced into Greece from Egypt, and astronomy and arithmetic from Phenicia. At present the best opportunities are afforded in these cities for acquiring a knowledge of these and of all other branches of philosophy.*⁸³

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Let me suggest that there is more here than simply cutting down the cedar trees. There would be the finished product of wood to be used, cut to a variety of specifications. Whereas, this would certainly not be like going to Home Depot today and picking up some loads of cedar; on the other hand, this would not be simply the unfinished logs. The Sidonians had developed great carpentry skills during this era; and it would be reasonable to suppose that they also developed the proper tools to do these jobs.

It is not clear to me whether that was done prior to moving the cedar down the Mediterranean Sea, or if some of that finishing work was done once the wood came to its final destination at an Israeli port.

In the ancient world, they apparently had this process down to a science.

Vitruvius Records Rules for Felling Timber

1. Trees should be felled in autumn, or in the winter, and in the wane of the moon; for in this season the trees recover their vigor and solidity, which was dispersed among their leaves, and exhausted by their fruit, in spring and summer; they will then be free from a certain moisture, very apt to engender worms and rot them, which in autumn and winter is consumed and dried up.
2. Trees should not be cut down at once; they should be cut carefully round towards the pith, that the sap may drop down and distil away, and thus left till thoroughly dry, and then cut down entirely.
3. When fully dried, a tree should not be exposed to the south sun, high winds, and rain; and should be smeared over with cow-dung to prevent its splitting.
4. It should never be drawn through the dew, but be removed in the afternoon.
5. It is not fit for floors, doors, or windows, till it has been felled three years. Perhaps these directions attended to, would prevent the dry rot. And we see from them that there is considerable skill required to hew timber, and in this the Sidonians excelled. We do every thing in a hurry, and our building is good for nothing.

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 5:6. He cites Vitruvius, lib. ii., cap. 9. Gill references *De Architectura*, l. 2. c. 9.

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The skill of the Jews appears to have been in the areas of farming and animal husbandry. Quite obviously, they were great warriors as well. However, they were not (as a people) skilled in metallurgy or in the cutting, moving and working with woods.

⁸² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 5:6.

⁸³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:6.

Jamieson, Fausset and Brown: *The forests of Lebanon, adjoining the seas in Solomon's time, belonged to the Phoenicians, and the timber being a lucrative branch of their exports, immense numbers of workmen were constantly employed in the felling of trees as well as the transportation and preparation of the wood. Hiram stipulated to furnish Solomon with as large a quantity of cedars and cypresses as he might require and it was a great additional obligation that he engaged to render the important service of having it brought down, probably by the Dog river, to the seaside, and conveyed along the coast in floats; that is, the logs being bound together, to the harbor of Joppa (2Chron. 2:16), whence they could easily find the means of transport to Jerusalem.*⁸⁴

Although some commentators, like Poole, suggest⁸⁵ that this land and its timber all belong to Solomon, I think the fact of Solomon and Hiram exchanging these messages combined with the fact that Hiram is presented as a king, indicates that this is an independent nation under the control of Hiram.

Hiram and his people were apparently known for their skills in all aspects of building. From David's request, it is clear that his own people would take part in this process of building the Temple, but that many of them would be trainees under Hiram's guidance.

The Bible Illustrator (J. Parker): *Even the noblest purpose needs the co-operation of sympathetic and competent men. Thus the Jew seeks assistance from the Gentile in building the house of the Lord. How wonderful are the co-operations which are continually taking place in life...We should fix our minds upon the great fact that no man lives to himself, that no man is complete in himself, that every man needs the help of every other man, and thus we shall see how mysteriously is built the great temple of life, and is realised before the eyes of the universe the great purpose of God. Co-operation is only another word for the distributions which God has made of talent and opportunity.*⁸⁶

We all have different interests and skills. Although I had many interests in life, I decided I wanted to teach and that is what I have done for much of my life. My 3 kid brothers did completely different things in their lives. We were raised by the same parents, and we all developed different interests and went in different directions. There is no requirement for sameness even in the Christian life.

Paul discusses this with regards to spiritual gifts:

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many.

Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.

The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal

⁸⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 5:6.

⁸⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 5:6.

⁸⁶ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 5:1–18 (slightly edited).

concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. (1Cor. 12–26; NIV)⁸⁷

These differences are of incalculable importance in our physical life and in the Christian life. When I have my morning breakfast, there were thousands of people (if not tens of thousands) who helped me out—the raw materials needed for my glass, my bowl, my knife and my spoon had to be mined; these things had to be transported to a factory where they were manufactured into the objects which I use; and then there is the food, picked, harvested and/or processed; and the people who transported these things from point A to point B and eventually to point C. There must be easily a hundred persons simply connected to getting the milk to me to drink.

Personally, I am not much of a people-person; and after watching a particular *Twilight Zone*, I had even fantasized in my youth as living in this world alone without anyone else (a man is underground and comes above ground after a nuclear holocaust or some such thing in the *Twilight Zone* episode). Then the most practical thoughts came to me—how exactly would I eat? The food in the remaining stores would only last for so long; even the canned goods. At some point, the power would stop. Even at a young age, having such a weird fantasy, there were practical considerations to be considered in this fantasy. When you consider getting that milk that I like so much from the cow to my breakfast table, there were vehicles involved—and those vehicles alone involved the work and contributions of thousands or even tens of thousands of people. I am thankful that there are people who chose to involve themselves in the designing and building of the automobiles I use—which was not a vocation I ever considered in my life.

My point in this weird digression is, we absolutely need other people and their gifts and interests as a part of our lives. God designed His plan around millions of believers and unbelievers as well. Jacob, in Genesis, is a marvelous study, where it is clear that God moves His plan forward, whether you want to play a part or not. For much of his life, Jacob wrestled against God; and yet, God still used Jacob, without coercing his volition.

In v. 6, Solomon was still making a request of Hiram: “Therefore, give the command and your servants [lit., *they*] will cut down cedars from Lebanon for me. Furthermore, my servants will be with your servants [to be trained] and I will give you wages for your servants according to what you determine [lit., *say*]; for you yourself know that [there is] no man among us [as] skilled in cutting timbers as the Sidonians.” Hiram’s answer is found in vv. 8–9; but a more complete response is found in **2Chron. 2:3–16**.

Jamieson, Fausset and Brown suggest: *The operations were to be on so extensive a scale that the Tyrians alone would be insufficient. A division of labor was necessary, and while the former would do the work that required skilful artisans, Solomon engaged to supply the laborers.*⁸⁸ I think the intent of Solomon is for some Israelis to learn some additional skills.

Solomon’s entire request: Solomon sent [word] to Hiram, saying, “You knew David my father [and] that he was unable to build a house for the name of Y^ehowah his Elohim because of the warfare when his enemies [lit., *they*] surrounded him until Y^ehowah put them under his feet. Now Y^ehowah Elohim has given rest to me from round about; [there is] no [particular] adversary and [there is] no evil incident [troubling Israel]. Therefore, I am proposing to build a house for the name of Y^ehowah my Elohim just as Y^ehowah spoke to David my father, saying, ‘[It will be] your son whom I have given in your place upon your throne—he will build the house for My name.’ Therefore, give the command and your servants [lit., *they*] will cut down cedars from Lebanon for me. Furthermore, my servants will be with your servants [to be trained] and I will give you wages for your servants according to what you determine [lit., *say*]; for you yourself know that [there is] no man among us [as] skilled in cutting timbers as the Sidonians.” This is paralleled in 2Chron. 2; and the two passages will be placed **side-by-side** in the **chapter summary**.

⁸⁷ Interestingly enough, Treasury of Scriptural Knowledge made the same connection that I did.

⁸⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 5:6.

Even though the Temple is specifically a place of worship for the Jews, help from gentiles was necessary; which suggests that the Temple might even draw in some gentiles as well to be evangelized by the Revealed God.

And so he is when hearing Hiram words of Solomon, and so he rejoices greatly. And so he says, "Blessed is Y^ehowah the day when He gave to David a son wise over the people the great the this."

1Kings
5:7

And it is, when Hiram heard the words of Solomon, he greatly rejoiced. He said [to the officials around him], "Celebrated is Y^ehowah the day when He gave David [such] a wise son over this great people."

When Hiram heard these words of Solomon, he greatly rejoiced and said, "Jehovah is to be celebrated because of the day that He gave King David such a wise son to rule over this great people."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is when hearing Hiram words of Solomon, and so he rejoices greatly. And so he says, "Blessed is Y ^e howah the day when He gave to David a son wise over the people the great the this."
Revised Douay-Rheims	Now when Hiram had heard the words of Solomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who has given to David a very wise son over this numerous people.
Peshitta (Syriac)	And when Hiram heard the words of Solomon, he rejoiced greatly, and said, Blessed be the LORD this day, who has given to David a wise son over this great people.
Septuagint (Greek)	And it came to pass, as soon as Chiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be God to-day, who has given to David a wise son over this numerous people.

Significant differences: *Great* and *numerous* can be synonyms.

Limited Vocabulary Translations:

Bible in Basic English	And these words of Solomon made Hiram glad, and he said, Now may the Lord be praised who has given to David a wise son to be king over this great people.
Easy English	Hiram was very happy when he heard Solomon's message. And he said, 'Praise the LORD today, because he gave David a wise son to rule over this great country.'
International Children's B.	When Hiram heard what Solomon asked, he was very happy. He said, "I thank the Lord today! He has given David a wise son to rule over this great nation!"
<i>The Message</i>	When Hiram got Solomon's message, he was delighted, exclaiming, "Blessed be God for giving David such a wise son to rule this flourishing people!"
Names of God Bible	Hiram was very glad to hear what Solomon had said. Hiram responded, "May Yahweh be praised today. He has given David a wise son to rule this great nation."
New Simplified Bible	Hiram was extremely pleased when he received Solomon's message. He said: »Praise Jehovah today for giving David such a wise son to succeed him as king of the great nation of Israel!«

Thought-for-thought translations; paraphrases:

Common English Bible	Hiram was thrilled when he heard Solomon's message. He said, "Today the Lord is blessed because he has given David a wise son who is in charge of this great people."
Contemporary English V.	Hiram was so happy when he heard Solomon's request that he said, "I am grateful that the LORD gave David such a wise son to be king of that great nation!"
New Living Translation	When Hiram received Solomon's message, he was very pleased and said, "Praise the Lord today for giving David a wise son to be king of the great nation of Israel."

Partially literal and partially paraphrased translations:

American English Bible	Well, when HiRam received Solomon's message, he was overjoyed and said: 'May the God who gave David an intelligent son to rule over this great people be praised today!'
International Standard V	As soon as Hiram received the message from Solomon, he became so ecstatic that he exclaimed, "Blessed be the LORD today, who has given David a wise son to rule this great people!"
New Advent (Knox) Bible	When Solomon's message reached Hiram, great was the joy it gave him; Blessed be the Lord God, said he, for what he has done this day, in granting David so wise a son to rule so populous a kingdom.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	As Hiram is to hear the concern of Solomon, he was to rejoice greatly, and was to say: Being acclaimed is Jehovah today, who is to have granted to David, a wise son over the myriads of people.
Ferrar-Fenton Bible	And when Khiram heard the demands of Solomon he was greatly pleased, and said, "Thank the EVER LIVING to-day who has given David a wise son over this great people."
God's Truth (Tyndale)	When Hiram heard the words of Salomon, he rejoiced greatly and said: Blessed be the Lord this day which has set David a wise son over this mighty people.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was, when Hiram attentively heard the words of Solomon, that he rejoiced greatly, and said, Blessed is Jehovah today, who has given to David a wise son over this great people.
New Jerusalem Bible	When Hiram heard what Solomon had said, he was delighted. 'Now blessed be Yahweh,' he said, 'who has given David a wise son to rule over this great people!'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Hiram heard Shlomo's message, he was very happy and said, "Blessed be <i>ADONAI</i> today, who has given David a wise son to rule this great people."
exeGesés companion Bible	And so be it, Hiram hears the words of Shelomoh, and he cheers mightily, and says, Blessed - Yah Veh this day who gives David a wise son over this great people.
JPS (Tanakh—1985)	When Hiram heard Solomon's message, he was overjoyed. "Praised be the Lord this day," he said, "for granting David a wise son to govern this great people."
Orthodox Jewish Bible	And it came to pass, when Chiram heard the divrei Sh'lomo, that he rejoiced with simchah me'od, and said, Baruch Hashem this day, Who hath given unto Dovid a ben chacham over HaAm Harav hazeh (this great people).

Expanded/Embellished Bibles:

The Expanded Bible	When Hiram heard what Solomon asked, he was very happy [rejoiced greatly]. He said, "Praise [Blessed be] the Lord today! He has given David a wise son to rule over this great nation [people]!"
Kretzmann's Commentary	And it came to pass, when Hiram heard the words of Solomon, as transmitted to him by the members of the embassy, that he rejoiced greatly and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people. Good, wise rulers are a gift of God and should be acknowledged as such.
NET Bible®	When Hiram heard Solomon's message, he was very happy. He said, "The Lord is worthy of praise today because he [Or "Blessed be the Lord today, who...."] has given David a wise son to rule over this great nation."
The Voice	When Hiram received this message from Solomon, he celebrated. Hiram: Blessed is the Eternal today! <i>Praise Him</i> for giving David <i>Solomon</i> , the wise son who rules a great people!

Literal, almost word-for-word, renderings:

Concordant Literal Version	And it comes to pass at Hiram's hearing the words of Solomon, that he rejoices exceedingly, and said, 'Blessed [is] Yahweh to-day, who has given to David a wise son over this numerous people.
Context Group Version	When Hiram heard the words of Solomon, he rejoiced greatly, and said, Esteemed be YHWH this day, who has given to David a wise son over this great people.
English Standard Version	As soon as Hiram heard the words of Solomon, he rejoiced greatly and said, "Blessed be the LORD this day, who has given to David a wise son to be over this great people."
New European Version	It happened, when Hiram heard the words of Solomon, that he was very pleased and said, Blessed is Yahweh this day, who has given to David a wise son over this great people.
Young's Updated LT	And it comes to pass at Hiram's hearing the words of Solomon, that he rejoices exceedingly, and says, "Blessed is Jehovah today, who has given to David a wise son over this numerous people."

The gist of this passage: Hiram rejoices at the charter of Solomon and celebrates Jehovah as a result.

1Kings 5:7a

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 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. 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).

1Kings 5:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
shâma ^c (שָׁמַע) [pronounced shaw-MAHG]	<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
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
'êth (אֶת) [pronounced ayth]	<i>untranslated generally; occasionally to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
Sh ^l ômôh (שְׁלוֹמֹה) [pronounced sh ^l -oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
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
sâmach (שָׂמַח) [pronounced saw-MAHCH]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	3 rd person masculine singular, Qal imperfect	Strong's #8055 BDB #970
m ^o ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: *And it is, when Hiram heard the words of Solomon, he greatly rejoiced.* We have had circumstances where a son rules in the stead of his father and his alliances all change. Solomon obviously retained his great respect for Hiram (who probably built the house where Solomon lived).

Hiram was glad that Solomon was wanting to continue this relationship, which is very much a relationship of free enterprise (even though there are two governments involved in the agreement).

King Hiram (a graphic); from [Gnostic Warrior.com](http://GnosticWarrior.com); accessed March 9, 2017. From the Gnostic Warrior: *The Freemasons know King Hiram as a Master Craftsman, Chief Architect of Solomon's Temple and is also known as 'the Widow's King HiramSon'. He crafted the bronze pillars, a bronze tank, and many other gold and bronze items (kings 7:13 - 46). The Freemason's Pocket Companion (published in 1771) describes CHiram as "the most cunning, skillful and curious workman that ever lived, whose abilities were not confined to building alone, but*

extended to all kinds of work, whether in gold, silver, brass or iron; whether in linen, tapestry, or embroidery; whether considered as an architect, statuary [sic]; founder or designer, separately or together, he equally excelled.

The Biblical interpretation is very similar to the Masonic story of Hiram. Hiram king of Tyre agreed to furnish timber and workmen for building Solomon's temple. Hiram sent his servants to Solomon who we know were master the first true organized Masons that were some of the world's first trained master craftsman in metals such as brass and bronze, wood like the cedars of Lebanon. The Scripture states, "Give orders therefore that thy servants cut me down cedar-trees out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask, for thou knowest how there is not among my people a man that has skill to hew wood like to the Sidonians."

These ancient texts suggest that the seafaring Phoenicians/Sidonians brought wood, brass, bronze, silver and other precious metals from the western Mediterranean in the time of Hiram and Solomon, and archaeology has revealed that the Phoenicians had founded many trading and Navy colonies across the Mediterranean such as Crete dating to the first millennium B.C.E.⁸⁹ How far back the Masonic story of Hiram is unknown to me.

King Hiram's existence in secular history can be traced back to Paraiba Stone. Again, from Gnostic Warrior: *The Paraiba Stone Inscription* is a script of Phoenician text dated to approximately the sixth century BCE that was found in the easternmost state of Brazil. The text tells of the Phoenician Masonic "Merchant King" and "King Hiram" who is called Tyrian King Hiram III (r. 554-533 BCE) in the text.⁹⁰ If you read that carefully, the word that stood out is Brazil. There is an explanation which has the Phoenicians sailing in the 5th century B.C. around Africa, to end up on the shores of Brazil. The writing and the other history about this voyage are quite interesting (if true), but too far afield from the Biblical narrative.

The picture illustrates something entirely different, although that is supposed to be Hiram on the throne. I do not know the actual origin of this graphic. There were surprisingly few illustrations of this chapter of Kings.



Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 5:7b

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

⁸⁹ From <http://gnosticwarrior.com/hiram.html> accessed March 9, 2017.

⁹⁰ From <http://gnosticwarrior.com/the-paraiba-inscription.html> accessed March 9, 2017.

1Kings 5:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is</i>	Qal passive participle	Strong's #1288 BDB #138
God blesses man; man praises and celebrates God.			
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
'asher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דֹּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119
châkâm (חָכָם) [pronounced khah-KAWM]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine singular adjective	Strong's #2450 BDB #314
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
'ammîym (עַמִּים) [pronounced gahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766
rab (רַב) [pronounced rah ^b]	<i>many, much, great (in the sense of large or significant, not acclaimed); enough</i>	masculine singular adjective with the definite article	Strong's #7227 BDB #912

1Kings 5:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: He said [to the officials around him], “Celebrated is Y^ehowah the day when He gave David [such] a wise son over this great people.” Hiram glorifies Y^ehowah, the God of Israel (Whom Hiram has apparently believed in) for giving David such a wise son over a great people.

College Press Bible Study: The wisdom of the young king was evident to Hiram because (1) Solomon had chosen the path of peaceful coexistence; (2) he earnestly desired to fulfill his wise father's purposes; and (3) he had made the worship of God the foremost concern of his reign. Hiram's praise for God need not imply that he believed in the exclusive divinity of the God of Israel, but simply that he regarded the Lord as being as real as one of his own deities. Attributing the guidance of Israel's destiny to Israel's Deity conformed completely with the religious notions of Hiram's time.⁹¹

Interestingly enough, Hiram is not necessarily including these comments in a note to Solomon; this is how he reacts to Solomon's message. Hiram, in his palace, hearing the words from the messengers, causes him to spontaneously respond by praising God.

Sometimes, when one administration is replaced by another, the incoming king can be filled with arrogance and hostility. An example of this is Nahash, king of the Ammonites, with whom David got along very well. When his son Hanun came into power, it was a whole different thing. 2Sam. 10. So it is nice when an alliance can continue into subsequent generations.

When Barack Obama became president, he continued to be verbally supportive of nation Israel; but he seemed to equivocate Israel's new houses with Palestine's rocket attacks. He also treated the Prime Minister of Israel shabbily on at least one occasion. When Donald Trump became president, there was a marked difference in his attitude toward the Prime Minister, who was one of the first heads of state that President Trump contacted by phone and met in person.

Two people ought to be able to interact without there being jealousy, bitterness or unneeded competition between one another. Solomon had his life and Hiram had his. Neither man wanted to take away from the other; their relationship was mutually agreed upon; and the results of the friendship was one of the greatest building projects in man's history (and I do not mean this from a architectural standpoint but from a spiritual standpoint). What had been done was an architectural marvel, strictly based upon the moving and shaping of the materials to be used. However, many people throughout history have done this.

What Solomon has written to Hiram is a good thing for Tyre and Sidon and for the people of Hiram. They will come to a mutual agreement here, where neither man is cheating or taking advantage of the other. In the end, both men will benefit; and their people will benefit. Hiram will not look back on this project and think, “That damn Solomon! He outsmarted me!” Solomon won't look back and think that Hiram did an inadequate job. This is a project and friendship that both men enter into willingly, with wonderful end results for both parties. If you are able to conclude your own business deals like this, then you have done a good thing.

Now, I realize that there are some who believe that in every deal, there is a winner and a loser. In some cases, that is true; but it is not necessarily true for all interactions.

⁹¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments).

I believe that these words, spoken by Hiram, and not a part of the message that he sends to King Solomon, indicates that he clearly believes in the Revealed God, the God of Israel. This puts me at odds with Keil and Delitzsch, who write: *The praise of Jehovah on the part of Hiram does not presuppose a full recognition of Jehovah as the only true God, but simply that Hiram regarded the God of Israel as being as real a God as his own deities.*⁹² Hiram's close relationship with King David, these words here simply spoken aloud at the reception of Solomon's message, and the words Hiram speaks in 2Chron. 2:11, all suggest that he has believed in the God of Israel. If Hiram's faith cannot be recognized, despite this evidence, then what gentile apart from Luke could be considered a believer in the God of Israel?

Hiram believes in the God of Israel and he is obviously pro-Semitic. One of the reasons that we know Hiram in Scripture is so that we understand that it was not King David who was aggressively warlike, but the people around him, due to their hatred of the Jews and, therefore, their hatred of God. The same thing is true today. Israel is surrounded by enemies and they refuse to be intimidated or pushed around.

Application: Independent nations can work and trade together without jealousy or conflict.

Application: This defines the very nature of free enterprise (or capitalism). If you provide a product or service that I need, I willingly agree to purchase that product or service from you at a mutually agreed upon price. If we have an agreement to exchange work for cash—similar to what we have in this chapter—that is reflective of free enterprise and free trade. It is not a zero-sum game; nor is it a transaction with a winner and a loser. Socialism makes its play for power by setting workers at odds with their bosses; and consumers at odds with producers or service providers. In a free transaction, the idea is, everyone is a winner. When I go out to buy milk, I have 4 different stores which I can go to and choose to buy milk. That is a nice, mutually beneficial situation. On any given day that I shop, I consider what the various stores offer, how far they are from me, and how they might best meet my needs for that particular day. When I shop at these stores, I am very thankful for their fresh food, their clean stores, and often their friendly demeanor, even though I may look somewhat gruff at times.

Application: In recent decades, one of the potentially richest nations of South America, Venezuela, has gone socialist, and they put their trust in a single socialist leader and those he chose to surround himself with. As a result of putting all of that responsibility on one man, this country cannot feed itself; nor does it have enough toilet paper to use.

Application: When power is spread out and diffused, and financial relations are given freedom, often the best results occur. We may think that we need to government to inspect everything before it is sold, but, point in fact, if people get sick eating food at store A, then they will go across the street to store B. Competition keeps the prices, services and environment of these stores at their best. If I drive across the lake to a smaller town and go to one of their convenience stores, my choices are fewer, product quality is often not as high, and the prices are almost always higher. This is because there might be 1–5 miles between this and the next convenience store; and what is being sold at these stores is *convenience*.

In this chapter, we have a free exchange between two leaders and two countries, both of which will reap important benefits from this contract between Solomon. and Hiram.

V. 7 reads: *When Hiram heard these words of Solomon, he greatly rejoiced. He said, "Jehovah is to be celebrated because of the day that He gave King David such a wise son to rule over this great people."*

Dr. Thomas Constable writes: *Sometimes Solomon has been criticized for entering into such an agreement with an unbelieving pagan like Hiram.*⁹³ First off, Hiram is not an unbelieving pagan; secondly, there is nothing in the Bible which requires us *only* to enter into agreements with believers. When you sign up for healthcare insurance, do you ask, "Hey, are you guys all Christians?" Or when you go shopping for food, do you ask the cashier, "Do you believe in Jesus Christ? Otherwise, I

⁹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 5:6–7.

⁹³ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:7–12.

cannot buy this food from you.” Constable informs us that this agreement is okay; but he never retracts the notion that Hiram is a pagan.

I have run into several commentators⁹⁴ who seem to denigrate Hiram’s pronouncement as being insincere or not an expression of faith. Hiram here uses the specific, personal individual name for Jesus Christ (prior to His incarnation) and calls for Him to be celebrated because Solomon wants to continue a friendship with Hiram and Hiram’s people. God is praised for Solomon being such a wise son to take David’s place. Had Hiram praised the (false) god of his people (whomever that may be), then certainly we could remark, “He does not believe in the God of the Jews.” But when he praises the God of the Jews, using His Personal name, I think we cannot conclude anything other than Hiram has placed his faith in the God of Abraham, Isaac, and Jacob; and that we will all get to meet Hiram in heaven.

I was quite surprised as to how many commentators believe that Hiram was not a believer in the True God.

Commentators who do not believe that Hiram trusted in the God of David

Jamieson, Fausset and Brown: *This language is no decisive evidence that Hiram was a worshipper of the true God, as he might use it only on the polytheistic principle of acknowledging Jehovah as the God of the Hebrews.*⁹⁵ Many other commentators (Poole, Wesley⁹⁶; Whedon expressed some doubt) took a similar stance, which, quite frankly, surprised me.

Most commentators took this stance. James Burton Coffman writes: *"Blessed be Jehovah this day" (1Kings 5:7) This word in the mouth of Hiram should not be understood as indicating his conversion to the knowledge of the One True and Only God It was merely his recognition of Jehovah as the God of Israel whom he revered on a parity with the false gods of his own country.*⁹⁷

Dummelow: *Hiram, who, as king of Tyre, was a worshipper of Melcarth and Ashtoreth, would not regard the Lord (Jehovah) as, the only God, but would acknowledge His as the God of Israel. Jehovah's existence and power were similarly recognised by the Syrian Naaman, who was himself a worshipper of Rimmon.*⁹⁸ This is simply not proof about Hiram’s faith; nor am I aware of any passage where he worships these other gods. Furthermore, he could worship these gods and still have trusted in the Revealed God.

This, plus the quotations from above, are a representative sample.

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Hawker: *There is somewhat so truly amiable in the character of Hiram, and particularly as his zeal in this service seems to have been with an eye to the temple, that one cannot help expressing an hope that the league between him and Solomon was founded in Jesus.*⁹⁹

⁹⁴ The Cambridge Bible, for instance, writes: *Hiram here uses the name of Jehovah in such wise as to shew that he acknowledged him as a true god, but probably only in the sense of being the national god of Israel, as Melcarth was of the Sidonians. In the words of Hiram as given in 2Chron. 1:12, Jehovah is said to be the Maker of heaven and earth. If this were really Hiram’s language he must have identified Jehovah with his own supreme divinity. The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:7.*

⁹⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 5:7.

⁹⁶ Much of Wesley’s (1703–1791) commentary appears to have come directly from Poole (1624–1679).

⁹⁷ From <http://www.studydrive.org/commentaries/bcc/1-kings-5.html> accessed March 7, 2017.

⁹⁸ From <http://www.studydrive.org/commentaries/dcb/1-kings-5.html> accessed March 9, 2017.

⁹⁹ Robert Hawker *The Poor Man’s Commentary*; ©1805; from e-sword, 1Kings 5:10–16.

After reading David Guzik's comment (*We can't say if Hiram was a saved man, but he certainly respected the God of Israel. This was no doubt due to David's godly influence on Hiram.*¹⁰⁰); I figured that I had better cover this particular topic in points.

Hiram Believes in the Revealed God

1. This is how the text reads: *When Hiram heard these words of Solomon, he greatly rejoiced and said, "Jehovah is to be celebrated because of the day that He gave King David such a wise son to rule over this great people."*
2. This is what is known as an excited utterance; he got this message from Solomon and he was happy to hear (or read) the message.
3. Hiram is not simply writing some generalized notion of *praise whatever god* in his response. He says this upon hearing/reading the message from Solomon.
4. Hiram speaks aloud—I would assume in an open court (that is, he is before his people and before the messengers), and the first words out of his mouth are, *"Blessed [celebrated] is Y^ehowah!"*
5. Hiram uses the personal name for the Revealed God. That is *very* specific.
6. *Y^ehowah* is not a part of any pantheon of gods; *Y^ehowah* is not a common name given to several regional gods; *Y^ehowah* is the personal name of the God of Israel.
7. If one was to think that Hiram was making *Y^ehowah* as one of his pantheon of gods, then you have to read that into the text. It is not actually there.
8. Hiram calls for the blessing or celebration to be towards *Y^ehowah* because King David, his friend, has such a wise son. Now, what is David's wise son doing? He is beginning to set things up to build a Temple to Israel's God.
9. 2Chron. 2:11–12 *Then Hiram the king of Tyre answered in a letter that he sent to Solomon, "Because the LORD loves his people, he has made you king over them." Hiram also said, "Blessed be the LORD God of Israel, who made heaven and earth, who has given King David a wise son, who has discretion and understanding, who will build a temple for the LORD and a royal palace for himself."*
 - 1) Hiram recognizes God's love for His people (in that He made Solomon king over them).
 - 2) Hiram confesses that the God of Israel made heaven and earth.
 - 3) Hiram associates Solomon's wisdom and understanding with building a Temple for *Y^ehowah* and a royal palace for himself.
10. Faith in the Revealed God (in our era, Jesus Christ) is what is required in order to be saved. How much faith is required to be saved? As R. B. Thieme, Jr. used to say, "A little more than no faith at all."
11. Many of the commentators seem to confuse a persistent application of faith to life, and we really have no idea whether Hiram did this, whether he proclaimed the Revealed God to his people, or what. However, a person is saved because they believe in Jesus Christ; not because they reveal themselves to be great men of faith.
12. I would be hard-pressed to find a single saved gentile in the entire Bible if Hiram is not one of them.

Let's add to this to the fact that we know Hiram's name. That, I believe, *often* indicates that a person in the Bible is a believer. How many *pharaoh's* do we know by name?

Trapp is one of the few who understood that Hiram's words actually mean something.

Dr. Thomas Constable writes: *The fact that Hiram cooperated with and even blessed Yahweh (1Kings 5:7) shows how God brought blessing to Gentiles as well as to the Israelites through David and Solomon's godly dedication to the Lord. The covenant between Israel and Phoenicia (1Kings 5:12) resulted in peace for many years.*¹⁰¹

The queen of Sheba will give even higher praise for Solomon, his wisdom and his relationship to God (1Kings 10:4–9 2Chron. 9:5–8).

¹⁰⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 5:7–12.

¹⁰¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:7–12.

Chapter Outline

Charts, Graphics and Short Doctrines

A Friendship Preserved by a Cigar Company (a photo); from [the Cigar Brothers](#); accessed March 9, 2017.

It is reasonable to suppose that most of those who are friendly to the Jews also believe in their God; and most of us who believe in Jesus Christ, also respect and love God's people, the Jews.

We read a great deal of the animosity that various peoples and nations had for the Jews—and we may reasonably suppose that they will spend eternity under judgment; but the Jews were also evangelists for their God, and it is clear that many gentiles placed their trust in Y^ehowah, God of the Jews, the Creator of all things.



And so sends Hiram unto Solomon, to say, “I have heard that which you sent unto me. I will do all your desire in trees of cedar and in trees of cypress. My servants will bring [them] down from the Lebanon sea-ward and I myself will place [possibly, *transform (them) into*] rafts in the sea as far as the place which you have sent to me and I have broken them up there; and you yourself will carry. And you will do my desire to give bread [to] my house.”

1Kings
5:8–9

Hiram sent [a message] to Solomon, saying, “I have listened to that which you sent to me. I will do what you want with the cedar trees and with the cypress trees. My workers will bring, [them] down from Lebanon to the sea and I myself will direct [the trees to be made into] floats in the sea to the place where you have directed me. I will separate them [lit., *break into pieces*] there; and your workers [lit., *you*] will carry [them from there]. And you will do what I want, [which is] to give bread [to] my household.”

Hiram then sent a contract to Solomon, which read, “I agree to the terms that you have delineated. I will do your bidding regarding the cedar trees and cypress trees, to wit: my workers will bring them down from Lebanon to the sea, and I will oversea the trees being placed into the sea and be floated down to the designated place that you put into the contract. At that point, my workers will cut them up and your workers will transport them from there. Then you will do what I want, which is to provide food for my household.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so sends Hiram unto Solomon, to say, “I have heard that which you sent unto me. I will do all your desire in trees of cedar and in trees of cypress. My servants will bring [them] down from the Lebanon sea-ward and I myself will place [possibly, *transform (them) into*] rafts in the sea as far as the place which you have sent to me and I have broken them up there; and you yourself will carry. And you will do my desire to give bread [to] my house.”

Revised Douay-Rheims

And Hiram sent to Solomon, saying: I have heard all you have desired of me: and I will do all your desire concerning cedar trees, and fir trees. My servants shall bring them down from Libanus to the sea: and I will put them together in floats in the sea,

and convey them to the place, which you shall signify to me; and will land them there, and you shall receive them: and you shall allow me necessities, to furnish food for my household.

Peshitta (Syriac)

And Hiram sent to Solomon, saying, I have heard the things for which you have sent to me; and I will do all your desire concerning timber of cedar and timber of fir. My servants shall bring them down from Lebanon to the sea, and I will convey them by sea in floats to the place that you shall appoint me, and I will cause them to be discharged there, and you shall receive them from there; and you shall also accomplish my desire in giving food for my household.

Septuagint (Greek)

And he sent to Solomon, saying, I have listened concerning all that thou hast sent to me for: I will do all thy will: *as for* timber of cedar and fir, my servants shall bring them down from Libanus to the sea: I will form them *into* rafts, *and bring them* to the place which thou shalt send to me about; and I will land them there, and thou shalt take them up: and thou shalt do my will, in giving bread to my household.

Significant differences:

The Latin appears to have *desired of* rather than *sent to*. The Hebrew word translated *cypress* could also have been translated *fir*. The English translation of the Greek leaves out the second *trees of*.

The Hebrew tells us that the *wood* would be broken up upon arriving at port; and I don't find that in the other 3 ancient translations. The Syriac uses the verb *discharge*, which is a legitimate translation from the Hebrew verb.

The Hebrew verb *to lift up and carry* appears to be translated *to receive* in the Latin and Greek (which is how the KJV translated that Hebrew word).

The Latin has *shall allow me necessities* rather than *to do my will*.

Limited Vocabulary Translations:

Bible in Basic English

Then Hiram sent to Solomon, saying; The words you sent have been given to me: I will do all your desire in the question of cedar-wood and cypress-wood. My men will take them down from Lebanon to the sea, where I will have them corded together to go by sea to whatever place you say, and I will have them cut up there so that you may take them away; as for payment, it will be enough if you give me food for my people.

Easy English

So Hiram sent this message to Solomon. 'I have received (the message) that you sent to me. I will do all that you ask. (I will send you) cedar wood and pine wood. My men will pull them from Lebanon to the sea. And I will tie several trees together. And then I will pull them along the top of the sea to where you want them. There I will make them into separate trees again, and you will take them away. And you will supply food for my palace, as I want.'

Easy-to-Read Version—2006

Then Hiram sent this message to Solomon:

"I heard what you asked for. I will give you all the cedar trees and the fir trees you want. My servants will bring them down from Lebanon to the sea. Then I will tie them together and float them down the shore to the place you choose. There I will separate the logs, and you can take them from there. As payment for this, you will give food to all those who live in my palace."

The Message

Then he sent this message to Solomon: "I received your request for the cedars and cypresses. It's as good as done—your wish is my command. My lumberjacks will haul the timbers from the Lebanon forest to the sea, assemble them into log rafts, float them to the place you set, then have them disassembled for you to haul away. All I want from you is that you feed my crew."

NIRV

So Hiram sent a message to Solomon. Hiram said,

"I have received the message you sent me. I'll do everything you want me to. I'll provide the cedar and juniper logs. My men will bring them from Lebanon down to the Mediterranean Sea. I'll make them into rafts. I'll float them to the place you want me to. When the rafts arrive, I'll separate the logs from each other. Then you can take them away. And here's what I want in return. Provide food for all the people in my palace."

Thought-for-thought translations; paraphrases:

Common English Bible	Hiram sent word back to Solomon: "I have heard your message to me. I will do as you wish with the cedar and pinewood. My servants will bring the wood down the Lebanon Mountains to the sea. I'll make rafts out of them and float them on the sea to the place you specify. There I'll dismantle them, and you can carry them away. Now, as for what you must do for me in return, I ask you to provide for my royal house."
Contemporary English V.	Then he sent back his answer: I received your message and will give you all the cedar and pine logs you need. My workers will carry them down from Lebanon to the Mediterranean Sea. They will tie the logs together and float them along the coast to wherever you want them. Then they will untie the logs, and your workers can take them from there. To pay for the logs, you can provide the grain I need for my household.
The Living Bible	Then he sent this reply to Solomon: "I have received your message and I will do as you have asked concerning the timber. I can supply both cedar and cypress. My men will bring the logs from the Lebanon mountains to the Mediterranean Sea and build them into rafts. We will float them along the coast to wherever you need them; then we will break the rafts apart and deliver the timber to you. You can pay me with food for my household."
New Berkeley Version	Hiram then sent this message to Solomon, "I have received your communication to me. I am ready to comply with your request for cedar and cypress lumber. My servants will bring them down from Lebanon to the sea, where I shall have them made into floats to be conveyed by sea to the place you designate where I will have them taken apart so that you can take them up. You may pay me by supplying food for my household."
New Living Translation	Then he sent this reply to Solomon: "I have received your message, and I will supply all the cedar and cypress timber you need. My servants will bring the logs from the Lebanon mountains to the Mediterranean Sea and make them into rafts and float them along the coast to whatever place you choose. Then we will break the rafts apart so you can carry the logs away. You can pay me by supplying me with food for my household."

Partially literal and partially paraphrased translations:

American English Bible	So he sent [a message] to Solomon replying: 'I've heard everything that you asked of me, and I will send all the pine and cedar lumber that you've requested. 9 My servants will cut it in Lebanon, carry it to the sea, and haul it all on barges to wherever you tell me to drop it off... you can carry it on from there. All I ask in return is that you send some loaves of bread for my house.'
Beck's American Translation	Hiram sent men to Solomon to tell him: "I have received the message you sent me. I will do everything you want in regard to the cedar wood and the cypress logs. My servants will bring it from Lebanon down to the sea, and I will have them make it into rafts to go by sea to any place you say. There I will have them broken up and then you can take them. And you will do exactly what I want if you provide food for my household."

International Standard V	Then he sent this message to Solomon: "I have read the letter that you sent me. I'll do what you've asked about the cedar and cypress timber. 9My servants will transport them from Lebanon to the sea, where we'll make them into rafts and float them by sea to the port that you tell me to send them. We'll have them prepared for transport there and then you can carry them from there. You can meet my needs by providing provisions for my household."
New Advent (Knox) Bible	Then he sent Solomon his answer: I have heard thy message, and therewith granted thy request; cedar and fir thou shalt have to thy heart's content. My workmen shall convey them from Lebanon to the sea; on the sea I will embark them in rafts for whatever port thou shalt name; and when I have landed them there, it shall be thy part to carry them away. And meanwhile, thou shalt supply the needs of my own household.
Translation for Translators	He sent this message back to Solomon: "I have heard the message that you sent to me, and I am ready to do what you ask. I will provide cedar and cypress logs. 9 My workers will bring the logs down from the Lebanon <i>mountains</i> to the <i>Mediterranean</i> sea. Then they will <i>tie them together</i> to make rafts to float them <i>in the water</i> along the coast to the place that you indicate. Then my workers will untie the logs, and your workers will take them from there. What I want you to do is to supply food for the people who work in my palace."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Hiram was to send off to Solomon, to the intent: I am to have heard that you is to have sent off to me, indeed was I to effect that you is to take delight in, even of the wood of the cedar, and the wood of the fir. My servants were to bring them down from Lebanon to the sea. I was to place them on the sea with rafts, to the place to which you was to send them out. I am to have spread them out there, even was you to take them up. Surely was you to effect that I am to take delight in, as to give food to my house.
Ferrar-Fenton Bible	So Khiram sent to Solomon to say, " I have heard what you have communicated to me. I will do all that you wish in Cedar and Fir timber. My workmen shall bring it from Lebanon to the sea, and I will direct in rafts on the sea to whatever place you instruct me, and deliver it there, and you accept it, and make payment to me by providing food for my people."
God's Truth (Tyndale)	And Hiram sent again to Salomon saying: I have accepted the request which you sent to me for, and will satisfy all your lust, concerning timber of Cedar trees and fir. My servants shall bring them from Libanon to the sea. And I will convey them by ship unto the place that you shall send me word, and will cause them to be discharged there, that you may receive them. And you shall do me this pleasure again, to minister food for mine house.
NIV – UK	So Hiram sent word to Solomon: 'I have received the message you sent me and will do all you want in providing the cedar and juniper logs. My men will haul them down from Lebanon to the Mediterranean Sea, and I will float them as rafts by sea to the place you specify. There I will separate them and you can take them away. And you are to grant my wish by providing food for my royal household.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Hiram sent to Solomon, saying, I have attentively heard that for which you sent to me, and I will do all your desire concerning timber of cedar and concerning timber of fir. My servants shall bring them down from Lebanon to the sea, and I will put them by barges on the sea to the place that you shall send me, and will cause them
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to be discharged there, and you shall lift them; and you shall do my desire in giving food for my house.

New American Bible (2002) Hiram then sent word to Solomon, "I agree to the proposal you sent me, and I will provide all the cedars and fir trees you wish. My servants shall bring them down from the Lebanon to the sea, and I will arrange them into rafts in the sea and bring them wherever you say. There I will break up the rafts, and you shall take the lumber. You, for your part, shall furnish the provisions I desire for my household."

New American Bible (2011) Hiram then sent word to Solomon, "I have heard the proposal you sent me, and I will provide all the cedars and fir trees you desire. My servants shall bring them down from the Lebanon to the sea, and I will arrange them into rafts in the sea and bring them wherever you say. There I will break up the rafts, and you shall take the lumber. You, for your part, shall furnish the provisions I desire for my household." [5:22–23] Although his reply is couched in polite, diplomatic language, Hiram renegotiates Solomon's terms in his own favor. No Israelites are to enter Tyrian territory, and Solomon is not to pay the salary of Hiram's laborers but rather to furnish "provisions" for his household—the same language used of the tribute Solomon received from his own vassals in v. 2.

New Jerusalem Bible And Hiram sent word to Solomon, 'I have received your message. For my part, I shall supply you with all you require in the way of cedar wood and juniper. Your servants will bring these down from Lebanon to the sea, and I shall have them towed by sea to any place you name; I shall discharge them there, and you will take them over. For your part, you will see to the provisioning of my household as I desire.'

Revised English Bible He sent Solomon this reply: "I have received your message. In this matter of timber, both cedar and pine, I shall do all you wish. My men will bring down the logs from Lebanon to the sea and I shall make them up into rafts to be floated to the place you appoint; I shall have them broken up there and you can remove them. You, for your part, will meet my wishes if you provide the food for my household."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then Hiram sent Shlomo this message: "I have heard the message you sent me, and I will do everything you want concerning cedar logs and cypress logs. My servants will bring them down from the L'vanon to the sea. I will make them into rafts to go by sea to whatever place you tell me and will have them broken up there, and you will receive them. You will compensate me by providing food for my household."

exeGesés companion Bible And Hiram sends to Shelomoh, saying,
I heard what you sent me:
I work all your delight concerning timber of cedar
and concerning timber of cypress:
my servants descend them from Lebanon to the sea:
and I set them by sea in rafts
to the place you send me
and scatter them there;
and you lift them and work my delight
by giving bread for my household.

JPS (Tanakh—1985) So Hiram sent word to Solomon: "I have your message; I will supply all the cedar and cypress logs you require. My servants will bring them down to the sea from the Lebanon; and at the sea I will make them into floats and [deliver them] to any place that you designate to me. There I shall break them up for you to carry away. You, in turn, will supply the food I require for my household."

Orthodox Jewish Bible

And Chiram sent to Sh'lomo, saying, I have considered the things which thou sentest to me for; and I will do all thy chefetz (desire) concerning atzei arazim (cedar timber), and concerning atzei b'roshim (cypress wood).

My avadim shall bring them down from the Levanon unto the yam (sea, i.e., Mediterranean Sea); and I will convey them by yam on rafts unto the makom (place) that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my chefetz (desire), in giving lechem for my bais (household).

Expanded/Embellished Bibles:*The Amplified Bible*

So Hiram sent *word* to Solomon, saying, "I have heard the message which you sent to me; I will do everything you wish concerning the cedar and cypress timber. My servants will bring the logs down from Lebanon to the [Mediterranean] sea, and I will have them made into rafts to go by sea to the place (port) that you direct me; then I will have them broken up there, and you shall carry them away. Then you shall return the favor by providing food for my household."

The Expanded Bible

Then Hiram sent back this message to Solomon: "I ·received [heard] the message you sent, and I will ·give you [supply] all the cedar and ·pine trees [cypress; juniper] you ·want [need]. My servants will bring them down from Lebanon to the sea. There I will ·tie them together [·make them into rafts] and ·float them along the shore [go by sea] to the place you choose. Then I will separate the logs there, and you can take them away. ·In return it is my wish that you give [And you shall meet my needs/desire by providing] food to ·all those who live with me [·my household]."

Kretzmann's Commentary

And Hiram sent to Solomon, saying, in a letter, 2Chron. 2:11, I have considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar and concerning timber of fir, acting in everything according to Solomon's good pleasure. My servants shall bring them down from Lebanon unto the sea, by floating the logs down on the streams; and I will convey them by sea in floats, that is, rafts, unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt, in return, in payment, accomplish my desire in giving food for my household.

NET Bible®

Hiram then sent this message to Solomon: "I received [*Heb* "heard."] the message you sent to me. I will give you all the cedars and evergreens you need [*Heb* "I will satisfy all your desire with respect to cedar wood and with respect to the wood of evergreens."]. My servants will bring the timber down from Lebanon to the sea. I will send it by sea in raft-like bundles to the place you designate [*Heb* "I will place them [on? as?] rafts in the sea to the place where you designate to me." This may mean he would send them by raft, or that he would tie them in raft-like bundles, and have ships tow them down to an Israelite port.]. There I will separate the logs [*Heb* "smash them," i.e., untie the bundles.] and you can carry them away. In exchange you will supply the food I need for my royal court [*Heb* "as for you, you will satisfy my desire by giving food for my house."]."

The Voice

[Hiram:] (replying to Solomon) I have received your message, and I will do exactly as you have asked. *We will start the timberwork* with the cedars and cypress immediately. Those who serve me will transport them from Lebanon to the sea. I will make rafts out of the timber and float the logs to the place of your choosing. There I will have them break apart *the rafts*, and you can carry the logs to wherever it is that you want them. Then all I ask is that you feed my house *and my servants*.

Literal, almost word-for-word, renderings:

Modern English Version

Hiram sent to Solomon, saying,

	<p>"I have considered the things which you contacted me about, and I will do all you asked concerning timber of cedar and fir. My servants shall bring them down from Lebanon to the sea, and I will send them by sea in floats to the place that you shall name and will cause them to be discharged into your care there, and in return you will meet my wishes by giving food for my household."</p>
NASB	<p>So Hiram sent word to Solomon, saying, "I have heard the message which you have sent me; I will do what you desire concerning the cedar and cypress timber. My servants will bring them down from Lebanon to the sea; and I will make them into rafts to go by sea to the place where you direct me, and I will have them broken up there, and you shall carry them away. Then you shall accomplish my desire by giving food to my household."</p>
New King James Version	<p>Then Hiram sent to Solomon, saying: I have considered the message which you sent me, and I will do all you desire concerning the cedar and cypress logs. My servants shall bring them down from Lebanon to the sea; I will float them in rafts by sea to the place you indicate to me, and will have them broken apart there; then you can take them away. And you shall fulfill my desire by giving food for my household.</p>
Third Millennium Bible	<p>And Hiram sent to Solomon, saying, "I have considered the things for which thou sentest to me, and I will do all thy desire concerning timber of cedar and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them. And thou shalt accomplish my desire in giving food for my household."</p>
Young's Updated LT	<p>And Hiram sends unto Solomon, saying, I have heard that which you have sent unto me, I do all your desire concerning cedar-wood, and fir-wood, my servants bring down from Lebanon to the sea, and I make them floats in the sea unto the place that you sendest unto me, and I have spread them out there; and you will take them up, and you will execute my desire, to give the food of my house."</p>
The gist of this passage:	<p>Hiram sends a message back, with a few requirements; and explains that his people will cut the trees and float them down to a shore near Israel, and that Solomon's people can take them from there.</p>

1Kings 5:8a			
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
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27

1Kings 5:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
Sh'ômôh (שֹׁמֹה) [pronounced sh'el-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: [Hiram sent \[a message\] to Solomon...](#) Hiram is essentially sending Solomon a contract in which he agrees to the terms as laid out by Solomon; and he explains them in his own words. In the more relaxed translation, I will present this as a contract with terms and conditions.

There appears to be at least one change in the agreement.

We know that this is a letter, so that their agreements will all be on paper¹⁰² (2Chron. 2:11). That is, we have a written contract.

1Kings 5:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
shâma' (שמע) [pronounced shaw-MAHÇ]	<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>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, they mean *how, that which, what, whatever; whom, whomever*. Possibly *when, whenever*.

¹⁰² Papyrus; and perhaps a different medium was used for conveying a message between royalty.

1Kings 5:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	2 nd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
'el (אֵל) [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) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...saying, "I have listened to that which you sent to me. Hiram sat down with his contracts lawyers and they went over Solomon's proposal (whether or not he actually discussed this with anyone, it is not clear). On a large building contract today, we would most definitely go over the terms of the contract with a lawyer or legal adviser.

1Kings 5:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal imperfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêphets (חֵפֶז) [pronounced KHAY-fets]	<i>a delight, a pleasure; desire; will; pursuit, ardor, affair; matter; something precious</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2656 BDB #343
With the 2 nd person masculine singular suffix, this means, <i>what you want [expect, desire], your terms.</i>			
b ^e (ב) [pronounced b ^{eh}]	<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
'êtsîym (עֵצִים) [pronounced gay-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 construct	Strong's #6086 BDB #781

1Kings 5:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿerez (עֵרֶז) [pronounced EH-rez]	cedar	masculine plural noun	Strong's #730 BDB #72
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (בְּ) [pronounced b ^{eh}]	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
ʿêtsîym (עֵצִים) [pronounced gay-TSEEM]	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)	masculine plural construct	Strong's #6086 BDB #781
b ^e rôwsh (רְבוֹשׁ) [pronounced b ^e rohsh]	cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple	masculine singular noun	Strong's #1265 BDB #141

Possibly the idea behind *luxuriance* is, certain kinds of wood are used in a higher class of building; e.g., for us, a mahogany door would be seen as more luxurious than a pine door.

Translation: I will do what you want with the cedar trees and with the cypress trees. Solomon, in his message to Hiram, outlined what he needed from him in order to build the Temple. This phrase is a summary phrase, that will be further defined below.

Cutting down the Cypress trees and possibly fashioning them into usable timber is a set of skills peculiar to Hiram and his people.

When Hiram says *I*, he is actually speaking of what his workers will do.

1Kings 5:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿebādîym (עֲבָדִים) [pronounced ʿe ^b -vaw-DEEM]	slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural	masculine plural noun with the 1 st person singular suffix	Strong's #5650 BDB #713
yârad (יָרַד) [pronounced yaw-RAHD]	to cause to go down, to cause to come down, to bring down, to lead down	3 rd person masculine plural, Hiphil imperfect	Strong's #3381 BDB #432
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of	preposition of separation	Strong's #4480 BDB #577

1Kings 5:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
L ^{eb} bânôwn (לְבָנוֹן) [pronounced l ^{eb} -vaw-NOHN]	<i>white</i> ; and is transliterated <i>Lebanon</i>	proper noun/location; with the definite article	Strong's #3844 BDB #526
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the locative hê	Strong's #3220 BDB #410

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: *My workers will bring [them] down from Lebanon to the sea...* Hiram's workers are his slaves, which could have been acquired in a number of different ways. As we have seen in the book of Genesis, some of these slaves rose to prominent positions; so many of them could be directing the other slaves in their work.

They would have gone into Lebanon and cut down the trees from their forests and transported them to the sea.

Now, Solomon appears to have suggested that his slaves work hand-in-hand with Hiram's slaves (v. 6), and Hiram is setting this up as a set of separate operations. He will take care of cutting down the trees and getting them down to Solomon. Solomon's people will take it from there. So, for what takes place in Tyre will be completely under Hiram's control. Once the timber arrives at the western port for Jerusalem, then Solomon is to take care of it from there.

It is possible that much of this contract was not preserved. We have enough information in these few verses to get the gist of it. Both men come to an agreement of a free exchange of goods and services.

The translated text is not completely clear on this part.

Moving the Lumber (Several Commentators)

The Cambridge Bible: *The floats would be made of the trees fastened side by side, and formed into long raftlike structures, somewhat like those which may be seen often on the Rhine, sent down from Switzerland. Such floats would keep close to the shore and be anchored at night. In this way they might easily be brought along the coasts of Phœnicia and the Holy Land.*¹⁰³

Poole: *In floats, or ships, or rafts. It is thought the timbers were tied together in the water, as now it is usual, and so by the help of boats or ships conveyed to the appointed place, which was at no great distance.*¹⁰⁴

¹⁰³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:9.

¹⁰⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 5:9.

Moving the Lumber (Several Commentators)

Whedon: *The timber was cut on the western sides of Lebanon, and thence conveyed, probably by beasts of burden, to the Mediterranean Sea; there it was bound together in rafts, and floated along the coast to Joppa, and thence conveyed again overland to Jerusalem. 2Chron. 2:16. The timber was probably hewn out and prepared for use in the mountain, thus facilitating transportation.*¹⁰⁵

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 5:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	1 st person singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give. Gesenius adds: to direct, to turn [in any direction]; to make, to prepare. I have used the translation to designate, to designate.</i>			
It seems like this would be the proper context to understand this verb to mean <i>to transform into</i> ; so his workers haul the timber down to the sea, but at that point, the timber is <i>transformed into</i> rafts.			
dôb ^e râh (דֹּבְרָה) [pronounced <i>doh-behr-AW</i>]	<i>floats, rafts</i>	feminine plural noun	Strong's #1702 BDB #184
b ^e (ב) [pronounced <i>b^{eh}</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
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723

¹⁰⁵ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:9.

1Kings 5:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâqôwm (מָקוֹם) [pronounced maw-KOHM]	<i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to direct, to extend; to put forth, to stretch out, to reach out</i>	2 nd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
'el (אֶל) [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) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...and I myself will direct [the trees to be made into] floats in the sea to the place where you have directed me. Hiram will personally be at the collection point near the sea. The massive trees which have been cut down will then be placed into the sea, where they will float. The Hebrew noun can also mean *to transform into*. Hiram is taking the recently cut wood and transforming it into floats or rafts. So, it is not being placed *onto* a float, but the wood is bound together to make it into a raft or large floating barge, which they will guide to the official port of Israel.

From there, they will be guided along the coast until they reach the point at which Solomon will have his workers (slaves) waiting.

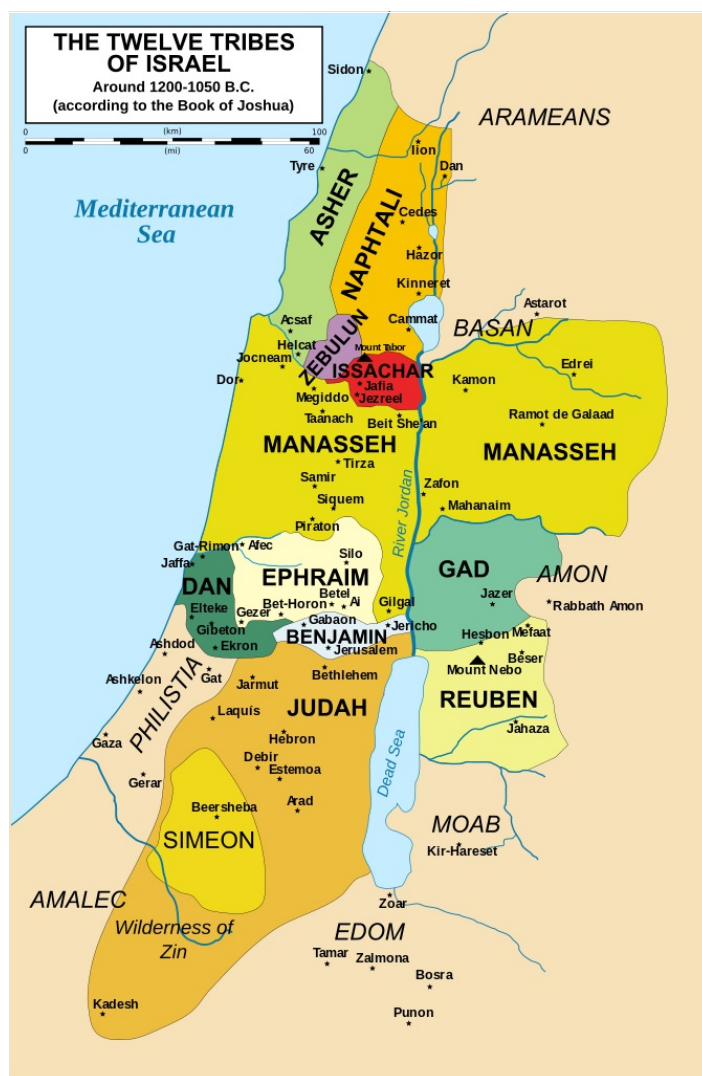
The phrase *which you have sent to me*, simply is the name or description of whatever place Solomon will station his own slaves in order to pick up the delivery.

If you have ever ordered a lot of materials from Home Depot and the big Home Depot truck came to your house and dropped them off—well, this is where they got the idea from.

The Twelve Tribes of Israel (a map); from the [Bible-Science Guy](#); accessed December 14, 2016. If you look up in the upper land mass of Asher, you can see both Tyre and Sidon, which are port cities. At one time, this area was controlled by Hiram (probably during the time of designated by this map). The cedar would have been found between Asher and Naphtali or north of those two areas. It would have to be hauled to the sea and then brought down to roughly where the tribe of Dan was; and brought from there into Judah. Simply moving all of that cedar would have been quite a massive job.

Dr. Thomas Constable: Tyre was an important Mediterranean Sea port in Phoenicia north of Israel. Sidon (1Kings 5:6), another, more important Phoenician port city at this time, stood a few miles north of Tyre.¹⁰⁶

The Pulpit Commentary: [C]edars would then, no doubt, be found nearer the sea. And the ancients (as the stones of Baalbek, etc; prove) were not altogether deficient in mechanical appliances. The transport of cedars to the Mediterranean would be an easy undertaking compared with the carriage of them to Nineveh, and we know from the inscriptions that they were imported by the Assyrian kings] and I will convey them by sea in floats [Heb. "I will make (or put) them rafts in the sea." This was the primitive, as it was the obvious, way, of conveying timber, among Greeks and Romans, as well as among Eastern races. The reader will probably have seen such rafts on the Rhine or other river] unto the place which thou shalt appoint [Heb. send] me [In 2Chron. 2:16, Hiram assumes that this place will be Joppa, now Yafo, the port of Jerusalem, and 40 miles distant from the Holy City. The transport over these 40 miles, also of most rugged and trying road, must have involved, if possible, a still greater toil than that from Lebanon to the sea].¹⁰⁷



1Kings 5:9c

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

¹⁰⁶ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:1–6.

¹⁰⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:9 (Exposition).

1Kings 5:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâphats (נָפַץ) [pronounced naw-FATS]	<i>to break, to smash into pieces; to scatter, to disperse [a people]</i>	1 st person singular, Piel perfect with the 3 rd person masculine plural suffix	Strong's #5310 BDB #658 & #659
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: I will separate them [lit., break into pieces] there;... The verb here usually refers to breaking something into pieces, like taking an earthenware jar and chunking it onto the ground. However, here, given the project and the intended use of the wood, it makes much more sense that these trees are cut up into various sized pieces when they arrive at the dock that Solomon has designated.

It is possible that the idea here is, the trees are all connected in order to get them down the Mediterranean Sea, and breaking them up here is just separating them from one another.

1Kings 5:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
nâsâ' (נָסַא') [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669

Nâsâ' actually has a variety of Qal meanings: It means ❶ *to take up, to lift up, to bear up*; ❷ *to lift up someone's head* (this is used in a favorable way; i.e., it is mused to mean *to make one cheerful or merry*; ❸ *to lift up one's own countenance*, i.e., *to be cheerful, full of confidence*, ❹ *to bear, to carry*, ❺ *to lift up in a balance*, i.e., *to weigh carefully*; ❻ *to bear one's sin or punishment*, ❼ *to lift up the voice* (this can be used in the sense of bemoaning, crying, crying out, rejoicing, *to lift up any with the voice* (a song, an instrument); ❽ *to lift up the soul* (i.e., *to wish for, to desire*); ❾ *to have the heart lifted up* (i.e., they are ready and willing to do something); ❿ *to bear one's sin* (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: *to support, to sustain, to endure; to take, to take away, to carry off, to forgive*.

Translation: ...and your workers [lit., you] will carry [them from there]. Hiram defines the responsibility of Solomon's slaves. From there, they will carry the pieces of wood from the dock to Jerusalem.

Notice how we have a framework being set up, for just exactly who does what. This is necessary because Hiram cannot bring the logs down to a western seaport, and then messenger to Solomon, "They are there at the dock waiting for you." Solomon has to make some preparations himself to pick the materials up.

On the one hand, the division of labor suggested by Hiram might be to keep the skills of his workers private, so that anytime Solomon needs wood, he must contact Hiram. However, this may be the most logical thing for Hiram

to do. He knows all that is involved in this entire process. Having Solomon's workers up in Tyre may not help things at all—particularly when Solomon will be better served to have to workers waiting at the dock for the delivery of the materials.

Although it appears that Solomon may be keeping the workers and slaves of Israel out of Tyre, v. 14 indicates that Solomon's workforce rotated in and out of Lebanon, which is where the tree cutting would have taken place. So this agreement does not prevent Solomon's workers from learning logging skills; it simply indicates where Hiram's responsibility ends and Solomon's begins.

We do not know if the agreement held any more information. Did Hiram suggest how these logs should be moved? Did he indicate what sizes they would come in? We do not know how much additional information was exchanged, if any.

1Kings 5:8–9d Hiram then sent a contract to Solomon, which read, "I agree to the terms that you have delineated. I will do your bidding regarding the cypress trees, to wit: my workers will bring them down from Lebanon to the sea, and I will oversea the trees being placed into the sea and be floated down to the designated place that you put into the contract. At that point, my workers will cut them up and your workers will transport them from there.

Route of the Lumber (several commentators)

James Burton Coffman: *Solomon's arrangement here with Hiram was to procure sufficient timber for the proposed Temple from the great cedar forests of Lebanon, which were controlled by Hiram, and which were located, "Two days journey north of Beirut by the village of Bjerreh on the way to Baalbek near the loftiest summit of the Lebanon Mountains."*^[4] *"Hiram also agreed to bring the timber down, probably via the Dog River to the Mediterranean, and thence by raft to a harbor in Israel."*^[5] *The account in Chronicles identifies that harbor as Joppa (2 Chronicles 2:16).*¹⁰⁸

The College Press Bible Study: *The plan called for Hiram's servants to bring the logs down the rugged and dangerous mountain road from Lebanon to the sea. At some Phoenician port, possibly Gebal (Byblus), the timber would be lashed into rafts and floated down the Mediterranean seacoast to Joppa (2Chron. 2:16). At that point the lumber would be broken up into separate trees and delivered to Solomon who would be responsible for moving it the forty steep and rugged miles to Jerusalem.*¹⁰⁹

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 5:9e

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
ʿāsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

¹⁰⁸ From <http://www.studydrive.org/commentaries/bcc/1-kings-5.html> accessed March 7, 2017. Additional references found there.

¹⁰⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments).

1Kings 5:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
chêphets (חֵפֶץ) [pronounced <i>KHAY-fets</i>]	<i>a delight, a pleasure; desire; will; pursuit, ardor, affair; matter; something precious</i>	masculine singular noun with the 1 st person singular suffix	Strong's #2656 BDB #343
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
Keil and Delitzsch: <i>חֵלֶב is the most common, all-comprehensive name for nourishment.</i> ¹¹⁰			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1004 BDB #108

Translation: *And you will do what I want, [which is] to give bread [to] my household.* And, as a result of all this, Solomon will provide food for Hiram's house (which would logically include his slaves). Given the amount of food which is spoken of here; *house* probably refers to those working in Hiram's nation (compare to Judges 13:2 18:11 Zech. 12:13 14:18). We might understand these to be *state workers*.

On the basis of what is laid out, we do not know whether this means that Solomon would give Hiram literal grain and other foodstuffs or whether the medium of exchange will be silver, we do not know (even though the medium of exchange here appears to be bread; it could be a metonym for what could be used to purchase bread). However, this will be clearly explained in the next passage.

Chuck Smith: *So they made an arrangement where they would make these great log rafts, cutting the timbers out of the forest of Lebanon. Up in the area of Sidon and Tyre. Now it used to be that Lebanon was covered with great cedar forests. Most of these were destroyed during the time of the reign of the Turks. But there are just today a very few cedar groves left in Lebanon. Tragic. Used to be beautiful wooded area. And now just a few cedars left.*¹¹¹

This is quite a wonderful thing for both countries. The people of Tyre live on a land which is not fit for farming. Some heathen groups would have simply attacked their neighbors and stolen their food and silver from them. Hiram apparently did not lead his people to do that. But, they still had to be fed; and this bit of commerce with King David provides food for Hiram, as well as proof of what international commerce can do on behalf of a nation. There has been trade between nations prior to this; but I do not recall a previous instance of labor and raw materials being exchanged for food—at least, not on a scale of this size. This relationship between Israel and Tyre appears to continue for some time Ezra 3:7 Ezek. 27:17 Acts 12:20.

¹¹⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:4–6.

¹¹¹ From https://www.blueletterbible.org/Comm/smith_chuck/c2000_1Ki/1Ki_005.cfm accessed February 23, 2017.

It was very common for a nation to come in and invade another nation and take what they wanted. Many times, the invaded nation became a tributary to the invading nation. But, that approach presupposes a long period of time during which the invaded nation pays tribute to their invaders. At some point, those invaded will either rebel or simply move elsewhere.

What Hiram and Solomon have done is set up a system where Hiram's nation will be fed for many, many years (in this case, for about 20 years); no one is invaded, no one is killed, no one is enslaved. The amount of effort in the invasion is probably greater than the amount of effort in the industrious exchange of goods and services. And, it seems reasonable that there was less loss of life. Furthermore, each country is left to move along as it will, as a separate, sovereign entity.

The log rafts floated approximately 50 miles from Tyre to the port city of Joppa; and then were brought inland to Jerusalem, a distance of 32 miles.¹¹²

And so is Hiram giving to Solomon timbers of cedar and timbers of cypress, all his desire. And Solomon gave to Hiram twenty a thousand cors of wheat [as] food for his house and twenty¹¹³ a cors of oil beaten—so gives Solomon to Hiram year in year.

1Kings
5:10–11

Hiram was giving Solomon timbers of cedar and timbers of cypress, all [as per] his terms. [At the same time,] Solomon gave Hiram 20,000 cors of wheat [for] food for his household and 20 [probably, 20,000] cors of pure [beaten, olive] oil—so Solomon gave to Hiram every year.

As per their contract, Hiram gave Solomon wood taken from cedars and cypress, all according to his terms. At the same time, Solomon gave to Hiram 20,000 cors of wheat and 20 [probably, 20,000] cors of the highest quality olive oil—and this agreement continued year by year.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so is Hiram giving to Solomon timbers of cedar and timbers of cypress, all his desire. And Solomon gave to Hiram twenty a thousand cors of wheat [as] food for his house and twenty a cors of oil beaten—so gives Solomon to Hiram year in year.
Revised Douay-Rheims	So Hiram gave Solomon cedar trees, and fir trees, <u>according to</u> all his desire. And Solomon allowed Hiram twenty thousand measures of wheat, for provision for his house, and twenty measures of the purest oil: thus gave Solomon to Hiram every year.
Peshitta (Syriac)	So Hiram gave Solomon cedar trees and fir trees <u>according to</u> his desire. And Solomon gave Hiram twenty thousand measures of wheat for food for his household and twenty <u>thousand</u> measures of pure oil; thus gave Solomon to Hiram year by year.
Septuagint (Greek)	So Chiram gave to Solomon cedars, and fir trees, and all his desire. And Solomon gave to Chiram twenty thousand measures of wheat as food for his house, and twenty <u>thousand</u> baths of beaten oil thus Solomon gave to Chiram yearly.
Significant differences:	The noun translated <i>cypress</i> can also be translated <i>fir</i> . The words <i>according to</i> (in the Latin and Syriac) are not found in the Hebrew.

¹¹² From https://www.blueletterbible.org/Comm/smith_chuck/c2000_1Ki/1Ki_005.cfm accessed February 23, 2017.

¹¹³ Possibly 20,000; as per the Greek and 2Chron. 2:10.

The Hebrew has *twenty cors of beaten oil*; and the Greek and Syriac have *20,000* instead. The latter appears to be the correct text. Most of the translations below have *20,000*.

Limited Vocabulary Translations:

Bible in Basic English	So Hiram gave Solomon all the cedar-wood and cypress-wood he had need of; And Solomon gave Hiram twenty thousand measures of grain, as food for his people, and twenty measures of clear oil; this he did every year.
Easy English	So Hiram supplied Solomon with all the cedar wood and pine wood that (Solomon) wanted. Then Solomon supplied Hiram with 20 000 cors (4.4 million litres or 1.1 million gallons) of wheat as food for his palace. He also (supplied) 20 cors (4400 litres or 1100 gallons) of olive oil. Solomon sent this every year to Hiram.
Easy-to-Read Version–2006	So Hiram gave Solomon all the cedar and fir logs that he wanted. Solomon gave Hiram about 120,000 bushels of wheat and about 120,000 gallons of pure olive oil every year for his family.
God's Word™	So Hiram gave Solomon all the cedar and cypress wood he wanted. Solomon gave Hiram 120,000 bushels of wheat and 120,000 gallons of pure olive oil. Solomon paid Hiram this much every year.
Good News Bible (TEV)	So Hiram supplied Solomon with all the cedar and pine logs that he wanted, and Solomon provided Hiram with 100,000 bushels of wheat and 110,000 gallons of pure olive oil every year to feed his men.
The Message	In this way Hiram supplied all the cedar and cypress timber that Solomon wanted. In his turn, Solomon gave Hiram 125,000 bushels of wheat and 115,000 gallons of virgin olive oil. He did this every year.
NIRV	So Hiram supplied Solomon with all the cedar and juniper logs he wanted. Solomon gave Hiram 3,600 tons of wheat as food for the people in his palace. He also gave him 120,000 gallons of oil made from pressed olives. He did that for Hiram year after year.

Thought-for-thought translations; paraphrases:

Common English Bible	So Hiram gave Solomon all the cedar and pinewood that he wanted. In return, Solomon gave an annual gift to Hiram of twenty thousand kors of wheat to eat, and twenty thousand kors of pure oil for his palace use.
Contemporary English V.	Hiram gave Solomon all the cedar and pine logs he needed. In return, Solomon gave Hiram about one hundred twenty-five thousand bushels of wheat and about one thousand one hundred gallons of pure olive oil each year.
The Living Bible	So Hiram produced for Solomon as much cedar and cypress timber as he desired, and in return Solomon sent him an annual payment of 125,000 bushels of wheat for his household and 96 gallons of pure olive oil.
New Berkeley Version	So Hiram gave Solomon all the cedar and cypress wood he wanted. And Solomon gave Hiram 20,000 sacks of wheat for food for his household and 20,000 barrels [Following the Septuagint.] of pure oil. This was what Solomon gave to Hiram annually.
New Century Version	So Hiram gave Solomon as much cedar and pine as he wanted. And Solomon gave Hiram about one hundred twenty-five thousand bushels of wheat each year to feed the people who lived with him. Solomon also gave him about one hundred fifteen thousand gallons of pure olive oil every year.
New Living Translation	So Hiram supplied as much cedar and cypress timber as Solomon desired. In return, Solomon sent him an annual payment of 100,000 bushels of wheat for his household and 110,000 gallons of pure olive oil.

Partially literal and partially paraphrased translations:

American English Bible	So HiRam gave Solomon all the cedars and pines that he wanted. And Solomon sent HiRam one hundred-and-thirty thousand bushels of wheat, and a hundred-and-twenty thousand gallons of beaten olive oil for his house. In fact, he sent that amount to HiRam every year.
Beck's American Translation	So Hiram gave Solomon all the cedar wood and cypress wood he wanted. And Solomon gave Hiram 20,000 measures of wheat to feed the people of his household and 20,000 [2Chron. 2:10] measures of olive oil. Solomon gave this to Hiram every year.
International Standard V	That's how Hiram came to provide Solomon as much cedar and cypress timber as he needed. In return, Solomon paid Hiram 20,000 kors of wheat as food for his household, and 20 kors of beaten oil. Solomon provided this amount every year during the construction [The Heb. lacks <i>during the construction</i>].
New Advent (Knox) Bible	So Hiram gave Solomon cedar and fir wood to his heart's content, while Solomon provided Hiram with forty thousand quarters of wheat to feed his household, and forty quarters of pure oil [According to the Septuagint Greek, forty thousand quarters of oil.]; such was the payment he made each year.
Translation for Translators	So Hiram <i>arranged for his workers to supply</i> all the cedar and cypress logs that Solomon wanted. Each year Solomon gave Hiram 100,000 bushels of wheat and 110,000 gallons of pure olive oil to feed the people who worked in his palace.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Hiram is to be giving to Solomon cedar wood and fir wood, as he is to take delight in. Solomon is to have given Hiram twenty thousand kors of wheat, the food for his house, also twenty kors of beaten oil, even is to give Solomon to Hiram, year by year.
Ferrar-Fenton Bible	Consequently Khiram supplied Solomon with Cedar and Pine timber as much as he desired, and Solomon paid to Khiram twenty thousand kors of wheat, to provide for his city, and twenty kors of olive oil. Solomon gave this to Khiram year by year.
God's Truth (Tyndale)	And so Hiram gave Salomon Cedar trees and fir trees, as much as he desired. And Salomon gave Hiram twenty thousand quarters of wheat to feed his household withal, and twenty butts of pure oil. And so much gave Salomon to Hiram year by year.
HCSB	So Hiram provided Solomon with all the cedar and cypress timber he wanted, and Solomon provided Hiram with 100,000 bushels of wheat as food for his household and 110,000 gallons of oil from crushed olives. Solomon did this for Hiram year after year.
Lexham English Bible	So Hiram was giving to Solomon the cedar timbers and the cypress timbers, {everything he needed}. Then Solomon gave to Hiram twenty thousand dry measures of wheat [as] food for his household, and twenty dry measures of {specially prepared olive oil}; thus Solomon gave to Hiram year by year.
NIV – UK	In this way Hiram kept Solomon supplied with all the cedar and juniper logs he wanted, and Solomon gave Hiram twenty thousand cors of wheat as food for his household, in addition to twenty thousand baths of pressed olive oil. Solomon continued to do this for Hiram year after year.
Tree of Life Version	So Hiram kept providing Solomon with cedar and cypress timber, as much as he desired, and Solomon gave Hiram 20,000 measures of wheat for food for his household and 20 measures of beaten oil. Thus Solomon would give to Hiram year by year.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was, Hiram gave Solomon cedar trees and fir trees, all his desire. And Solomon gave Hiram twenty thousand measures of wheat for nourishment to his house, and twenty measures of pure oil; thus Solomon gave to Hiram year by year.
New American Bible (2011)	So Hiram continued to provide Solomon with all the cedars and fir trees he desired, while Solomon gave Hiram twenty thousand kors of wheat to provide for his household, and twenty kors of hand-pressed oil. Solomon gave Hiram all this every year. Twenty kors: this means about two thousand gallons of the finest olive oil available, hand-pressed rather than produced in large olive presses, so that no debris (such as crushed olive pits, powder from the grinding stones) would contaminate the oil. Also see note on 2 Chr 2:9.
New Jerusalem Bible	So Hiram provided Solomon with all the cedar wood and juniper he wanted while Solomon gave Hiram twenty thousand kor of wheat to feed his household, and twenty thousand kor of pure oil. Solomon gave Hiram this every year.
Revised English Bible	So Hiram kept Solomon supplied with all the cedar and pine that he wanted, and Solomon supplied Hiram with twenty thousand kor of wheat as food for his household and twenty kor of oil of pounded olives; Solomon gave this yearly to Hiram.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Hiram gave Shlomo all the cedar logs and cypress logs he wanted; and Shlomo gave Hiram 100,000 bushels of wheat as food for his household and a thousand gallons of oil from pressed olives — this is what Shlomo gave Hiram each year.
exeGesés companion Bible	And Hiram gives Shelomoh cedar trees and cypress trees according to all his delight: and Shelomoh gives Hiram twenty thousand kors of wheat - nourishment to his household and twenty kors of pestled oil: thus Shelomoh gives to Hiram year by year.
JPS (Tanakh—1985)	So Hiram kept Solomon provided with all the cedar and cypress wood he required, and Solomon delivered to Hiram 20,000 kors of wheat as provisions for his household and 20 kors of beaten oil. Such was Solomon's annual payment to Hiram.
Orthodox Jewish Bible	So Chiram gave Sh'lomo atzei arazim (cedar logs) and atzei b'roshim (cypress wood) according to all his chefetz. And Sh'lomo gave Chiram twenty thousand kor of chittim (wheat) for provision for his bais, and twenty kor of shemen katit (pressed olive oil): thus gave Sh'lomo to Chiram shanah b'shanah.

Expanded/Embellished Bibles:

The Expanded Bible	So Hiram gave Solomon as much cedar and ·pine [cypress; juniper] as he wanted. And Solomon gave Hiram about ·one hundred twenty-five thousand bushels [^L twenty thousand cors] of wheat each year ·to feed the people who lived with him [^L for his household]. Solomon also gave him ·about one hundred fifteen thousand gallons [^L twenty cors] of pure olive oil every year.
Kretzmann's Commentary	So Hiram gave Solomon cedar-trees and fir-trees, cypress-trees whose wood is practically imperishable and not readily attacked by worms, according to all his desire, as many as he asked for. It is an evidence of the grace and mercy of God that He, at all times, has had His chosen people among the heathen also. This was prophetic of the New Testament period, when the kingdom of Messiah has been extended to include the fullness of the Gentiles.

Verses 11-18

Arrangements Concerning Material

NET Bible®	<p>And Solomon gave Hiram twenty thousand measures of wheat, about 260,000 bushels, for food to his household, and twenty measures of pure oil, a little more than 1,600 gallons, this oil being obtained, not by pressing out the fruit, but by bruising the berries and then permitting the juice to run out freely. Thus gave Solomon to Hiram year by year, that was the price agreed upon by them.</p> <p>So Hiram supplied the cedars and evergreens Solomon needed [Heb “and Hiram gave to Solomon cedar wood and the wood of evergreens, all his desire.”], and Solomon supplied Hiram annually with 20,000 cors [As a unit of dry measure a cor was roughly equivalent to six bushels.] of wheat as provision for his royal court [Heb “his house.”], as well as 20,000 baths [The Hebrew text has “twenty cors,” but the ancient Greek version and the parallel text in 2 Chr 2:10 read “twenty thousand baths.” A bath was a liquid measure equivalent to almost six gallons.] of pure [Or “pressed.”] olive oil [Heb “and Solomon supplied Hiram with twenty thousand cors of wheat...pure olive oil. So Solomon would give to Hiram year by year.”].</p>
The Pulpit Commentary	<p>So Hiram gave [Heb. kept giving, supplied] Solomon cedar trees and fir [or cypress] trees, according to all his desire. And Solomon gave Hiram twenty thousand measures [Heb. cots. See 1Kings 4:22] of wheat for food [תלכא for תלכא] to his household [Rawlinson remarks that this was much less than Solomon's own consumption (1Kings 4:22). But he did not undertake to feed Hiram's entire court, but merely to make an adequate return for the timber and labour he received. And the consumption of fine flour in Solomon's household was only about 11,000 cors per annum] and twenty measures of pure oil [lit; beaten oil, i.e; such as was obtained by pounding the olives, when not quite ripe, in a mortar. This was both of whiter colour and purer flavour, and also gave a clearer light, than that furnished by the ripe olives in the press. See the authorities quoted in Bähr's Symbolik, 1. p. 419]: thus gave Solomon to Hiram year by year [probably so long as the building lasted or timber was furnished. But the agreement may have been for a still longer period.]</p>
The Voice	<p>Hiram sent all the cedar and cypress trees Solomon had requested. In return, Solomon presented Hiram with food for his house and servants: 130,000 bushels of wheat and 1,200 gallons of purified oil. Solomon gave this same amount to Hiram every year.</p>

Literal, almost word-for-word, renderings:

Modern English Version	So Hiram gave Solomon cedar trees and fir trees as he desired. Solomon gave Hiram twenty thousand kors of wheat for his household and twenty baths of pure oil. This is what Solomon gave to Hiram each year.
NASB	So Hiram gave Solomon as much as he desired of the cedar and cypress timber. Solomon then gave Hiram 20,000 kors of wheat as food for his household, and twenty kors of beaten oil; thus Solomon would give Hiram year by year.
Third Millennium Bible	So Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year.
Young's Updated LT	And Hiram is giving to Solomon cedar-trees, and fir-trees, all his desire, and Solomon has given to Hiram twenty thousand cors of wheat, food for his house, and twenty cors of beaten oil; thus does Solomon give to Hiram year by year.

The gist of this passage: 10-11	Hiram delivered lumber to Solomon; and Solomon delivered wheat and oil to Hiram.
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1Kings 5:10a (1Kings 5:24a in some translations)

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 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Chîyrâm (חִירָם) [pronounced <i>khee-RAWM</i>]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh'êlômôh (שְׁלֹמֹה) [pronounced <i>sh'el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<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 construct	Strong's #6086 BDB #781
'erez (רֶזַח) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72
w ^e (or v ^e) (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
'êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<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 construct	Strong's #6086 BDB #781
b ^e rôwsh (רֹבֹשׁ) [pronounced <i>b^erohsh</i>]	<i>cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple</i>	masculine singular noun	Strong's #1265 BDB #141

Possibly the idea behind *luxuriance* is, certain kinds of wood are used in a higher class of building; e.g., for us, a mahogany door would be seen as more luxurious than a pine door.

Translation: *Hiram was giving Solomon timbers of cedar and timbers of cypress,...* Solomon and Hiram had an agreement, and Solomon, as we will find out, was quite a builder. So, this agreement appears to continue as long as Solomon was building.

The Preacher's Complete Homiletical Commentary: *Cedar, gold, and costly stones—the choicest timber, the choicest metal, and the choicest stone—were to be used in the building of the temple. Many wonderful properties are ascribed to the cedar, such as resisting putrefaction, destroying noxious insects, remaining sound for a thousand years, yielding an oil famous for preserving books and writings, &c. The wood is extremely hard, which caused the ancients to believe it incapable of decay.*¹¹⁴



The Cedars of Tyre (a photo); from [the Gnostic Warrior](#); accessed March 9, 2017. For the most part, I believe that the cedar trees cut down for Solomon are much larger than is shown here. These look quite puny to me.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 5:10b (1Kings 5:24b in some translations)

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
chêphets (חֵפֶת) [pronounced KHAY-fets]	<i>a delight, a pleasure; desire; will; pursuit, ardor, affair; matter; something precious</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2656 BDB #343

With the 3rd person masculine singular suffix, this means *what he wanted, what he desired, his terms, his bidding, his desires*.

Translation: ...all [as per] his terms. This was according to the terms or the desires of Solomon. These were the terms of the agreement that both men came to in the exchange between them in vv. 2–9). My guess is, what we studied was representative of their discussion (by letter), but not a complete disclosure (which is backed up by the parallel passage in 2Chron. 2, which passage will be compared side-by-side in the [Chapter Summary](#)).

1Kings 5:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (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

¹¹⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:1–18 (Homiletics).

1Kings 5:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
‘es ^e rîym (עֲשֵׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
‘eleph (פֶּלֶא) [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
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
The College Press Bible Study estimates 103,200 bushels of wheat. ¹¹⁵			
Lange: <i>The cor (כֹּר, κορος) equals the homer, and the homer was ten time the bath. 20,000 cors = 200,000 baths. This, at a rough calculation, amounts to 260,000 bushels = between 85 and 90,000 barrels.</i> ¹¹⁶			
Gill: <i>twenty thousand of them contained 12,960,000 pounds of wheat.</i> ¹¹⁷			
chîttâh (חִטָּה) [pronounced kheet-TAW]	<i>wheat, wheat stalks</i>	feminine plural noun	Strong's #2406 BDB #334
makkôleth (מַלְכָּה) [pronounced mahk-KOH-lehth]	<i>food, nourishment, foodstuff</i>	feminine singular noun	Strong's #4361 BDB #38
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
w ^e (or v ^e) (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

¹¹⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments).

¹¹⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 5:17 (footnote).

¹¹⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:11.

1Kings 5:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘es ^e rîym (עֶשְׂרִימ) [pronounced ges ^e -REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
‘elep ^h (אֶלֶף) [pronounced EH-lef]	a thousand, a family [unit], a clan; (500?); a military unit	masculine singular noun	Strong's #505 (and #504) BDB #48
<p>Manuscript errors: apparently, the word <i>thousand</i> is missing from the manuscripts used by the KJV. The KJV reads: And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. (Emphasis mine) The Hebrew reference book that I read for this passage (John Owens' <i>Analytic Key to the Old Testament</i>, contains the word <i>thousand</i> without commentary).</p> <p>Clarke: <i>Instead of twenty measures of oil, the Syriac, Arabic, and Septuagint, have twenty thousand measures, as in Chronicles.</i>¹¹⁸</p> <p>James Burton Coffman: <i>The word 'thousand' in this phrase is understood; and, accordingly, the RSV properly translates the place as "Twenty thousand measures of pure oil." It was an enormous annual payment.</i>¹¹⁹</p>			
kôr (כֹּר) [pronounced kohr]	a deep, round vessel; a cor or measure of dry goods	masculine singular construct	Strong's #3734 BDB #499
<p>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>¹²⁰</p> <p>The College Press Bible Study suggests that this is about 1,100 gallons of pure (Heb., beaten) oil.¹²¹</p> <p>Lange: <i>The cor (כֹּר, κορος) equals the homer, and the homer was ten time the bath....In liquids, again, 20 cors = 200 baths. This would amount to about 1,666 or 1,670 gallons of oil.</i>¹²²</p> <p>Clarke: <i>In 2 Chron., instead of cors of oil, it is baths. The bath was a measure much less than the cor.</i>¹²³</p> <p>Gill: <i>[One] writer reckons a cor to contain 1080 Roman pounds; so that Hiram had every year 21,600 pounds of oil.</i>¹²⁴</p>			
shemen (שֶׁמֶן) [pronounced SHEH-men]	fat, oil	masculine singular noun	Strong's #8081 BDB #1032
kâthîyth (כֹּתִיֶּת) [pronounced kaw-TEETH]	beaten [out]; pure; pounded fine [into a mortar]; costly	masculine singular adjective	Strong's #3795 BDB #510

¹¹⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 5:11.

¹¹⁹ From <http://www.studylight.org/commentaries/bcc/1-kings-5.html> accessed March 7, 2017.

¹²⁰ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #3734.

¹²¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments).

¹²² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 5:17 (footnote).

¹²³ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 5:11.

¹²⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:11. Gill cites Van Till in Cantic. Mosis, p. 54.

1Kings 5:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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According to one source, this is the oil that flows from being beaten into a mortar. It is considered to be of a higher quality than the oil that comes from placing the olives in a press.¹²⁵

Translation: [At the same time,] Solomon gave Hiram 20,000 cors of wheat [for] food for his household and 20 [probably, 20,000] cors of pure [beaten, olive] oil... Even though the relationship here is between two rulers, essentially, this is free enterprise; this is barter between two parties. Solomon and Hiram were acting like CEO's here.

In the Hebrew exegesis above, there is likely a missing word, which is a manuscript error.

Manuscript Errors in the Bible

Just yesterday, I read a question posed by an unbeliever, which was, *why didn't God perfectly preserve His ancient manuscripts—as, after all, He is God?*

God chose for His Word to be written by man and to be preserved by man. In terms of the original manuscripts of each book of the Bible, they were error-free and completely accurate at the very beginning, due to the ministry of God the Holy Spirit. God the Holy Spirit carried the human authors along as they recorded His Word, the end result being words that were fully theirs, reflecting their personalities, vocabularies and individual writing styles, while being, at the very same time, the Word of God. Much like Jesus is fully man and fully God; so the written Word of God is also fully the work of man.

The technical words for an error-free manuscript (which we do not have) is an **autograph**. That means that we may or may not have the original documents (we don't), but we have a copy of the original which is completely accurate. However, no such *autographs* exist.

Inspiration may be defined as God so supernaturally directed the writers of Scripture that, without waiving their human intelligence, their individuality, their literary style, their person feelings, or any other human factor, His own complete and coherent message to man was recorded in perfect accuracy, the very words of Scripture bearing the authority of divine authorship.

I have also, in the past, presented passages where two interpretations could be taken from them: the first is what the thinking of the human author was when recording these words; while the second is the meaning given to those exact same words by God the Holy Spirit. So, whereas Christians have, for centuries, understood Isa. 53 to be a description of Jesus Christ and His sacrifice for our sins; the human author was not necessarily thinking that when he wrote those words down. I call this **the Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)), which I do not believe has been thoroughly exploited as a doctrine until most recently.

Now, let's return to the original question: *why are there any errors in the transmission of Scripture?*

1. The short answer is, God left the preservation of His Word in the hands of man.
2. God knew the end from the beginning, knowing each and every person who would be called upon to preserve His Word, and where they would be accurate and where they would make a mistake.
3. God also knew when manuscripts would reach a point where portions of them would be unreadable, so that some readings would become distorted despite every attempt to copy them accurately.
4. There is so much care devoted to the preserving of the manuscripts (see below), that the Holy Bible, in the original Greek and Hebrew, is more accurately preserved than the writings of Shakespear, which came *after* the advent of the printing press. So, the words of Genesis, portions of which were memorized

¹²⁵ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 420.

Manuscript Errors in the Bible

and transmitted over 4000 years ago, are more accurately preserved than the words of Shakespear, who wrote nearly 500 years ago.

5. It has been my experience to find more telling differences between different translations of Scripture than different ancient manuscripts.
6. It has also been my experience to have experienced very few serious problems with ancient manuscripts. I deal with differing manuscripts; I deal with the comparison of other ancient manuscripts in other languages, and in my work between Genesis and 1Chronicles (which includes a portion of Proverbs and some of the Psalms), I have only come across a handful of instances where the manuscript problems were significant. Once, in 1Samuel, someone calls for the Ark, but what he is really calling for is the Ephod (these words are quite similar in the Hebrew). That is a pretty big error. Now, I have no doubt that there were occasions where I could not translate a particular verse or passage where the problem was, the original Hebrew was messed up.
7. In any case, I am not aware of a single error which has any affect on any of the fundamental doctrines of Scripture.
8. God was able, through man, to preserve His Word; even though that process was not always 100% accurate.
- 9.

What follows was taken directly from Geisler and Nix's *Introduction to the Bible* and posted on *Lakesideminstries.com*. There are some changes, so I don't know if these were made in a later edition of Geisler and Nix's book, or if Lakeside Ministries made these changes. They list a fairly extensive bibliography, which includes Geisler and Nix, but this is taken nearly word-for-word from Geisler and Nix.

THE PREPARATION, AGE AND PRESERVATION OF MANUSCRIPT COPIES

One factor that enhances confidence in the fidelity of the transmitted text is derived from a consideration of the copying and subsequent care of manuscripts.

The Old Testament

Although it is impossible to fix with certainty the beginning of Hebrew writing, it was pre-Mosaic. Thus, from an early date the Scriptures were copied. These copies were made according to different criteria, depending on the purpose of the manuscript being copied.

There are no manuscripts in existence dating from before the Babylonian captivity (586 B.C.), but there was a great flood of copies of the Scriptures dating from the Talmudic period (c. 300 B.C.-A.D. 500).

During that period there were two general classes of manuscript copies. Synagogue Rolls, and Private Copies

1. Synagogue Rolls

The synagogue rolls were regarded as "sacred copies" of the Old Testament text and were used in public meeting places.

Separate rolls contained the

Torah	(Law)	on one roll
Nevi'im	(Prophets)	on another roll
Kethuvim	(Writings)	on two other rolls
Megilloth	("five rolls")	on five separate rolls

The Megilloth were no doubt produced on separate rolls to facilitate their being read at the annual feasts.

Manuscript Errors in the Bible

Strict rules were employed so that these rolls would be copied scrupulously. Samuel Davidson related these rules rather meticulously when he wrote.

1. A synagogue roll must be written on the skins of clean animals
2. Prepared for the particular use of the synagogue by a Jew
3. These must be fastened together with strings taken from clean animals
4. Every skin must contain a certain number of columns, equal throughout the entire codex
5. The length of each column must not extend over less than 48 nor more than 60 lines; and the breadth must consist of thirty letters
6. The whole copy must be first-lined; and if three words should be written without a line, it is worthless
7. The ink should be black, neither red, green, nor any other color, and be prepared according to a definite
8. An authentic copy must be the exemplar, from which the transcriber ought not in the least deviate
9. No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him
10. Between every consonant the space of a hair or thread must intervene
11. Between every new parashah, or section, the breadth of nine consonants
12. Between every book, three lines
13. The fifth book of Moses must terminate exactly with a line; but the rest need not do so
14. Besides this, the copyist must sit in full Jewish dress
15. Wash his whole body
16. Not begin to write the name of God with a pen newly dipped in ink
17. Should a king address him while writing that name he must take no notice of him

Three of these books were on one roll of poetry: Job, Psalms, and Proverbs; and three other books were on the other: Daniel, Ezra-Nehemiah, and Chronicles. At the Passover, the Song of Songs was read. At Pentecost, it was Ruth; Tabernacles featured Ecclesiastes; Purim used Esther; and on the Anniversary of the Destruction of Jerusalem, Lamentations was read.

2. Private Copies

The private copies were regarded as "common copies" of the Old Testament text and were not used in public meetings. These rolls, although not governed by such strict rules as the synagogue rolls, were prepared with great care. They were frequently ornamented, often took a codex form, and sometimes included marginal notes and commentaries.

Because they were private copies, the desires of the purchaser were paramount in choosing such things as the size, material, form, and ink color. Seldom did an individual have a collection of scrolls that contained the entire Old Testament.

The New Testament

Although the autographs of the New Testament have long since disappeared, there is enough evidence to warrant the statement that those documents were written in rolls and books made of papyrus.

The Old Testament had been copied into the "books and the parchments," but the New Testament was probably written on papyrus between about A.D. 50 and 100.

During this period, papyrus rolls were used, and papyrus survived long periods of time only when placed in rather unusual circumstances. By the early second century, codices were introduced but they too were still generally made of papyrus.

As a by-product of the persecutions, culminating with the Edict of Diocletian in 302-303, the Scriptures were

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jeopardized and not systematically copied. It was with the Letter of Constantine to Eusebius that systematic copying of the New Testament began in the West.

From that time, vellum and parchment were used along with the papyrus.

It was not until the Reformation era that printed copies of the Bible became available.

THE AGE OF MANUSCRIPTS

Because there was no printing process available at the time of manuscript copying of the Scriptures, the age of manuscripts must be determined by other means than a publisher's date. The process of dating is not nearly as accurate as finding the publication date printed on the title page of a modern book, but it is relatively accurate.

Materials

The materials of a given manuscript copy may provide the basis for discovering its date.

Such materials as stone (not used for manuscripts), papyrus, vellum, parchment, and leather.

For present purposes, only those materials that could be utilized in making rolls and/or books will be considered.

1. **Skins** Skins were possibly the earliest materials used, and they were at first of coarse texture and made rather heavy, bulky rolls. These materials were used early in Hebrew history and led to refinements in the post captivity period.
2. **Papyrus Rolls** Papyrus rolls were used in the New Testament period, largely because of their inexpensive character when compared with vellum and parchment.
3. **Papyrus Codices** Papyrus codices were introduced when attempts at collecting the individual rolls revealed that there was a need to make them less cumbersome to handle. Formerly each book or group of books was written on a single roll, but this multiplicity of rolls was replaced by codices in the early second century.
4. **Vellum** Vellum was prepared from animal skins, chiefly from lambs and young goats, and was rather costly. It was used for more expensive copies of manuscripts.
5. **Parchment** Parchment was used as early as the days of the New Testament composition (2 Tim 4:13). 2 Timothy 4:13 Bring the cloak that I left with Carpus at Troas when you come — and the books, especially the parchments. (NKJV) Because there are various qualities of parchment and vellum writing material made from animal skins, they were often used during the same period of time. Codices of the two materials did not appear generally until after the Edict of Diocletian and were the primary materials used in manuscript copying in the Middle Ages.
6. **Redressed Parchment** Redressed parchment was used for copying manuscripts after the original writing had become faded. Sometimes parchments were "erased" and "rewritten," as in the case of the Codex Ephraemi Rescriptus (C), also known as a palimpsest rescriptus (Greek, "rubbed again") (Latin, "rewritten") Needless to say, these manuscripts would be of a later date than the earlier text on the parchment.
7. **Paper** Paper was invented in China in the second century A.D. It was introduced into Eastern Turkistan as early as the fourth century manufactured in Arabia in the eighth century introduced into Europe in the tenth century manufactured in Europe in the twelfth century became common by the thirteenth century There were, of course, developments in the manufacture of paper, for example, with hemp, flax, linen, and rag content. Thus, the materials used in the manufacture of writing material on which manuscripts were copied assist in determining their age.

THE PRESERVATION OF MANUSCRIPTS

Although manuscripts give information as to their date, and their quality is governed by their preparation, the preservation of given manuscripts adds vital support to their relative value for the textual critic and student of

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the Bible. That may be illustrated by a cursory treatment of manuscript preservation in general.

Old Testament manuscripts

These manuscripts generally fall into two general periods of evidence.

1. The Talmudic Period (c. 300 B.C.-A.D. 500) The Talmudic period produced a great flood of manuscripts that were used in the synagogues and for private study. In comparison to the later Masoretic period, for the Temple and synagogues there were very few, but they were careful "official" copies. By the time of the Maccabean revolt (168 B.C.), the Syrians had destroyed most of the existing manuscripts of the Old Testament. The Dead Sea Scrolls (c. 167 B.C.-A.D. 133) have made an immense contribution to Old Testament critical study. There were many manuscript copies, confirming for the most part the textual tradition of the Masoretes.
2. The Masoretic Period (flourished c. A.D. 500-1000) The Masoretic period of Old Testament manuscript copying indicates a complete review of established rules, a deep reverence for the Scriptures, and a systematic renovation of transmission techniques.

The New Testament manuscripts

New Testament manuscripts fall into four general periods of development.

1. The first three centuries - Witnessed a composite testimony as to the integrity of the New Testament Scriptures. Because of the illegal position of Christianity, it cannot be expected that many, if any, complete manuscripts from that period are to be found. Therefore, textual critics must be content to examine whatever evidence has survived, that is, non biblical papyri, biblical papyri, ostraca, inscriptions, and lectionaries that bear witness to the manuscripts of the New Testament.
2. The fourth and fifth centuries - Brought a legalization of Christianity and a multiplication of manuscripts of the New Testament. These manuscripts, on vellum and parchment generally, were copies of earlier papyri and bear witness to this dependence.
3. From the sixth century onward - Monks collected, copied, and cared for New Testament manuscripts in the monasteries. This was a period of rather uncritical production, and it brought about an increase in manuscript quantity, but with a corresponding decrease in quality.
4. After the tenth century - Uncials gave way to minuscules, and copies of manuscripts multiplied rapidly.

The classical writings of Greece and Rome

These writings illustrate the character of biblical manuscript preservation in a candid fashion.

In contrast to the total of 5,366 partial and complete New Testament manuscripts known today, the Iliad of Homer has only 643, The Peloponnesian War of Thucydides only eight, while Tacitus's works rely on but two manuscripts.

The abundance of biblical evidence would lead one to conclude with Sir Frederic Kenyon that

"The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true word of God, handed down without essential loss from generation to generation throughout the centuries."

Or, as he goes on to say,

"The number of manuscripts of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the Church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities."

This can be said of no other ancient book in the world.

Summary and Conclusion

Between the autograph and the modern Bible extends an important link in the overall chain "from God to us" known as transmission. It provides a positive answer to the question: Do Bible scholars today possess an

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accurate copy of the autographs?

Obviously, the authenticity and authority of the Bible cannot be established unless it is known that the present copies have integrity. In support of the integrity of the text, an overwhelming number of ancient documents may be presented.

For the New Testament, beginning with the second century ancient versions and manuscript fragments and continuing with abundant quotations of the Fathers and thousands of manuscript copies from that time to the modern versions of the Bible, there is virtually an unbroken line of testimony. Furthermore, there are not only countless manuscripts to support the integrity of the Bible (including the Old Testament since the discovery of the Dead Sea Scrolls), but a study of the procedures of preparation and preservation of the biblical manuscript copies reveals the fidelity of the transmission process itself. In fact, it may be concluded that no major document from antiquity comes into the modern world with such evidence of its integrity as does the Bible

Most of the previous 4 sections were cut and pasted from:

http://lakesideministries.com/TopicalStudies/Foundations/Manuscript_Transmission.htm accessed February 27, 2017.

Much of this was taken word-for-word from Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 240–248. The revised version of Geisler and Nix is found online [here](#). There are a considerable number of footnotes offered there, which are missing from Lakeside Ministries.

The primary purpose of listing this information is so that you can see what care was taken when copying these manuscripts, so that God clearly preserved this for us today.

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[Charts, Graphics and Short Doctrines](#)

When doing some research, I came upon this excellent article.

Michael Kroger: *Role of the Autographs*

Bart Ehrman's best-selling book *Misquoting Jesus* focuses on this issue as it pertains to the New Testament text:

What good is it to say that the autographs (i.e., the originals) were inspired? We don't have the originals! We have only error-ridden copies, and the vast majority of these are centuries removed from the originals and different from them . . . in thousands of ways.

If Ehrman is correct, then he has uncovered the single thread that would unravel the entire garment of the Christian faith. There is no need to critique the content of the New Testament if we don't even have the New Testament.

But is this argument cogent? I think not. There are two places it can be challenged: (1) the role of the autographs and (2) the degree of corruption in the extant manuscripts.

Ehrman's focus on the autographs (or the absence of them) is not unusual in modern critiques of biblical authority. However, this sort of argument often creates the impression (even if it is unintentional) that the autographs are the original text—almost as if the original text were a physical object that has been lost.

But the original text is not a physical object. The autographs contain the original text, but the original text can exist without them. A text can be preserved in other ways. One such way is that the original text can be preserved in a multiplicity of manuscripts. In other words, even though a single surviving manuscript might not contain (all of) the original text, the original text could be accessible to us across a wide range of manuscripts.

Michael Kroger: *Role of the Autographs*

Preserving the original text across multiple manuscripts, however, could only happen if there were enough of these manuscripts to give us assurance that the original text was preserved (somewhere) in them. Providentially, when it comes to the quantity of manuscripts, the New Testament is in a class all its own. Although the exact count is always changing, currently we possess more than 5,500 manuscripts of the New Testament in Greek alone. No other document of antiquity even comes close.

Even though we do not possess the autographs, textual scholars have acknowledged that the multiplicity of manuscripts allows us to access the original text. Eldon Jay Epp notes, “The point is that we have so many manuscripts of the NT . . . that surely the original reading in every case is somewhere present in our vast store of material.”

Gordon Fee concurs: “The immense amount of material available to NT textual critics . . . is their good fortune because with such an abundance of material one can be reasonably certain that the original text is to be found somewhere in it.”

Of course, one might wonder why God chose to preserve the text in this manner. Why not just preserve the autographs? Why didn't God just allow Christians to keep the autographs sealed away in a vault somewhere? For one, it is historically unlikely that the autographs could have survived until the present day, especially if they were being regularly used.

But it is also possible that God may have not wanted the autographs to survive. One can imagine how easily (and quickly) such documents would become objects of veneration, if not worship. They might have become the equivalent of Gideon's ephod (Judges 8:27)—a good gift the people begin to treat as an idol.

Of course, we cannot know for sure why God providentially did not preserve the autographs. But, in one sense, it is fitting. It reminds us that the Word of God, like God himself, is not bound to a physical location or to a physical object. It is a Word that is not contained. It is a Word that goes forth.

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Michael Kroger: *Corruption of the Manuscripts*

If, as we have seen, there are good reasons to think that the original text is preserved across the entire manuscript tradition (as opposed to being contained in a single manuscript), then there is still the question of how we identify the original text. How do we distinguish the original text from textual changes or corruptions? Can this even be done?

Ehrman would suggest it cannot. The reason for his skepticism is that the copies we possess are “error-ridden” and contain “thousands” of differences. In other words, the manuscripts are in such poor shape, so full of corruptions, that no methodology could extract the original text from them.

Again, this is a vast overstatement. While there are certainly many, many textual differences (hundreds of thousands, in fact), the key point is that the vast majority of these scribal changes are minor and insignificant—e.g., spelling mistakes, use of synonyms, and word-order changes. In the end, these do not substantively change the meaning of the text.

Of course, there are more substantive textual changes (much fewer in number) that do affect the meaning of the text. But these changes would only be a problem if we could not identify them as changes. Or to put differently, these kinds of variants would only be a problem if we could assume that every one of them was as equally viable as every other.

Thankfully, textual scholars can determine, with a relative degree of certainty, which of these readings were

Michael Kroger: *Corruption of the Manuscripts*

original and which were not. There are still some gray areas, some instances where a choice between variants is unclear. But, generally speaking, we can have confidence that the words we read are the words of the original authors.

Historically, Christian affirmations of biblical authority are often expressly restricted to the “autographs.” And there are obvious reasons for this view. Biblical authority does not apply to whatever a later scribe might happen to write down—it applies to what the biblical authors actually wrote.

But does the lack of autographs mean such affirmations of biblical authority are meaningless? No, because the authority does not reside in a physical object, but in the original text. And the original text has been preserved in another way, namely through the multiplicity of manuscripts.

From <https://www.thegospelcoalition.org/article/the-difference-between-original-autographs-and-original-texts> accessed March 12, 2017.

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Conclusions we can draw from the study of textual accuracy: There are a couple of points to be taken from this study: (1) we do not require the actual autographs in order to assemble the accurate text of any book in the Bible; and (2) in the places where there are some questions concerning the exact text, rarely (if ever) are there choices between texts which lead to different theologies.

Let me just make up an example. Let's just say that you are teetering between the concepts of the absolute sovereignty of God, the free will of man, or some understanding which allows both to exist; and somehow, it all stands or falls based upon this or that verse, and we just don't really know what the verse says. Otherwise, we could choose the correct theological position. That kind of problem with the Word of God simply does not exist. There are no important theological positions which rely upon accurate text which we simply do not have.

Now, there are problems where a contemporary translation of the Hebrew or Greek text can lead us astray. There is a passage in the Law of Moses where it appears, in some translations, that you can rape a woman and, if you so choose, marry her, as long as you give her father some cash. This is not true! The Law of Moses did not make such a provision; however, some translations make it sound as if that is what Moses wrote. The problem is not with the original text; the problem is with the translation of the text. This is much more common a problem with some translations than being unable to take a theological position because the true text is not known (and this is *not* a common problem, in itself; it does occur, but not that often).

Here are some additional links on this same topic.

Links to Preservation of the Text of Scripture

The Preservation of the Bible: The Transmission, Ancestry, and Canon of Scripture from the [Gospel Way](#).

Question: "Is the doctrine of preservation biblical?" from [Got Questions?](#)

How God Preserved the Bible By Dennis Leap from [The Trumpet](#).

The Preservation of the Bible by Mike Matthews from [Answers in Genesis](#).

To get a book which contains this information, and much more, I cannot more strongly recommend *A General Introduction to the Bible* by [Geisler and Nix](#). I have used and referred back to my copy for over 40 years now.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 5:10–11 Hiram was giving Solomon timbers of cedar and timbers of cypress, all [as per] his terms. [At the same time,] Solomon gave Hiram 20 thousand cors of wheat [for] food for his household and 20 [probably, 20,000] cors of pure [beaten, olive] oil—so Solomon gave to Hiram every year.

Pure Olive Oil (Several Commentators)

Gill: *[This is the oil] squeezed out of the olives without breaking them.*¹²⁶

The College Press Bible Study: *[This] oil that was obtained by pounding the olives just before they ripened. This kind of oil was whiter in color and gave a clearer light than that furnished by ripe olives.*¹²⁷

Lange: *Pure oil is the finest, not going, after the usual fashion, through the press, but is obtained by pounding olives not quite ripe in a mortar.*¹²⁸

The Cambridge Bible: *[T]he word used [here describes]...specially pure oil provided for the ever burning lamp in the tabernacle (Ex. 27:20). It was made by pounding the olives in a mortar, and letting such oil as was thus extracted trickle out. The coarser oil was obtained by the use of the oil press.*¹²⁹

Chapter Outline

Charts, Graphics and Short Doctrines

It was becoming clear that there was more in the world than either being a farmer or a rancher. One country could do a great deal of farmer and trade this excess to another country, for other goods and services (in this case, wood to build with).

Essentially, we have trade/commerce between these two countries, but it is controlled by the two rulers. This relationship will be referenced several times in later Bible passages.

The College Press Bible Study: *Each year as long as the construction work continued (or possibly longer) Solomon made these payments to the royal court at Tyre. These successful negotiations with Hiram and the mutually advantageous treaty which resulted are regarded by the author of Kings as a further indication of Solomon's wisdom.*¹³⁰

Mike Smith: *In return for the timber and craftsmen, Solomon supplied Hiram's court with grain and olive oil. The arrangement was embodied in a treaty, verse 11. 110,000 gallons of wine, 110,000 gallons of olive oil, 110,000 gallons of crushed wheat, and 110,000 gallons of barley. The amount of grain supplied each year to Hiram's court was not much less than the amount consumed annually by Solomon's. In other words, the commitment must have virtually doubled the grain tax, which the people of Israel had to pay. The amount of grain supplied each year to Hiram's court was not much less than the amount consumed annually by Solomon's. In other words, the commitment must have virtually doubled the grain tax, which the people of Israel had to pay.*¹³¹ Solomon's grain and wine and oil had to be paid for by taxes; and the amount that his state department consumed was listed elsewhere. This is where Smith got that taxes on the Israelites was doubled. Apparently, a man's labor could be taken in the ancient world as well, as a form of taxation (not unlike conscription).

¹²⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:11.

¹²⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments).

¹²⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 5:9–13 (Exegetical and Critical).

¹²⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:9.

¹³⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments).

¹³¹ From the [Country Bible Church website](#); a Word document accessed March 5, 2017.

Solomon's Annual Payment to Hiram (from The College Press Bible Study)	
For Hiram's Court 1 Kings 5:11	For Hiram's Workers 2 Chronicles 2:10
103,200 Bushels of Wheat 1,100 Gallons of Beaten Olive Oil	103,200 Bushels of Wheat 103,200 Bushels of Barley 110,000 Gallons of Wine 110,000 Gallons of Oil
<i>The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments).</i>	
Comment: 1Kings 5:11 simply lists some of the food products which came from Solomon. Others suggest that the remuneration found in 1Kings 5 is strictly for Hiram's court (that is, his state workers).	
Comment: There are some errors in the transmission of this text, as is clear by the original KJV translation and how these two passages differ in other areas (see the Hebrew exegesis above).	
Gill's comment: <i>[H]ere [in 1Kings 5:11] the writer relates what was given to Hiram for his own family, there what was given to the workmen, where several other things are mentioned besides these.</i> ¹³²	
James Burton Coffman: <i>Furthermore, this does not include the enormous expenses of the slaves and forced laborers who were sent to Lebanon by Solomon (2 Chronicles 2:10).</i> ¹³³	
Jamieson, Fausset and Brown: <i>This was an annual supply for the palace, different from that mentioned in 2Chron. 2:10, which was for the workmen in the forests.</i> ¹³⁴	
Wesley suggests that one passage refers to what was offered and the other passage as to what was accepted. ¹³⁵ I think that the gap is too wide for that.	

Hiram, Solomon and Self-interest: If the people of Tyre and Sidon are going to involve themselves in work other than agriculture and ranching, then they need to be able to bargain the exploitation of those skills (along with their natural resources) for food. You might be the greatest builder of all time or the greatest logger of your day, but if you do not have food to eat, you cannot survive unless you are able to use your skills in order to obtain food (through bargaining, trade or whatever). Men in Tyre and Sidon developed skills that others did not have. They knew how to cut down trees, they knew how to prepare the timber for use and they knew how to transport the timber from the forest to the building site. None of these are trivial matters. For this reason, they needed to have alliances with countries who primarily farmed and ranched, so that they could continue to practice and hone these skills, and, at the same time, still be able to eat. Therefore, an alliance with a country like Israel was important.

In addition, Tyre was not the best location for growing food. In fact, this was true of Tyre for a very long time. MacLaren: *The little slip of seacoast, with the mountain rising sharply behind, which made Hiram's kingdom, could not grow enough for his people's wants. His country was 'nourished' by Palestine, long centuries after this time {Acts 12:20}, and the same was the case in Solomon's period.*¹³⁶ Acts 12:20 **Now Herod was angry with the people of Tyre and Sidon, and they came to him with one accord, and having persuaded Blastus, the king's chamberlain, they asked for peace, because their country depended on the king's country for food.**

The Preacher's Complete Homiletical Commentary: *Phœnicia was poor in agricultural produce, but rich in umbrageous growth. The land of Israel was poor in trees, rich in corn and oil. This exchange was, therefore, mutually advantageous.*¹³⁷

One might even interpret Peter Pett as being a little snippy towards Hiram: *[Solomon's] major need was the right kind of timber, selected and dressed by experienced timber experts, and he called on*

¹³² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:11.

¹³³ From <http://www.studydrive.org/commentaries/bcc/1-kings-5.html> accessed March 7, 2017.

¹³⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 5:12.

¹³⁵ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 5:11.

¹³⁶ Alexander MacLaren, *Expositions Of Holy Scripture*; from e-Sword, 1Kings 5:1–12.

¹³⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:11.

*Hiram to provide this for him in return for adequate compensation. On hearing this Hiram replied with the right noises (he stood to gain a good deal from the venture), and arranged for the timber to be cut, delivered and dressed, in response to which Solomon paid him the first instalment of the agreed payment.*¹³⁸ I may be misreading Pett's intent here, but there seems to be some slight impugning of Hiram's motives, as if to say, "He said all the right things, but at the end of the day, he got a paycheck out of it."

I do not want to make this all out to be a matter of self-interest; but the people of Hiram and the people of Israel were able to come to agreements that benefitted both nations—agreements which were far better in the long run, than military conflict to simply take whatever it was that they wanted. So, the relationship between the two countries was based upon the friendship of the leaders, the self-interests of the parties involved, and the trading of the production of one set of work skills for the production of another. Given that these people themselves occasionally worked side-by-side, sometimes teaching the skills needed, the alliance of the leaders filtered its way down to form an alliance between the peoples.

Application: What stands in the way of such simple agreements in modern nations today? If one or both countries are filled with an ideology that demands changes be made in the other country. Islam and communism (socialism) both look to either conquer or infiltrate, and then to ultimately change the structure of the other government and country. Socialist infiltration in the United States is so prevalent today (I write this in 2016 and 2017), that we are not many elections away from electing an overtly socialist president (we have already elected a covertly socialist president).

Application: Not all religious nations are dangerous in their theology. Whereas, when there is a large group of Muslims, they get to the point of forcing their theology on those around them. With Christianity, on the other hand, the most that might happen when there is an 80% or higher percentage of Christians is, you might be forced to see a manger scene now and again over the Christmas season; or you may see the cross of Christ or the Ten Commandments displayed with some prominence—possibly even on federal or state land! With a large population of Jewish people, you might see the star of David here or there. There is nothing equivalent for Muslims where they will often require their workplace to adjust to them, rather than the other way around; and, if there are enough of them, to enforce their power and theology in the courts, via Sharia law.

Application: Admittedly, the United States prefers trading with nation partners where there is some semblance of freedom. We do not like to see people locked up for disagreeing with the government in power; and we do not like to see the government, upon discovering a nice trade deal going on, seize the assets of those trading, and become the trading partner in all respects. That does not mean that we refuse to trade with dictator-run countries, because there are simply very few Jeffersonian democracies in the world (and our country is moving further and further way from that ideal as well).

Hiram is the king of Tyre. When he sees something that is beneficial to his people, then it is right and good for him to seize that opportunity. There is nothing wrong with Hiram and Solomon having a mutually beneficial relationship here. Nor, does that mean that Hiram's words were strictly said for gain, and were therefore phony. You can have a good relationship with your boss or (if you're the boss) the people under you. Or you can have a good relationship between yourself and another independent contractor. Over the years, I have hired hundreds of people to do various jobs. The ones that I hire again and again are those I like and trust. I want to get the best price possible; but I also realize that, they have to make a living. So, there is nothing wrong or phoney in negotiating fees for services; paying someone to do a job or being paid to do a job does not mean that you must be in a hostile relationship of some sort.

My point is, there is no reason to read anything untoward into the relationship between Solomon and Hiram.

¹³⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:1–18.

Personal attacks on those in service to God: In my reading of some commentators (particularly those who claim that Hiram did not believe in the God of Israel), they come down pretty hard on him, saying things like, “Well, if you get paid, then you really were not in service to God.” Regarding Hiram, what he did was perfectly right and reasonable; and does not take one whit away from his relationship with King David and with David and Solomon’s God. It is okay that he charged for his services. His people would have died, had they not been fed. Many people in *full-time Christian service* (a misnomer, but we all understand what that means) depend upon payment for the things that they do. R. B. Thieme, Jr. took a salary as a pastor-teacher; Billy Graham no doubt was paid some portion of what his organization takes in; and so is no doubt the same for Franklin Graham. This is not wrong; this is not sinful; this does not mean that they are not really dedicated to their service for God. Paul writes to the Corinthians: **For it is written in the Law of Moses: “Do not muzzle an ox while it is treading out the grain.” Is it about oxen that God is concerned? Isn’t He actually speaking on our behalf? Indeed, this was written for us, because when the plowman plows and the thresher threshes, they should also expect to share in the harvest.** (1Cor. 9:9–10; Deut. 25:4; Berean Study Bible) There are some people who are able to exercise their spiritual gift and manage to do this without charging anyone anything. That is fine, but that is *not* any sort of prerequisite; nor does that mean that person is more dedicated, holy or spiritual than people who are remunerated for their work.

And another thing, it is none of your damn business what a pastor of a mega-church makes; nor should you post pictures of his house and complain that he makes too much money. Pastors of mega-churches stand or fall before God; they are not subject to your judgment of them. There is no formula given to us in the Bible where it says, “A pastor-teacher can only make 30% of the median salary of his congregation” or whatever. So, lay off the smarmy memes regarding any pastor on your facebook page.

Along the same lines, it is not your business to attack any pastor for any reason. If you go to a church, and you are not getting what you think you should get from that church, then you quietly leave. You do not need to give everyone else in that church the benefit of your grand wisdom and insight. Let’s say Charley Brown is a preacher on some religious channel, and he teaches that you can lose your salvation (and we all know that is wrong). Do not attack Charley Brown; do not attack Charley Brown and point out that you are attacking him because he is wrong, and say, “Now, here is the reason.” If you want to post something or discuss something, keep it to the doctrines. “You cannot lose your salvation” —focus on that—do not focus in on his ministry. Rom. 14:4a **Who are you to judge someone else's servant? To his own master he stands or falls.** (Berean Study Bible)

There are a lot of problems in a lot of churches. It is not my job—and it is not your job—to travel about and make trouble for those churches in one way or another (posting on facebook, calling people in the church, etc.). If you have to have the gift of teaching (in some form or another), then it is your job to present the information in the Word of God as accurately as possible. It is not your job to attack individual pastors or particular local churches or even legitimate denominations.

Let me see if I can illustrate this in a completely different way. Let’s say that there is a member of your congregation who regularly goes to prostitutes and you, as a pastor, know about that. Do you make a special point to teach about the sinfulness of prostitution, and then say, “And a member of this congregation goes to prostitutes. What do you have to say for yourself, Charley Brown?” Most believers (not all) recognize that this is an horrendous thing to do. You present the material, if you believe it is worthwhile for your congregation, and you give out the information without naming or implying anything about anyone in your congregation.

If you are a pastor-teacher, then there are people in your congregation who have mental attitude sins. Do you try to figure out who does and then name them in front of the church? Of course not! There may be gossips in your church; do you teach on the sin of gossip, and then point these people out? Of course not!¹³⁹

¹³⁹ R. B. Thieme, Jr., from time to time, would remove gossips from his church. There can certainly be times where sins can hamper the forward movement of a local church.

Here is possibly a better example—and very up-to-date. There is a member in your congregation who is attracted to others of his own gender. It is quite alright to teach the error of homosexuality; it is quite another thing to expose this person's privacy (assuming that you know about it). However, if, on the other hand, this man trots into church, holding the hand of his latest boyfriend, and engaging in various forms of public affection, you have to get a handle on that problem. In some cases, it is a warning about one's behavior; and, in the most extreme cases, it is excommunication which is called for.

People who sin have as much right to be in church as you do. They sin and you sin. Every person has a sin nature; and so, if we emptied out a church of people with sin natures, then we are left with no one in the house. As long as a person hides his sin nature and does not display it for everyone to see; then it is fine.

Let's try a different approach to illustrate this balance. A person may have the absolutely worst taste in clothes and looks like a total goof when attending church. Fine. None of our business. However, if that person is a nudist and thinks that nudity is the answer to man's problems, and shows up to church nude—well, you just can't allow that to occur.

So, if a person covers up his sin nature, then there is no problem with him attending church. If he wants to display his sin nature and is proud of his areas of weakness, and wants everyone to know about it; that person needs to be dealt with and, if necessary, even removed from the church building.

MacLaren, who makes some very good points, meanders into some dangerous territory.

The believer and the ministries of others

Spurgeon: *It is not every man who has every gift. Hiram and his Sidonians could hew timber more skillfully than Solomon and his Israelites. God can always find the right sort of men to do his work. Do not be dispirited because you cannot do everything.*¹⁴⁰

Alexander MacLaren, makes some very good points, but then gets a little snippy with Hiram. MacLaren writes: *Hiram was too true a Phoenician not to drive a good bargain...He would love Solomon, and send him flowery congratulations, and talk as if all he had was his ally's, but when it came to settling terms he knew what his cedars were worth, and meant to have their value. There are a good many people who get mixed up with religious work, and talk as if it were very near their hearts, who have as sharp an eye to their own advantage as he had. The man who serves God because he gets paid for it, does not serve Him...How different the uncalculating lavishness of Solomon! He knows no better use for treasures than to expend them on God's service, and 'all for love, and nothing for reward.' That is the true temper for Christian work.*¹⁴¹

As has been pointed out, Hiram appears to have believed in the Lord. He was commissioned by Solomon to bring wood and stone in from the forests of Lebanon. There is nothing sinful about him getting a reasonable price for his work and his natural resources. That is not somehow a bad thing.

Furthermore, a pastor and other Christian workers need some sort of remuneration for their services, which is a matter for the church, the pastor and the board of deacons to decide. I have too often seen a particular pastor in the Houston area being run down because he makes a large salary and has a very large congregation. That is not my business; that is not your business. There is no magical salary amount that God has given us in the New Testament by which all Christian pastors must conform. Nor is a pastor to expect to be fed and little else for his work (although that may be the case from time to time).

¹⁴⁰ Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, 1Kings 5:6.

¹⁴¹ Alexander MacLaren, *Expositions Of Holy Scripture*; from e-Sword, 1Kings 5:1–12.

The believer and the ministries of others

And on this same topic, it is not our job at any time to complain about this or that specific pastor or this or that specific local church. *To his own master, he stands or falls* (Rom. 14:4b). Your little snippy remarks and facebook memes about this or that pastor are unwarranted and wrong (and I don't care what that pastor has done or how he lives). *To his own master, he stands or falls*. The word *master* does not refer to you.

Now, if this or that doctrine is incorrect, then it is fine for you to talk about this or that doctrine in whatever forum you happen to be in—and you can even attach this or that doctrine to a particular cult (where you are identifying a unifying group of doctrines; and *not* a particular pastor or church). But when it come to another person's ministry, it is none of your damn business! And whether a church pays its pastor too little or too much (in your opinion), then, unless you are on the board of deacons at *that* church, it is none of your damn business.

MacLaren's quote, from over a century ago, made me think of some rude memes about specific pastors on facebook.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 5:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e -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 ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
b ^e (ב) [pronounced b ^{eh}]	<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 shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Shânâh repeated with the bēyth preposition in between indicates a circle or a return; the idea is, this means *yearly, year by year*. See Deut. 15:20 1Sam. 7:16.

Translation: ...—so Solomon gave to Hiram every year. This was the agreement had between Solomon and Hiram; and these were the things which Solomon provided for Hiram each year. This suggests that this was a contract which renewed from year to year, like our modern leases.

This pleasant interaction between these Jews and gentiles is clearly within the plan of God and looks forward to the time when God would bring the gentiles into His grace (quite obviously by this passage and many others, God appealed to the gentiles often by means of the Jews, but a time was coming where God would send the great Apostle Paul to the gentiles specifically).

1Kings 5:10–11 As per their contract, Hiram gave Solomon wood taken from cedars and cypress, all according to his terms. At the same time, Solomon gave to Hiram 20,000 cors of wheat and 20 [probably, 20,000] cors of the highest quality olive oil—and this agreement continued year by year.

The Exchange of Goods and Services Between Solomon and Hiram

The College Press Bible Study: *That Hiram would designate food as the payment for the timber is quite understandable in view of the geographical situation of Phoenicia. That land occupied a coastal plain which extended for some twenty-eight miles but which averaged only about one mile in breadth. Hence it was essential that Phoenicia import agricultural products from neighboring lands.*¹⁴²

The Pulpit Commentary on the production of food within Phœnician territory: *Their narrow strip of cornland, between the roots of Lebanon and the coast—Phoenicia proper ("the great plain of the city of Sidon," Josephus. Ant. 5.3, 1) is only 28 miles long, with an average breadth of one mile—compelled the importation of corn and oil. Ezekiel (Eze. 27:17) mentions wheat, honey, oil, and balm as exported from Palestine to the markets of Tyre. It has been justly remarked that the fact that Phoenicia was thus dependent upon Palestine for its breadstuffs explains the unbroken peace that prevailed between the two countries.*¹⁴³

The Expositor's Bible Commentary sums this up: *A commercial treaty was made by which Solomon engaged to furnish the Tyrian king with annual revenues of wheat, barley, and oil; (Comp. Eze. 27:17 Acts 12:20) and Hiram put at Solomon's disposal the skilled labor of an army of Sidonian wood-cutters and artisans. The huge trunks of cedar and cypress were sent rushing down the heights of Lebanon by schittage, and laboriously dragged by road or river to the shore. There they were constructed into immense rafts, which were floated a hundred miles along the coast to Joppa, where they were again dragged with enormous toil for thirty-five miles up the steep and rocky roads to Jerusalem. For more than twenty years, while Solomon was building the Temple and his various royal constructions, Jerusalem became a hive of ceaseless and varied industry. Its ordinary inhabitants must have been swelled by an army of Canaanite serfs and Phoenician artisans to whom residences were assigned in Ophel. There lived the hewers and bevellers of stone; the cedar-cutters of Gebal or Biblos; the cunning workmen in gold or brass; the bronze-casters who made their moulds in the clay ground of the Jordan valley; the carvers and engravers; the dyers who stained wool with the purple of the murex, and the scarlet dye of the trumpet fish; the weavers and embroiderers of fine linen. Every class of laborer was put into requisition, from the descendants of the Gibeonite Nethinim, who were rough hewers of wood and drawers of water, to the trained artificers whose beautiful productions we're the wonder of the world. The "father," or master-workman, of the whole community was a half-caste, who also bore the name of Hiram, and was the son of a woman of Naphtali by a Tyrian father.*¹⁴⁴

This has come down to us today in the form of free enterprise and unrestricted trade.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 5:10–11 As per their contract, Hiram gave Solomon wood taken from cedars and cypress, all according to his terms. At the same time, Solomon gave to Hiram 20,000 cors of wheat and 20 cors of the highest quality olive oil—and this agreement continued year by year. As long as Solomon had big building projects to complete, he apparently continued this agreement with Hiram.

¹⁴² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:1–12 (comments).

¹⁴³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:9 (Exposition).

¹⁴⁴ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

Interestingly enough, I see this as a new paragraph or topic; but many translations include this with the previous passage. These two seemingly disparate passages have this in common: both of them are the fulfillment of contracts with Solomon. The first statement seems to stand out from everything else. Why do we find that here?

God gives Solomon wisdom, as he requested; and God gives him much more.

And Y^ehowah gave wisdom to Solomon as which He had said to him. And so is peace between Hiram and between Solomon; and they cut a covenant both of them.

1Kings
5:12

Y^ehowah gave Solomon wisdom, as He promised him. Consequently, [there] is peace between Hiram and Solomon; they had cut a covenant together.

As Jehovah had promised, He gave wisdom to Solomon. Consequently, peace continued between Hiram and Solomon; they had agreed upon an alliance between one another.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Y ^e howah gave wisdom to Solomon as which He had said to him. And so is peace between Hiram and between Solomon; and they cut a covenant both of them.
Revised Douay-Rheims	And the Lord gave wisdom to Solomon, as he promised him: and there was peace between Hiram and Solomon, and they two made a league together.
Peshitta (Syriac)	And the LORD gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon <u>always</u> , and they two made a league together.
Septuagint (Greek)	And the Lord gave wisdom to Solomon as he promised him; and there was peace between Chiram and Solomon, and they made a covenant between them.
Significant differences:	Often <i>promise</i> is used for the word <i>said</i> . The Syriac adds the word <i>always</i> . <i>To cut a covenant</i> is the literal translation; <i>to make a covenant</i> ; <i>to make a league together</i> are reasonable translations.

Limited Vocabulary Translations:

Easy English	And the LORD gave wisdom to Solomon, as (the LORD) had promised to him. Also, there was no war between Hiram and Solomon. They agreed that they would not fight.
International Children's B.	The Lord gave wisdom to Solomon as he had promised. And there was peace between Hiram and Solomon. These two kings made a treaty between themselves.
<i>The Message</i>	And GOD, for his part, gave Solomon wisdom, just as he had promised. The healthy peace between Hiram and Solomon was formalized by a treaty.
Names of God Bible	Yahweh gave Solomon wisdom as he had promised. There was peace between Hiram and Solomon, and they made a treaty with one another.
NIRV	The LORD made Solomon wise, just as he had promised him. There was peace between Hiram and Solomon. The two of them made a peace treaty.

Thought-for-thought translations; paraphrases:

Common English Bible	Now the LORD made Solomon wise, just as he had promised. Solomon and Hiram made a covenant and had peace.
New Century Version	The LORD gave Solomon wisdom as he had promised. And there was peace between Hiram and Solomon; these two kings made a treaty between themselves.

New Life Version	And the Lord gave wisdom to Solomon, just as He promised him. There was peace between Hiram and Solomon, and they made an agreement.
New Living Translation	So the LORD gave wisdom to Solomon, just as he had promised. And Hiram and Solomon made a formal alliance of peace.

Partially literal and partially paraphrased translations:

American English Bible	Well, Jehovah gave Solomon the wisdom that he had asked for, and there was peace between HiRam and Solomon, for they made a treaty between them.
International Standard V	The LORD continued giving Solomon wisdom, just as he had promised, and Hiram and Solomon entered into a peace treaty between themselves.
New Advent (Knox) Bible	Solomon had the gift of wisdom the Lord had promised him; he kept peace with Hiram, and a treaty was made between them.
Translation for Translators	Yahweh enabled Solomon to be wise, just like he had promised. Solomon and Hiram made a treaty/agreement that there would be peace between their <i>two governments/countries</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah is to have granted to Solomon, wisdom as he is to have declared it. There are to be makes well between Hiram and Solomon, and were they both to cut out an alliance.
Ferrar-Fenton Bible	Solomon orders a Conscription of Workmen Thus the EVER-LIVING gave Solomon wisdom, as He promised him, and there was peace between Khiram and Solomon, and they both made a treaty together.
God's Truth (Tyndale)	And the Lord gave Salomon wisdom as he promised him. And there was peace between Hiram and Salomon and they were confedered together.
NIV – UK	The LORD gave Solomon wisdom, just as he had promised him. There were peaceful relations between Hiram and Solomon, and the two of them made a treaty.
Tree of Life Version	ADONAI gave Solomon wisdom as He promised him, so there was <i>shalom</i> between Hiram and Solomon, and the two of them cut a covenant.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh gave wisdom to Solomon as he had promised him, and there was peace between Hiram and Solomon who bound themselves by a treaty.
New American Bible (2002)	The LORD, moreover, gave Solomon wisdom as he promised him, and there was peace between Hiram and Solomon, since they were parties to a treaty.
New American Bible (2011)	The LORD gave Solomon wisdom as he promised him. So there was peace between Hiram and Solomon, and the two of them made a covenant. Made: lit., "cut." The story of Solomon's arrangements with Hiram is framed by references to political alliance between Israel and Tyre (vv. 15, 26). Since, in Hebrew idiom, Hiram and Solomon "cut" a covenant, this suggests that the agreement they reach for "cutting" wood (which clearly favors Hiram) reflects the terms of the larger treaty.
New Jerusalem Bible	Yahweh gave Solomon wisdom as he had promised him; good relations persisted between Solomon and Hiram, and the two of them concluded a treaty.
Revised English Bible	The LORD bestowed wisdom on Solomon as he had promised him; there was peace between Hiram and Solomon and they concluded a treaty.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI gave Shlomo wisdom, as he had promised him; and there was peace between Hiram and Shlomo — the two of them formed an alliance together.
exeGesés companion Bible	And Yah Veh gives Shelomoh wisdom

as he worded him:
and there is shalom
between Hiram and between Shelomoh;
and the two cut a covenant.

JPS (Tanakh—1985)	The Lord had given Solomon wisdom, as He had promised him. There was friendship between Hiram and Solomon, and the two of them made a treaty.
Orthodox Jewish Bible	And Hashem gave Sh'lomo chochmah, just as He promised him; and there was shalom between Chiram and Sh'lomo; and they had a brit (treaty, a political alliance), the two of them.

Expanded/Embellished Bibles:

The Expanded Bible	The LORD gave Solomon wisdom as he had promised. And there was peace between Hiram and Solomon; these two kings made a ·treaty between themselves [covenant; alliance].
Kretzmann's Commentary	And the Lord gave Solomon wisdom, as He promised him, not only in concluding this contract in a satisfactory manner, but also in making wise and good provisions for every part of the immense undertaking. And there was peace between Hiram and Solomon; and they two made a league together, this alliance being to the advantage of the work undertaken by Solomon.
NET Bible®	So the Lord gave Solomon wisdom, as he had promised him. And Hiram and Solomon were at peace and made a treaty [<i>Heb</i> "a covenant," referring to a formal peace treaty or alliance.].
The Pulpit Commentary	And the Lord gave [Can there be any reference to the repeated "gave" of the two preceding verses?] to Solomon wisdom, as he promised him (1Kings 3:12) and there was peace [one fruit of the gift. Cf. James 3:17] between Hiram and Solomon, and they two made a league together [<i>Heb.</i> "cut a covenant." Cf. οἴρκια τέμνειν. Covenants were ratified by the slaughter of victims, between the parts of which the contracting parties passed (Gen. 15:18; Jer. 34:8, Jer. 34:18, Jer. 34:19). Similarly σπονδή, "libation," in the plural, means "league, truce," and σπονδᾶς τέμνειν is found in classic Greek.]
The Voice	The Eternal One upheld His promise to Solomon and granted him much wisdom. Hiram and Solomon were at peace with each other, and they entered into a covenant.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Yahweh has given wisdom to Solomon as He spoke to him, and there is peace between Hiram and Solomon, and they make a covenant both of them.
<i>Emphasized Bible</i>	And, Yahweh, gave wisdom unto Solomon, as he promised him,—and it came to pass that there was peace between Hiram and Solomon, and, they two, solemnised a covenant.
English Standard Version	And the LORD gave Solomon wisdom, as he promised him. And there was peace between Hiram and Solomon, and the two of them made a treaty.
Green's Literal Translation	And Jehovah gave wisdom to Solomon, as He had spoken to him. And there was peace between Hiram and Solomon; and they cut a covenant, the two of them.
Webster's Bible Translation	And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.
Young's Updated LT	And Jehovah has given wisdom to Solomon as He spake to him, and there is peace between Hiram and Solomon, and they make a covenant both of them.

The gist of this passage: God gave Solomon wisdom, as He has promised; and there was a peace agreement between Hiram and Solomon.

1Kings 5:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
châk ^e mâh (חֵכֶם) [pronounced <i>khawk^e-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. ¹⁴⁵			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
dâbar (דָּבַר) [pronounced <i>daw^b-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 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: Y^ehowah gave Solomon wisdom, as He promised him. Solomon had asked for wisdom early on, and God gave him wisdom. This meant that he was able to take the doctrine that he learned and apply it appropriately to his life.

¹⁴⁵ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

This is not necessarily a mystical experience where Solomon wakes up one day and, *boom!*, he's smart; his head is filled with doctrine. Growth by way of taking in doctrine is a day-by-day thing; and clearly, Solomon had positive volition at that time toward the plan and the Word of God.

Twice already, God is said to have given wisdom to Solomon. When Solomon first asked for wisdom—to be able to distinguish between right and wrong in his kingdom, we then read: *It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. (1Kings 3:10–13; ESV; capitalized)* So God gives Solomon way more than he asked for.

When Solomon's kingdom is summarized in 1Kings 4, again his wisdom from God is affirmed: *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. (1Kings 4:29–34; ESV; capitalized)* Here, his wisdom is related to the information which he gathered and taught, whether it be spiritual information or scientific information.

In this passage, it appears that Solomon's wisdom is related to his international relations and his commerce agreements. Solomon's wisdom has a vast application to life.

Exactly how this teaching was made available to Solomon is never revealed; however, it is reasonable to assume that it was one of the prophets mentioned associated with Solomon and David.

1Kings 5:12 *Y^ehowah gave Solomon wisdom, as He promised him. Consequently, [there] is peace between Hiram and Solomon; they had cut a covenant together.*

I saw this statement as being located in an unusual place—somewhat separate from everything else. So far, the commentators who gave this much thought simply tied it to Solomon being wise enough to strike up an alliance with Hiram. Although that seems like a smart thing to do; I don't see that as a reason to mention Solomon's wisdom right here.

Various Commentators on Solomon's Wisdom

Dr. Robert Dean, Jr.: *In verse we read that this [the building of the Temple and all the events leading up to it] is a result of God's wisdom. This is part of showing how Solomon's wisdom works itself out in all of these different areas—administration, leadership of the people, as well as the way he designs and constructs the temple, organising all the workers and everything related to that. David did the architectural planning; Solomon carries it out.*¹⁴⁶

Gill: *[Solomon's wisdom] appeared in his preparations for building the temple, and in his agreements with Hiram for timber and workmen for that purpose and by continuing and confirming friendship between himself and Hiram, who was so serviceable to him.*¹⁴⁷

¹⁴⁶ From Dean's [Bible site](#); accessed March 6, 2017.

¹⁴⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:12.

Various Commentators on Solomon's Wisdom

This statement appears to be directly tied to the agreement into which Solomon entered with Hiram. Lange: *Solomon, by virtue of the wisdom he had received from God, came to the conclusion that it would be well to accept Hiram's propositions, and to enter into terms of friendship with him.*¹⁴⁸ So, even though this phrase appears to come out of left field, it simple alludes to the practical side of wisdom.

Keil and Delitzsch: *The remark that "the Lord gave Solomon wisdom" refers not merely to the treaty which Solomon made with Hiram, through which he obtained materials and skilled workmen for the erection of the house of God (Thenius), but also to the wise use which he made of the capacities of his own subjects for this work.*¹⁴⁹

Poole: *[In other words,] he increased in wisdom more and more; which is here mentioned, because he showed his wisdom in all his transactions with Hiram.*¹⁵⁰

Trapp: *[God gave Solomon] wisdom for the present purpose, skill in contriving and building, a notion of the future edifice.*¹⁵¹

So far, I have not come across any other commentator who thought this to be an oddly placed statement.

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The Preacher's Complete Homiletical Commentary on Kingly Wisdom

Kingly Wisdom

1. Is a divine gift.
2. Is honourably employed in cultivating peaceful relations with neighbouring kingdoms.
3. Encourages a prosperous commerce.
4. Promotes the best social interests of the people.
5. Conserves and extends the religious life of the church.

From *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:12 (Germ Notes on the Verses).

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Application: Quite obviously, it is better for two nations to engage in trade and commerce than it is for one nation to come into another and try to take from them the stuff that they have.

Solomon's relation with Hiram, their interaction and their agreement is all related to wisdom. A king and an army which went to war a great deal may look at this raw material and think, "We could use this; let's go in and take it." However, overall, it is less expensive for Solomon to trade the labor and skills of Hiram's people for the food that they grow in Israel (this works in both directions, of course).

Let me further suggest that, war was never on the table for Solomon. He did not consider the acquisition of these raw materials and think, "Would I be better off trading for them or just taking my army up there and taking them?" I do not think that Solomon ever considered using his army to gain some kind of advantage. He kept an army and he kept them trained, paid and fed; but his father David had done so much with the other nations, that they no

¹⁴⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 5:9–13 (Exegetical and Critical).

¹⁴⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 5:12.

¹⁵⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 5:12.

¹⁵¹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 5:12.

longer thought that they needed to attack Israel. These other nations did not want to be defeated and possibly even enslaved.

Application: In the Middle East today, there is a great deal of animosity toward the Jews. In almost every country around Israel, my guess is, 10-20% of the population, at the very least, would like to see Israel destroyed completely or overrun by an enemy nation. In many countries that percentage could be much higher—even 80%. But, what keeps these countries from going into Israel and attempting to destroy Israel? Israel's army. Israel is a small nation, but they have one of the most powerful and technologically advanced armies in the world. In my lifetime, I seem to recall two sets of nations that advanced against Israel and were beaten down. And this is without Israel using nuclear weapons (which they have). A nation with a rugged, well-trained army and which has the greatest weapons systems is the safest nation, because other nations will not want to incur their wrath.

So far, v. 12 reads: **Y^ehowah gave Solomon wisdom, as He promised him.** What is about to happen is the largest building project ever to occur in Israel. This requires great wisdom in order for it to be completed. And so, Solomon's wisdom is referenced here. He has foresight, organizational ability, and the desire to see this project through to the end. All of his intelligence and knowledge is able to be focused on this project, to have a favorable outcome, which would be considered *wisdom*. Obviously, this is within the plan of God, and Solomon recognizes that; also an indication of wisdom.

1Kings 5:12b

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 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw 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).			
shâlôwm (שָׁלוֹם) or shâlôm (שָׁלֵם) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, well, in good health; peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
w ^e (or v ^e) (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

1Kings 5:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bêyn (בֵּינַּי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
Sh ^l ômôh (שְׁלֹמֹה) [pronounced sh ^l -oh-MOH or shloh-MOH]	<i>peace, peaceful;</i> transliterated <i>Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: Consequently, [there] is peace between Hiram and Solomon;... Peaceful relations between the two men is a simple application of wisdom. They allowed each other their own personal freedom; they did not try to run each others lives or tell each other how to rule their kingdom; and they acted according to agreements which they drew up and agreed to.

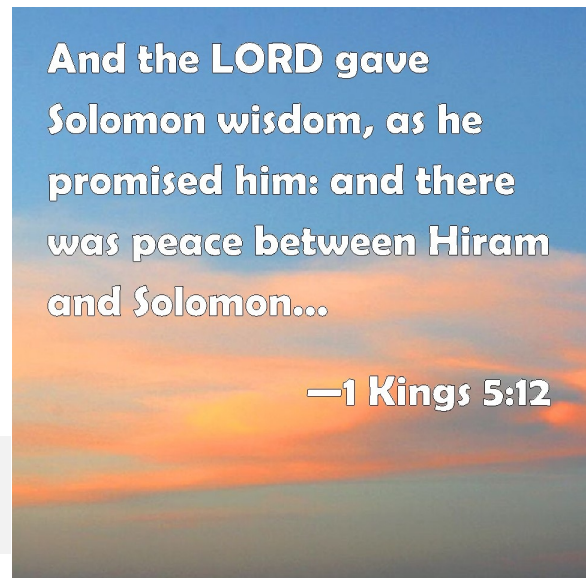
Hiram and his people were not among the 7 or so nations in Canaan which God had told Israel to destroy.

1Kings 5:12 (AKJV); from Biblepic.com; accessed March 9, 2017.

Chapter Outline

Charts, Graphics and Short Doctrines

As discussed earlier, Solomon's relationship with other nations was an outgrowth of his wisdom.



1Kings 5:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, 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
kârath (כָּרַת) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine plural, Qal imperfect	Strong's #3772 BDB #503
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136
sh ^e nêyhem (שְׁנֵיהֶם) [pronounced sheh-NAY-hehm]	<i>two of them; both of them; they both; together</i>	masculine plural numeral with the 3 rd person masculine singular suffix	Strong's #8147 BDB #1040

Translation: ...they had cut a covenant together. This is a treaty that they had drawn up between each other. This is no doubt a non-aggression, free trade agreement between their countries; and it possibly included the agreement to come to the other one's aid in case of war.

It was much more sensible for the people of two countries to act in agreement with one another rather than to see stuff that the other country has and decide to take it. Peace and a lack of greed involves wisdom.

This does not mean that the philosophy peace at any price is Biblical. It simply means, Solomon understood that a peaceful coexistence, when possible, was the best policy for Israel.

The Broadman Bible Commentary (as quoted by James Burton Coffman): *Solomon sealed this alliance with an addition to his harem, for Sidonian women are listed among those foreign women whom he is said to have loved; and it is said that his heart was turned away after Ashtoreth the goddess of the Sidonians (1 Kings 11:1,4,5).*¹⁵² Insofar as I know, the Bible is not clear when exactly Solomon began to collect too many wives.¹⁵³ 1Kings 11:1 tells us that he loved many foreign wives; and 1Kings 11:4 tells us that they turned his thinking toward their gods as he became old. It is a reasonable theory that Solomon took from this deal a Sidonian wife, but I don't know that to be definitely true. It is never cited as a part of this deal.

Although there are some interesting points made here, I still hold, based upon the Scriptures, that Hiram had believed in the Revealed God.

Tyre and Israel—a lesson on personal influence (from The Pulpit Commentary)

Twice in the history of Israel were its relations with the neighbouring kingdom of Tyre close and intimate. Twice did the Phoenician race exercise an important influence on the Hebrew people. In the days of Solomon the subjects of Hiram furnished men and materials to build a house to the name of the Lord. The Phoenicians were not only idolaters, but they belonged to the accursed races of Canaan, yet we see them here assisting the holy people, and furthering the interests of the true religion. But in the days of Ahab these relations were reversed. Then the kingdom of Ethbaal furnished Israel with a princess who destroyed the prophets of the Lord and sought to exterminate the religion of which the temple was the shrine and centre. In the first case, that is to say, we see Israel influencing Tyre for good; we hear from the lips of the Tyrian king an acknowledgment of the goodness of the Hebrew God; we see the two races combining to bring glory to God and to diffuse the blessings of peace and civilization amongst men. In the second case, we see Tyre influencing Israel for evil. No longer do the skilled artificers of Zidon prepare timber and stones for the Lord's house, but the prophets and votaries of Phoenician deities would fain break down the carved work thereof with axes and hammers. So far from rearing a sanctuary to Jehovah, they would root up His worship and enthrone a foul idol in the place of the Divine Presence. Such have been at different times the relations of Tyre and Sidon to the chosen race and the true religion.

Now why was this fatal difference? Why was the influence in one age so wholesome, in another so baleful? It may be instructive to mark the causes of this change. But observe, first—

- I. IT WAS NOT THAT THE PHOENICIAN CREED WAS CHANGED. In its essential features that was the same B.C. 1000 (temp. Solomon) and B.C. 900 (temp. Ahab). It was always idolatrous, always immoral, always an infamous cultus of the reproductive powers. The gods of Hiram were the gods of Ethbaal, and the rites of the latter age were also the rites of the former.
- II. IT WAS NOT THAT THE LAW OF THE LORD WAS CHANGED. The idolatry which it forbade at the first period, it forbade at the second. It never tolerated a rival religion; it always condemned the Phoenician superstition. That is, semper eadem.

¹⁵² From <http://www.studydrive.org/commentaries/bcc/1-kings-5.html> accessed March 7, 2017. Coffman cites The Broadman Bible Commentary, Vol. 3, p. 172.

¹⁵³ Strictly speaking, more than one wife is too many. I would think that, for a king, once he gets to 5 or 10 wives, he has crossed over to having too many wives. And, for the record, this was forbidden by God in the Law of Moses.

Tyre and Israel—a lesson on personal influence (from The Pulpit Commentary)

- III. IT WAS NOT THAT HIRAM WAS A PROSELYTE. This was the belief of the divines of a past age, but there is no evidence in its favour.

We see then that it was no change in either of the religious systems. No; it was a change of persons made this difference. It was brought about by the personal influence of three or four kings—of Solomon, Jeroboam, Omri, Ahab. But before we trace the influence they respectively exercised, observe—

- I. THE WHOLESOME RELATIONS BETWEEN HIRAM AND SOLOMON, BETWEEN TYRE AND ISRAEL, i.e; WERE DUE TO THE PIETY OF DAVID. "Hiram was ever a lover of David." The timber he supplied for the temple was not the first he had sent (2Sam. 5:11). The league between the two kings (1Kings 5:12), and their joint undertakings (1Kings 5:18; 1Kings 9:27), were the fruits of David's righteous dealings.
- II. THE RELATIONS CONTINUED WHOLESOME AND BENEFICIAL SO LONG AS THE LAW OF THE LORD WAS KEPT. During David's reign, and the earlier part of Solomon's, the commerce of the two nations was to their mutual advantage. Then the Jew came into contact with idolatry unhurt. The soil was not ready for the baleful seed. At a later period (see Homily on 1Kings 10:22) it was otherwise.
- III. THE LAW WAS NO SOONER VIOLATED THAN THE INFLUENCE OF TYRE BECAME HURTFUL. The Zidonian women in Solomon's harem were a distinct violation of the law (1Kings 11:1), and that trespass bore its bitter fruit forthwith (1Kings 11:7, 1Kings 11:8).

The principal factors, consequently, in the change were these—

- I. THE INFLUENCE OF SOLOMON. If he built altars for his Tyrian consorts, what wonder if the people learnt first to tolerate, then to admire, and at last to practise idolatry. Who can tell how much the frightful abominations of Ahab's days are due to the example of wise Solomon, to the influence of the builder of the temple?
- II. THE INFLUENCE OF JEROBOAM. The cultus of the calves, though it was not idolatry, paved the way for it. That violation of the law opened the door for departures greater still. It was no great step from the calves to the groves, from schism to utter apostasy.
- III. THE INFLUENCE OF OMRI. Nations, like individuals, do not become infamous all at once (*Nemo repente turpissimus fuit*). They have their periods and processes of depravation. Omri carried Jeroboam's evil work a step further; possibly he organized and formulated his system (Mic. 6:16). He exceeded all his predecessors in wickedness, and so prepared the way for his son's consummation of impiety.
- IV. THE INFLUENCE OF AHAB. A second violation of the Jewish marriage law opened wide the gates to the pestilent flood of idolatries. The son of Omri weds the daughter of a priest of Astarte; and Phoenicia, once the handmaid of Israel, becomes its snare. Now the ancestral religion is proscribed, and the elect people lends itself to unspeakable abominations (1Kings 16:32; cf. 2Kings 10:26, 2Kings 10:27; Rev. 2:20). It may be said, however, that all this was the work of Jezebel, and due to her influence alone (1Kings 21:25; cf. 1Kings 18:13; 1Kings 19:2, etc.)

That may be so, but it was only the example of Solomon, the schism of Jeroboam, and the apostasy of Omri made this marriage possible, or enabled Jezebel, when queen, to do these things with impunity. Hence learn—

- I. THE POWER AND RESPONSIBILITY OF PERSONAL INFLUENCE. An idle word may destroy a kingdom. The Crimean war sprung out of the squabbles of a few monks over a cupboard and a bunch of keys. "There is not a child... whoever existence does not stir a ripple gyrating onward and on, until it shall have moved across and spanned the whole ocean of God's eternity, stirring even the river of life and the fountains at which His angels drink" And our responsibility is increased by the fact that—
- II. THE EVIL THAT MEN DO LIVES AFTER THEM. They go on sinning in their graves. Though dead, their example speaks. Witness Solomon and Jeroboam.
- III. THE EVIL THAT KINGS DO AFFECTS WHOLE COUNTRIES. Their own kingdoms, of course, and neighbouring kingdoms too. It has been said that "the influence of one good man extends over an area of sixteen square miles." But who shall assign any limits to the influence of a wicked prince? It may plunge a continent into wars, and wars that shall last for generations, or it may steep it for ages in sensuality and

Tyre and Israel—a lesson on personal influence (from The Pulpit Commentary)

superstition. Its issues, too, are in eternity. It is because of the influence of kings that we are so plainly commanded to pray for them (1Tim. 2:2; cf. Ezra 6:10; Jer. 29:7).

- IV. IN KEEPING OF GOD'S COMMANDMENTS IS GREAT REWARD. The perfect piety of David procured the friendship and help of Tyre. The disobedience of Solomon, Jeroboam, and Ahab led to the decay and dispersion of the nation and the destruction of their families.
- V. TEMPTATION DISCIPLINES THE FAITHFUL SOUL, BUT DESTROYS THE SINNER. David took no harm from his commerce with Hiram, nor did Solomon in the days of his piety. A good man will choose the good and refuse the evil in a corrupt system. But the wicked will choose the evil and refuse the good. Ahab's relations with Tyre were altogether to his hurt. In David's loyal heart the evil seed found no lodgment; in Ahab's it found a congenial soft, and took root downwards and bare fruit upwards.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:7–12 (Homiletics).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There were many opinions about what Solomon did here; not all of them favorable.

Various Opinions About Solomon's Treaty/Agreement with Hiram

Wood: *Sometimes Solomon has been criticized for entering into such an agreement with an unbelieving pagan like Hiram. Scripture says, 'Be ye not unequally yoked together with unbelievers' (2Cor. 6:14). The principle does not apply in this case, however. Solomon did not join in a partnership with Hiram to build the temple. Solomon built it and merely purchased material and hired workers from Hiram.*¹⁵⁴

Bridgeway Bible Commentary makes some unsubstantiated accusations: *No doubt Solomon intended the building of the temple to be a help to Israel's spiritual life, but the way he carried out the work could easily have had the opposite effect. He obtained the best of materials from Hiram, king of Tyre, but the contract with Hiram almost certainly involved religious ritual and recognition of Hiram's gods (5:1-9).*¹⁵⁵ One of the reasons that I often include the text of a cited passage is, too often a point is made, a passage is cited, but these two things often have little to do with one another. We have just studied 1Kings 5:1–9—nowhere is it stated or implied that Hiram's gods are a part of this deal.

Keil and Delitzsch: *[T]his verse not only brings to a close the section relating to Solomon's negotiations with Hiram, but it also forms an introduction to the following verses, in which the intimation given by Solomon in 1Kings 5:6, concerning the labourers who were to fell wood upon Lebanon in company with Hiram's men, is more minutely defined.*¹⁵⁶

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

¹⁵⁴ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:7–12.

¹⁵⁵ From <http://www.studydrive.org/commentaries/bbc/1-kings-5.html> accessed March 7, 2017.

¹⁵⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 5:12. Constable cites Wood, p. 312.

Solomon's Initial Workforce

2Chronicles 2:17–18

We first have an agreement established, with the parameters known to both sides. Then the workforce needs to be gathered and organized. That phase will complete this chapter.

Both King Solomon and King Hiram will have men working towards this objective of building the Temple in Jerusalem. Here, we simply have the men who are in charge of obtaining the cedar and the stones, and transporting them down to Jerusalem.

This building of the Temple required a time of both peace and prosperity. Timber and stones would be harvested and quarried, cut and shaped, and then brought a considerable distance at no little effort, some of it traveling from the forests near Tyre all the way down to Jerusalem. This required the raw materials to be moved over a variety of landscapes, up and down mountains and hills. All of this requires manpower and safe passage, as well as the funds to pay for it all. This is one of the few times in Israel's history when all of this comes together to allow the Temple to be built. Furthermore, this project requires a man with foresight, who can see the big picture, who can organize thousands of men, and has the ability to oversee such a building project. And it requires someone who *wants* to oversee a project of this nature, as well.

Application: The United States and businessmen from the United States are involved in a variety of projects all over the world. There has to be some reasonable expectation of good relations and peace. Few businesses want to make a major investment if they fear that a socialist government will nationalize their efforts; or if an Islamic revolution will break out.

And so caused to go up the king Solomon laborers from all Israel; and so are the laborers thirty a thousand a man. And so he sends them Lebanon-ward ten thousands in the month—shifts [or workers]—a month they are in the Lebanon; two months in his home; and Adoniram [is] over the laborers.

1Kings
5:13–14

King Solomon caused a labor force [taken] from all Israel to commence working [lit., *to go up*]—[this] labor force is 30,000 men [in all]. He sent them to Lebanon, 10,000 [men] for a month—[working in] shifts—they are in Lebanon [for] a month; [and then they are] two months at home [lit., *in his home*]. Adoniram [is] over the labor force.

King Solomon organized a labor force of 30,000 men so that 10,000 of them worked in Lebanon, in shifts, while the other 20,000 worked at home (in Israel). Each month, 10,000 workers from Israel would replace the 10,000 workers in Lebanon, so that the workers spent a month in Lebanon and 2 months at home. Adoniram was over the labor force.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so caused to go up the king Solomon laborers from all Israel; and so are the laborers thirty a thousand a man. And so he sends them Lebanon-ward ten thousands in the month—shifts [or workers]—a month they are in the Lebanon; two months in his home; and Adoniram [is] over the laborers.

Revised Douay-Rheims

And king Solomon chose workmen cut of all Israel, and the levy was of thirty thousand men. And he sent them to Libanus, ten thousand every month by turns, so that two months they were at home: and Adoniram was over this levy.

Peshitta (Syriac)	And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by turns; a month they were in Lebanon and two months at home; and Adoniram was <u>in charge of</u> the levy.
Septuagint (Greek)	And the king raised a levy out of all Israel, and the levy was thirty thousand men. And he sent them to Libanus, ten thousand taking turn every month: they were a month in Libanus and two months at home: and Adoniram was over the levy.
Significant differences:	A <i>levy</i> refers to a group of workmen. The Syriac has <i>in charge of</i> rather than <i>over</i> ; but there is not a dramatic difference in the meanings.

Limited Vocabulary Translations:

Bible in Basic English	Then King Solomon got together men for the forced work through all Israel, thirty thousand men in number; And sent them to Lebanon in bands of ten thousand every month: for a month they were working in Lebanon and for two months in their country, and Adoniram was in control of them.
Easy English	Then King Solomon caused 30 000 men from all Israel to work for him. He sent them to Lebanon in groups of 10 000 men each month. So, they were one month in Lebanon and two months at home. Adoniram was the master of these men.
Easy-to-Read Version–2006	King Solomon forced 30,000 men of Israel to help in this work. He chose a man named Adoniram to be in charge of them. Solomon divided the men into three groups with 10,000 men in each group. Each group worked one month in Lebanon and then went home for two months.
International Children's B.	King Solomon forced 30,000 men of Israel to help in this work. He put a man named Adoniram over them. Solomon sent a group of 10,000 men each month to Lebanon. So each group worked in Lebanon one month. Then it went home for two months.
God's Word™	King Solomon forced 30,000 men from all over Israel to work for him. He sent a shift of 10,000 men to Lebanon for a month. They would spend one month in Lebanon and two months at home. Adoniram was in charge of forced labor.
Good News Bible (TEV)	King Solomon drafted 30,000 men as forced labor from all over Israel, and put Adoniram in charge of them. He divided them into three groups of 10,000 men, and each group spent one month in Lebanon and two months back home.
The Message	The Temple Work Begins King Solomon raised a workforce of thirty thousand men from all over Israel. He sent them in shifts of ten thousand each month to the Lebanon forest; they would work a month in Lebanon and then be at home two months. Adoniram was in charge of the work crew.
NIRV	King Solomon forced men from all over Israel to work hard for him. There were 30,000 of them. He sent them off to Lebanon in groups of 10,000 each month. They spent one month in Lebanon. Then they spent two months at home. Adoniram was in charge of the people who were forced to work.
New Simplified Bible	King Solomon drafted thirty thousand men as forced labor from all over Israel. He appointed Adoniram to be in charge of them. He divided them into three groups of ten thousand men. Each group spent one month in Lebanon and two months back home.

Thought-for-thought translations; paraphrases:

Common English Bible	King Solomon called up a work gang of thirty thousand workers from all over Israel. He sent ten thousand to work in Lebanon each month. Then they would spend two months at home. Adoniram was in charge of the work gang.
Contemporary English V.	Solomon ordered thirty thousand people from all over Israel to cut logs for the temple, and he put Adoniram in charge of these workers. Solomon divided them into

	three groups of ten thousand. Each group worked one month in Lebanon and had two months off at home.
The Living Bible	Then Solomon drafted thirty thousand laborers from all over Israel, and rotated them to Lebanon, ten thousand a month, so that each man was a month in Lebanon and two months at home. Adoniram was the general superintendent of this labor camp.
New Berkeley Version	Then King Solomon raised a battalion of conscript laborers from all Israel. It consisted of 30,000 men; 10,000 a month he sent by turns to Lebanon; one month they worked in Lebanon and two months at home. Adoniram had charge of the conscript laborers.
New Century Version	King Solomon forced thirty thousand men of Israel to help in this work. He sent a group of ten thousand men each month to Lebanon. Each group worked in Lebanon one month, then went home for two months. A man named Adoniram was in charge.
New Life Version	Now King Solomon made men work for him from all Israel. There were 30,000 men made to work for him. He sent them to Lebanon, 10,000 men each month. They were in Lebanon one month and at home two months. Adoniram ruled those who were made to work.

Partially literal and partially paraphrased translations:

American English Bible	And the king sent (as a tribute from all IsraEl) thirty thousand men. He would send ten thousand of them to Lebanon each month in rotation, and they would spend a month in Lebanon, then two months at home. AdoniRam was put in charge of this tribute.
International Standard V	Conscripted Labor for the Building Program King Solomon conscripted laborers from throughout Israel. The work force numbered 30,000 men. He sent 10,000 men to Lebanon in shifts lasting one month. They worked one month in Lebanon for every two months they worked at home. Adoniram was placed in charge of the conscripted labor.
New Advent (Knox) Bible	And now Solomon picked out Israelites for his workmen, levying thirty thousand of them to that end; and he used to send them to Lebanon for a month at a time by turns, so that each man should spend two out of every three months at home; it was Adoniram who was in charge of the levy..
Translation for Translators	King Solomon forced 30,000 men from all over Israel to become his workers. Adoniram was their boss. Solomon divided the men into three groups. Each month 10,000 of them went to Lebanon and worked for a month there, and then they came back home for two months.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	King Solomon was to bring up forced labor from Israel, even the forced labor is to be thirty thousand men. He was to send out to Lebanon, ten thousand a moon month, alternately. A moon month are they to be in Lebanon, and two moon months are they to be in their habitation; and Adoniram is to be over the labor force.
Ferrar-Fenton Bible	King Solomon then levied a conscription from all Israel; and the conscription was thirty thousand men, whom he sent to Lebanon, by ten thousand a month, by monthly shifts. They were a month in Lebanon; two months at home. And Adoniram was over this conscription.
God's Truth (Tyndale)	And king Salomon raised a tribute throughout all Israel. And the tribute was thirty thousand men, which he sent to Libanon, ten thousand a month by course, so that they were one month in Libanon and two months at home. And Adoniram was over the tribute.
HCSB	Solomon's Work Force

Then King Solomon drafted forced laborers from all Israel; the labor force numbered 30,000 men. He sent 10,000 to Lebanon each month in shifts; one month they were in Lebanon, two months they were at home. Adoniram was in charge of the forced labor.

NIV – UK

King Solomon conscripted labourers from all Israel – thirty thousand men. He sent them off to Lebanon in shifts of ten thousand a month, so that they spent one month in Lebanon and two months at home. Adoniram was in charge of the forced labour.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And King Solomon raised up forced labor out of all Israel, and the forced labor was thirty thousand men.

Note from 2Chr 8:8: forced labor, mas. This is a form of tax which these people paid by conscripted labor to the government a certain portion of the year, and then they returned to their own work, just as men of modern times have done when they were drafted into the armed forces of a government. This is not full time slavery. It is the same kind of forced labor that most modern governments impose upon their citizenry (except these were foreign residents). They had to work so many months out of the year to pay their taxes, and the remainder of their time is their own. But notice that those who had to perform this tax labor were not citizens. The citizens were not conscripted for forced labor. The citizens were conscripted for military duty, 2Chron. 8:9, and also were allowed to profit from the wars. See 1Kings 9:21–22. That Israelites were never taxed by their own government at any time in their history is shown by the comments of Jesus and Peter in Mat 17:25-26. Modern governments are not nearly as civilized toward their people as the government of ancient Israel.

And he sent them to Lebanon, ten thousand each new moon, by alternating; a new moon they were in Lebanon, and two new moons at home, and Adoniram was over the forced labor.

New American Bible (2011)

King Solomon raised thirty thousand forced laborers from all Israel. He sent them to the Lebanon for a month in relays of ten thousand, so that they spent one month in the Lebanon and two months at home. Adoniram was in charge of the forced labor. **All Israel:** 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).

Revised English Bible

King Solomon raised a forced levy from the whole of Israel amounting to thirty thousand men. He sent them to Lebanon in monthly relays of ten thousand, so that the men spent one month in Lebanon and two at home; Adoniram was superintendent of the levy.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

King Shlomo conscripted 30,000 men from all Isra'el for forced labor. He sent them to the L'vanon in monthly relays of 10,000; they would stay a month in the L'vanon and two months at home. Adoniram was in charge of the forced labor.

exeGesés companion Bible

DRAFTING THE VASSAL

And sovereign Shelomoh
ascends a vassal from all Yisra El;
and the vassal is thirty thousand men:
and he sends them to Lebanon
- ten thousand a month by changes:

	a month in Lebanon and two months at their house: and Adoni Ram is over the vassal.
JPS (Tanakh—1985)	King Solomon imposed forced labor on all Israel; the levy came to 30,000 men. He sent them to the Lebanon in shifts of 10,000 a month: they would spend one month in the Lebanon and two months at home. Adoniram was in charge of the forced labor.
The Complete Tanach	And King Solomon raised a levy out of all Israel, and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month alternately, a month they were in Lebanon, (and) two months at home, and Adoniram (was) over the levy.
Orthodox Jewish Bible	And HaMelech Sh'lomo conscripted mas (forced labor) out of kol Yisroel; and the mas was thirty thousand ish. And he sent them to the Levanon, ten thousand a month by chalifot (courses, shifts); a month they were in the Levanon, and two months they were b'bayit (at home); and Adoniram was in charge of the mas.
<i>The Scriptures</i> 1998	And King Solomon raised slave labor out of all Israel; and the slave labor was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the men subject to slave labor.

Expanded/Embellished Bibles:

The Expanded Bible	King Solomon ·forced [conscripted] thirty thousand men of Israel to help in this work. He sent ·a group [shifts; relays] of ten thousand men each month to Lebanon. Each group worked in Lebanon one month, then went home for two months. A man named Adoniram was in ·charge [charge of the forced labor/or this labor force].
Kretzmann's Commentary	And King Solomon raised a levy out of all Israel, he drafted a number of Israelites, members of the nation, for this work; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, engaged in felling and transporting cedar-and cypress-trees, and two months at home, attending to the cultivation of their land; and Adoniram, the superintendent of public works, was over the levy.
NET Bible®	King Solomon conscripted [<i>Heb</i> “raised up.”] work crews from throughout Israel, 30,000 men in all. He sent them to Lebanon in shifts of 10,000 men per month. They worked in Lebanon for one month, and then spent two months at home. Adoniram was supervisor of [<i>Heb</i> “was over.”] the work crews.
The Pulpit Commentary	And King Solomon raised a levy [Marg; tribute of men, i.e; conscription] out of all Israel [i.e; the people, not the land—Ewald] and the levy was thirty thousand men. [That is, if we may trust the figures of the census given in 2Sam. 24:9 (which do not agree, however, with those of 1Chron. 21:5), the conscription only affected one in forty of the male population. But even the lower estimate of Samuel is regarded with some suspicion. Such a levy was predicted (1Sam. 8:16). And he sent them to Lebanon ten thousand a month, by courses [<i>Heb.</i> changes]: a month they were in Lebanon, and two months at home [they had to serve, that is to say, four months out of the twelve—no very great hardship], and Adoniram [see on 1Kings 4:6; 1Kings 12:18] was over the levy.
The Voice	King Solomon assembled forced laborers from all over Israel—30,000 men in all. He sent them to Lebanon in cycles—10,000 men per month. They stayed in Lebanon for an entire month, then they were able to return home for two months. Adoniram was the head administrator of the workers.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And king Solomon lifts up a tribute out of all Israel, and the tribute is thirty thousand men, and he sends them to Lebanon, ten thousand a month, by changes, a month
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	they are in Lebanon, two months in their own house; and Adoniram [is] over the tribute.
Emphasized Bible	And King Solomon raised a labour-band, out of all Israel,—and it came to pass that, the labour-band, was thirty thousand men. And he sent them to Lebanon, ten thousand a month, by courses, a month, were they in Lebanon, two months, at home,—and, Adoniram, was over the levy.
Modern English Version	King Solomon drafted men from all Israel, totaling thirty thousand men. He sent them to Lebanon in turns, ten thousand a month, with each spending a month in Lebanon and two months at home. Adoniram administered the labor force.
NASB	Conscription of Laborers Now King Solomon levied forced laborers from all Israel; and the forced laborers numbered 30,000 men. He sent them to Lebanon, 10,000 a month in relays; they were in Lebanon a month and two months at home. And Adoniram was over the forced laborers.
New European Version	King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. He sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the men subject to forced labour.
New King James Version	Then King Solomon raised up a labor force out of all Israel; and the labor force was thirty thousand men. And he sent them to Lebanon, ten thousand a month in shifts: they were one month in Lebanon and two months at home; Adoniram was in charge of the labor force.
Third Millennium Bible	And King Solomon raised a tribute of men out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon and two months at home; and Adoniram was over the levy.
Young's Updated LT	And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, two months at home; and Adoniram was over the levy.
The gist of this passage:	King Solomon raised up a labor force of 30,000 from Israel, working them in shifts, with a month in Lebanon and 2 months at home. Adoniram was over this labor force.

1Kings 5:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (עָלָה) [pronounced ġaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5927 BDB #748
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

1Kings 5:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
maç (מַח) [pronounced mahç]	<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	Strong's #4522 BDB #586
Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists <i>servile work, laborer</i> 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: <i>This Hebrew word (מַח, mas) refers to a group of laborers conscripted for royal or public service.</i> ¹⁵⁷			
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
Literally, min kôl (מִן כֹּל) [pronounced mihn-kohl] 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).			
Yis'ra'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

Translation: King Solomon caused a labor force [taken] from all Israel to commence working [lit., to go up]... The verb here, *cause to go up* is a 3rd person masculine singular, Hiphil imperfect. So it is Solomon who is causing these men—the laborers or the labor force—to *go up*, which is simply moving them from one place to another.

There is an interesting approach to labor and the division of Israel's labor force. Solomon took men from throughout the land of Israel—these appear to be Israelite workers rather than slaves. This does not appear to be forced conscription, exactly, but a works project for which he will use public funds.

There are a number of things found in this verse and the next which suggest that Solomon is not dealing with large groups of slaves (although slave labor may have been involved), but with normal men who, under David, might have been called upon to defend their country (however, Solomon clearly retained an army).

Solomon appears to be gathering and organizing a work force for some public works projects. He is going to do some infrastructure work in Israel, but much different in quality than say President Obama's massive stimulus project, which was primarily a siphoning of public funds into the coffers of various voting constituencies (the largest stimulus bill in history resulted in the building or refurbishing of no highways, tunnels, airports or bridges¹⁵⁸).

On the one hand, the Temple is clearly a legitimate use of public funds and even involving the citizens in these projects; but Solomon's palace is something else again. Recall that Hiram built David a house (palace, I would assume) already (2Sam. 5:11). One could make a good argument for the king having a nice palace; but it is much more difficult to make the same argument when a palace was recently built.

¹⁵⁷ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed December 13, 2016.

¹⁵⁸ If they built any highways or bridges, I am certainly unaware of them.

1Kings 5:13b

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
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
maç (מַעַץ) [pronounced mahç]	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]	masculine singular noun with the definite article	Strong's #4522 BDB #586
sh'ôlôshîym (שְׁלֹשִׁים) [pronounced sh'low-SHEEM]	thirty	masculine plural numeral	Strong's #7970 BDB #1026
'eleph (אֶלֶף) [pronounced EH-lef]	a thousand, a family [unit], a clan; (500?); a military unit	masculine singular noun	Strong's #505 (and #504) BDB #48
'îysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: ...—[this] labor force is 30,000 men [in all]. Altogether, Solomon organized a labor force of 30,000 men. Although this is similar to conscription, this appears to be a workforce collected to do some specific public works projects. It is possible that this was a type of tax, taking the labor of these men over a period of 1 month in 3.

Mike Smith: *In addition to slave labor, Solomon relied on the corvee [unpaid laborers] to provide workers. This practice was common in ancient times, and involved claiming a person's labor as sort of a personal tax. By alternating shifts Solomon was able to maintain agricultural production at home, while keeping work moving on his massive construction project.*¹⁵⁹ We do not know if Solomon's workers were unpaid, even if the practice was common, as alleged here. At the same time, we do not have any indication of remuneration to these workers either.

1Kings 5:13 King Solomon caused a labor force [taken] from all Israel to commence working [lit., to go up]—[this] labor force is 30,000 men [in all].

Various Commentators on Solomon's Labor Force of Israelites

The Preacher's Complete Homiletical Commentary: *These were Israelites, in distinction from Canaanitish bondservants (1Kings 9:20; 2Chron. 8:7–9), and prisoners taken by David in war, numbering 153,600; and these levied Israelites are employed on lighter terms than the bondslaves, serving in detachments of 10,000 for one month, and then resting for two months at home, while the other two detachments take their turn.*¹⁶⁰

¹⁵⁹ From the [Country Bible Church website](#); a Word document accessed March 5, 2017.

¹⁶⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:13.

Various Commentators on Solomon's Labor Force of Israelites

The problem with the commentary above is the statement *resting for two months at home*. Israelites lived on working farms and ranches. I can guarantee you that, 6 days a week, during these two months at home, that the Israelites worked.

Gill: *[T]hese are the servants of his he proposed to be with Hiram's servants, assisting in cutting down the trees, and squaring the timber in Lebanon, 1Kings 5:6...these were Israelites...[who worked] four months in the year in the hard service in Lebanon, the rest of their time was spent in managing their domestic affairs.*¹⁶¹

Jamieson, Fausset and Brown: *The carrying of burdens and the irksome work of excavating the quarries was assigned to the remnant of the Canaanites (1Kings 9:20; 2Chron. 8:7-9) and war prisoners made by David - amounting to 153,600.*¹⁶²

Keil and Delitzsch: *These 30,000 Israelitish labourers must be distinguished from the remnants of the Canaanites who were made into tribute-slaves (1Kings 5:15 and 1Kings 9:20). The latter are called סִמְ דָּבַע, tribute-slaves, in 1Kings 9:21 as in Joshua 16:10. That the Israelites were not to render the service of bondsmen is evident from the fact, that they only rendered tribute for four months of the year, and were at home for eight months...it is expressly stated that "of Israel Solomon made no one a slave" (מִיִּלְגָּע). The 30,000 Israelitish tribute-servants are "to be thought of as free Israelites, who simply performed the less severe work of felling trees in fellowship with and under the direction of the subjects of Hiram (see at 1Kings 5:6), according to the command of the king, and probably not even that without remuneration.*¹⁶³

James Burton Coffman took a very dim view of this conscription of workers: *All of these were able-bodied citizens of Israel who were thus conscripted for forced labor for a total of one fourth of each year! It should be remembered also, in this connection, that they no doubt bore the full share of the enormous tax burden in addition. Some have supposed that Solomon remunerated these men; but there is not a word in the text that supports such an improbable notion. Solomon referred to all of them contemptuously as "my servants." This type of forced labor had first been introduced in Israel by David (2 Samuel 20:24); but, as was also the case in the harem which David introduced, Solomon's excessive indulgence in both outstripped anything ever contemplated by David.*¹⁶⁴

Cook suggests: *[The northern tribes] felt that this was a great oppression, and it was the chief cause of the revolt of the ten northern tribes following Solomon's death.*¹⁶⁵

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If I was to make an educated guess here, Solomon may have taken these men out from his military; and they may have been volunteers. Although it is not clearly stated, they were probably remunerated for this work—however, this is never actually revealed to us, one way or the other.

1Kings 5:13 King Solomon caused a labor force [taken] from all Israel to commence working [lit., to go up]—[this] labor force is 30,000 men [in all].

¹⁶¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:14.

¹⁶² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 5:13.

¹⁶³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 5:13–14.

¹⁶⁴ From <http://www.studylight.org/commentaries/bcc/1-kings-5.html> accessed March 7, 2017.

¹⁶⁵ From <http://www.studylight.org/commentaries/bcc/1-kings-5.html> accessed March 7, 2017. Coffman cites Albert Barnes, Kings, p. 154.

Solomon's work projects and Adoram, who was over the labor

There were some problems with the approach that Solomon took. For the Temple, it would seem that Solomon could sell the concept Israelites devoting a month out of three to work for the state. This would have been more difficult a sell when it came to building his own palace.

Jamieson, Fausset and Brown: *So great a stretch of arbitrary power as is implied in this compulsory levy would have raised great discontent, if not opposition, had not his wise arrangement of letting the laborers remain at home two months out of three, added to the sacredness of the work, reconciled the people to this forced labor.*¹⁶⁶

Dr. Thomas Constable: *Solomon's forced laborers were non-Israelites (2Chron. 8:7–8). Israelites also served, but they were not slaves (1Kings 9:22). Solomon's method of providing workers for state projects became very distasteful to the people eventually, perhaps because of how it was administered (cf. 1Kings 12:18 = [Then King Rehoboam sent Adoram, who was taskmaster over the forced labor, and all Israel stoned him to death with stones. And King Rehoboam hurried to mount his chariot to flee to Jerusalem.](#))*.¹⁶⁷

Concerning this, Payne writes: *Adoniram, also known as Hadoram [2Chron. 10:18] was probably one of the most hated men in Israel, an embodiment of autocracy.*¹⁶⁸

Let me suggest that Adoram, as he got older, became cruel and less sympathetic regarding Israelite workers, to a point where what he required was no longer acceptable to the Israelite worker. When he was under another king—a king who was much different from Solomon—his policies reflected the thinking of the king, and the people rebelled against him.

There is a period of time where all of this occurs under Solomon, and there do not seem to be any serious problems. However, under a different ruler, there is significant and deadly animosity. Let me suggest that this reflects a combination of more coercion, more time at work, poorer treatment, and a lower salary. This is a reasonable conclusion drawn from 2Chron. 8:9, where Solomon was said *not* to make slaves out of the people of Israel; and 1Kings 12:18, where Adoram, under King Rehoboam, was stoned to death by Israelites.

The fact that Adoniram was eventually stoned to death, would be evidence that these workers were not paid. But not overwhelming evidence.

It is quite fascinating to follow some of these men in Scripture, to see where they began and how they ended up.

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1Kings 5:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253

¹⁶⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 5:13.

¹⁶⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:13–18 (verse added from ESV).

¹⁶⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:13–18. He cites Note: J. Barton Payne, "Second Chronicles," in *The Wycliffe Bible Commentary*, p. 399. Cf. 1 Kings 4:6 (Slightly edited).

1Kings 5:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied; with the 3 rd person masculine plural suffix	Strong's #7971 BDB #1018
L ^e bânôwn (לְבָנוֹן) [pronounced l ^{eb} -vaw-NOHM]	<i>white; and is transliterated Lebanon</i>	proper noun/location; with the directional hê	Strong's #3844 BDB #526
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 <i>directive hê</i> or the <i>he locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> 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 <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
‘asârâh (עָשָׂר) [pronounced gah-saw-RAW]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
‘âlâpîhîym (אֲלָפִיִּים) pronounced uh-law-FEEM]	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
b ^e (ב) [pronounced b ^{eh}]	<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
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
chălfîyphôwth (חֲלִפְיָפוּת) [pronounced khuh-lee-FOHTH]	<i>changes, changes (of garments, rainment), replacements, exchanges; relays; changing, varying (courses of life); shifts</i>	feminine plural noun	Strong's #2487 BDB #322

Translation: He sent them to Lebanon, 10,000 [men] for a month—[working in] shifts—... The final word of this portion of v. 14 is easy to understand when it is connected to the word *clothes*, because it refers to a *change of clothes*. Here, it appears to refer to *replacements, shifts*. That is, Solomon has this massive work force of 30,000 and he is going to deploy them much like an army, but they will be split into 3 companies. A third of this work force is going to be sent up to Lebanon where they will work for a month.

It is possible that these men were taken out of Solomon's army (which was largely unused while he was king). You may recall David numbering the people. 2Sam 24:9 *And Joab gave the sum of the numbering of the people to the king: in Israel there were 800,000 valiant men who drew the sword, and the men of Judah were 500,000.* That is 1,300,000 men who were available to go to war if necessary (I don't think that this is David's standing army,

but his citizen soldiers). Now, if 30,000 men are taken out of these, that is one man in 44. A full third of that group would be in Lebanon assisting Hiram's men at all times.

What Solomon does here appears to have the force of conscription, which he tries to make up for by giving the men 2 months at home (I do not see him providing them with remuneration here; but it seems like that would be necessary). Anyway, when Israel wanted a king, God warned them (through Samuel): *"He will take your male servants and female servants and the best of your young men and your donkeys, and put them to his work. He will take the tenth of your flocks, and you shall be his slaves."* (1Sam. 8:16–17; ESV) It is possible that this was even part of the reason that the northern kingdom split from the southern kingdom, after Solomon's death. *And they sent and called him, and Jeroboam and all the assembly of Israel came and said to Rehoboam, "Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you."* (1Kings 12:3–4; ESV)¹⁶⁹

1Kings 5:13–14 King Solomon organized a labor force of 30,000 men so that 10,000 of them worked in Lebanon, in shifts, while the other 20,000 worked at home (in Israel). Each month, 10,000 workers from Israel would replace the 10,000 workers in Lebanon, so that the workers spent a month in Lebanon and 2 months at home. Adoniram was over the labor force.

Were Solomon's Workers Remunerated?

1. First of all, there is no definitive answer to this question. We only have a few things recorded which help us in this respect.
2. No remuneration is ever spoken of; that does not mean there were no payments made, as the slaves of Israel are not spoken of as being remunerated; but they were obviously fed.
3. Samuel warned the people that a king would take the best of Israel's young men and put them to work; and this would be a fulfillment of that warning. 1Sam. 8:16–17
4. The people were unhappy with the hard service imposed upon them by Rehoboam's father (who would be Solomon). This suggests that, if they were remunerated at all, it was not enough. 1Kings 12:3–4
5. Adoniram, who was over these workers, is later murdered. Although there may have been a myriad of reasons for this; it is not out of the realm of logic to consider that non-payment for this work was one of their many gripes.
6. Based upon these things, none of which are individually conclusive; I would draw the conclusion that Solomon did not properly pay these workers for what they did.

The only thing which I would say in Solomon's favor is, he is wise and it seems like a wise man would have wanted his workers to be happy.

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It should be understood that this was a building project with a beginning and end. So, these men were not conscripted for the rest of their lives. These building projects took place over a period of perhaps 20 years; and Solomon did not take these men but one month out of three. Therefore, they are not considered slaves (which is important, because of 1Kings 9:22 *But of the people of Israel Solomon made no slaves. They were the soldiers, they were his officials, his commanders, his captains, his chariot commanders and his horsemen.*

*The College Press Bible Study: These workmen should be thought of as free Israelites who worked in consort with and under the direction of the servants of Hiram. Whether or not they received remuneration for their labor is uncertain. Certainly the present verse does not contradict 1Kings 9:22 which asserts that Solomon did not make bondmen of the children of Israel as he did of the Canaanites... The Canaanites are called "tribute-slaves" (mas'obed) while the thirty thousand Israelites are called "tribute-laborers" (mas).*¹⁷⁰

¹⁶⁹ These 2 paragraphs were expanded from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 5:13.

¹⁷⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:13–18.

Conscripting these workers for one month out of three for something which could be reasonably understood as a public works project is not a terrible thing. However, it is clear that the people of Israel did eventually come to resent Solomon for this. Let me suggest this—Solomon could have lived in David's palace, but he chose not to. Solomon had 1000 wives and mistresses. They have to live somewhere. Solomon himself did not build places for them to live. So, Solomon may have taken a considerable amount of labor from these men simply to house his wives and mistresses. That could potentially be a big problem for those who worked for Solomon (and possibly worked without receiving a salary).

1Kings 5:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^{eh}]	<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
L ^e bânôwn (לְבָנוֹן) [pronounced l ^{eb} -vaw-NOHN]	<i>white; and is transliterated Lebanon</i>	proper noun/location; with the definite article	Strong's #3844 BDB #526
sh ^e nayim (שְׁנַיִם) [pronounced sh ^e NAH-yim]	<i>two (the cardinal number); both, double, twice; second; (the ordinal number); [and with other numbers]: both</i>	masculine plural numeral	Strong's #8147 BDB #1040
chôdâshîym (חֳדָשִׁים) [pronounced kho-daw-SHEEM]	<i>new moons, months</i>	masculine plural noun	Strong's #2320 BDB #294
b ^e (ב) [pronounced b ^{eh}]	<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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...they are in Lebanon [for] a month; [and then they are] two months at home [lit., in his home]. They will work for a month in Lebanon and then they will return to Israel and work in Israel for a month.

We should not get confused and think that they worked a month and then had two months off to play, as suggested by at least one commentator.¹⁷¹ It is likely—although it is not actually stated here—that a third of the workforce will return to their own homes where they work their farms or ranches for a month; they work in Lebanon for a month, and then they work in Israel for a month. That they work in Lebanon for a month is clearly laid out. The rest of this and how it exactly worked is not quite as clear. What I have suggested seems reasonable.

¹⁷¹ From https://www.blueletterbible.org/Comm/smith_chuck/c2000_1Ki/1Ki_005.cfm accessed February 23, 2017.

Spurgeon made the observation that the believer dedicated so much time to Christian service and so much time to preparation and so much time to simply living. I would be hard-pressed to give you any sort of exact numbers here, as every person's life and spiritual progress is so much different. Early on in R. B. Thieme, Jr.'s ministry, he was writing and studying 8, 10 and 12 hours a day. My understanding is, he would pound out lessons on a manual typewriter. That is the amount of time that he would spend preparing to teach an hour and fifteen minute lesson (generally speaking¹⁷²). Speaking for myself, I cannot imagine putting this amount of time in. I spend 4 or 5 hours writing and studying in a day—sometimes a bit more—and I am easily distracted throughout much of that time—and I am mentally exhausted from that amount of time.

I should point out that teaching the Bible is very different from teaching another subject. I was a math teacher for 25 years and I spent very little time in preparation for a course. For the most part, I knew what I was teaching and could, from the top of my head, teach pretty much any lesson I needed to teach for that day. In fact, I could have taught nearly any course from start to finish with no more preparation than to see what the subject matter was. On occasion, as a teacher, I would have to open the book to see what the material was; and on some occasions, I would spend 10 or 20 minutes in preparation for a lesson; but some courses, like Geometry, I could have taught pretty much every day, from what I knew in my head, referencing the book only to make an assignment (for those times I assigned work from a book).

The Bible is a whole lot different from that. If I was asked to suddenly stand up and explain a passage, I might freeze or do a really poor job, spending the next few days thinking, "I should have said this; I should have pointed out that." The Bible is the Word of God; and every care should be given to explaining it correctly. This is why Bob Thieme could spend 10 hours preparing to teach an hour and fifteen minute class. This is why so many pastors only teach for 15 or 20 minutes only each Sunday. The entire week, for some pastors, may be 1–1.5 hours of teaching. Most of the pastors who have come out of Bob's church devote only 3 or 4 hour-long sessions to teaching each week. That in itself requires a lot of work. Furthermore, what congregation today would show up for 7 or 8 classes in a week (as we once did at Berachah Church)?

Let me try to find my way back to my point (I seem to have meandered off quite a ways). Our own spiritual service and our preparation for it is an individual matter. When you become a believer in Jesus Christ, you are in *full-time Christian service* from that point forward, but the time that you devote to your spiritual gift may be minimal (some people, even after 20 years being a Christian, have no idea what their spiritual gift is). When you are a young believer, you simply need to be taking in the Word—I believe that an hour a day is about the right amount of Bible doctrine for the average believer. You should not worry about *what you can do for God*; as you grow spiritually, that will come quite naturally to you.

Furthermore, even though we have been bought with a price and we are the Lord's slaves, there are things in our lives which take up time: work, sleep, meals, family (spouse, children). You cannot neglect your responsibilities in life; just as you cannot neglect Bible doctrine in your life. There is a balance which must be established. At first, that balance is between the requirements of your life and taking in a hour of Bible doctrine each day. Later, once you have begun to grow, then you are balancing your reasonable service to God, Bible doctrine, and the demands of your life as well. No one lives the life of a monastic monk; I should restate that: no one *should* lead the life of a monastic monk. That is not God's plan for us. God's plan is a balance, which is what we find taking place here among the people of Israel.

So far, this is what we have: [King Solomon organized a labor force of 30,000 men so that 10,000 of them worked in Lebanon, in shifts, while the other 20,000 worked at home \(in Israel\). Each month, 10,000 workers from Israel would replace the 10,000 workers in Lebanon, so that the workers spent a month in Lebanon and 2 months at home.](#) This is a massive building project which takes place over 20 years time. Solomon has the motivation and the ability to oversee such a project; and his country has the peace, the prosperity and the manpower in order to translate Solomon's vision into action.

¹⁷² My recollection is, he taught 10 hour and fifteen minutes classes a week, and each class was different and each class was original material.

In this project, Solomon has to be careful of the use of his men in Lebanon and around Jerusalem. He cannot simply work them as slave labor. He has to find that sweet spot between causing his people to resent him yet still getting all the work done. We could not imagine a project like this, without all the heavy equipment that we have today.

The Law of Moses warned against enslaving one's own people. "If your brother becomes poor beside you and sells himself to you, you shall not make him serve as a slave: he shall be with you as a hired worker and as a sojourner. He shall serve with you until the year of the jubilee. Then he shall go out from you, he and his children with him, and go back to his own clan and return to the possession of his fathers. For they are my servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. You shall not rule over him ruthlessly but shall fear your God. As for your male and female slaves whom you may have: you may buy male and female slaves from among the nations that are around you. You may also buy from among the strangers who sojourn with you and their clans that are with you, who have been born in your land, and they may be your property. You may bequeath them to your sons after you to inherit as a possession forever. You may make slaves of them, but over your brothers the people of Israel you shall not rule, one over another ruthlessly." (Lev. 25:39–46; ESV)

On the other hand, there were people of the Canaanites who might be taken as slaves. 1Ki 9:20–22 All the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the people of Israel—their descendants who were left after them in the land, whom the people of Israel were unable to devote to destruction—these Solomon drafted to be slaves, and so they are to this day. But of the people of Israel Solomon made no slaves. They were the soldiers, they were his officials, his commanders, his captains, his chariot commanders and his horsemen. (ESV)

Application: There is a time for big and bold action; there is a window of opportunity; and wisdom helps us to recognize and take advantage of this. Perhaps this explains why v. 12 begins with: *And the LORD gave Solomon wisdom, as he promised him.* This entire project required Solomon's wisdom in order to see it from beginning to completion.

Application: There are people who have this sort of vision and those who do not. In fact, it is probably good that few people both have the vision and the wisdom to enact their vision—as there can only be so many projects occurring at one time. However, a part of this is the creative nature that we are endowed with by our Creator (Who has the same nature). I personally work on houses, and there is constantly thought given to the combination of function, design and color. We can make a lot of things function; but look in such a way that, it frightens other people. So, not only must various things in a house have a function, but they must also have a design and the proper coloration, in order to make them attractive to the home buyer (or renter).

1Kings 5:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
ʾĀdônîyrâm (אֲדֹנִי־רָמ) [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
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

1Kings 5:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
maç (מַח) [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

Translation: [Adoniram \[is\] over the labor force](#). It is not completely clear to me that this group of men were conscripted into public works labor. Although that this possible, Solomon enjoyed a very peaceful reign—peaceful within and without—so it seems that enslaving 30,000 men is *not* the correct way to describe this. Now, could this have gone from a voluntary workforce to one which is conscripted? That is a possibility, given the final end of Adoniram.

We know from 1Kings 4:6b [...Adoniram the son of Abda was in charge of the forced labor](#). (ESV)

The exact nature of his workforce is difficult to ascertain, as there will be additional men numbered in subsequent verses. How many of these are Israelites and how many are from indigenous tribes of peoples (like the Canaanites who remain in the land) is not clear to me. However, given the reference to *his home* for (presumably) each man in this labor force, this suggests that these are citizens of Solomon's empire. Remember how the people are described in general during Solomon's reign: [Judah and Israel were as many as the sand by the sea. They ate and drank and were happy...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, 25; ESV) This does not sound like a people where the king conscripted a large number of them, against their will, into public service. However, these 30,000 men are a small number of conscripted citizens. Most of Israel could be quite happy with their farms and ranches; while many from this 30,000 feel that they have been put upon.

Application: No matter what is going on in a country, some people will be happy about it and some will think they are living under the worst government ever.

The different descriptions of Solomon's Israel suggest that, in general, for most of the time, the people were very happy with their lives in Israel. However, what they said at the end of Solomon's reign suggest that, a significant number of people began to have misgivings about Solomon near the end.

Bear in mind the information and point of view from above.

ISBE on Adoniram

Adoniram:

ʿĀdônîyrām (אֲדֹנִי־רָאִם) [pronounced *uhd-oh-nee-RAWM*], which means, *my lord is exalted*.

He is an official of Solomon (1Kings 4:6; 1Kings 5:14). Near the close of the reign of David, and at the opening of the reign of Rehoboam, the same office was held by Adoram (2Sam. 20:24; 1Kings 12:18). The name Adoram seems to be a contraction of Adoniram, and doubtless the same person held the office in all the three reigns. The name also appears as Hadoram (2Chron. 10:18). In the King James Version and the Revised Version, the office is variously described as "over the tribute," which is misleading, and "over the levy," which is correct, though obscure. Adoniram was at the head of the department of forced labor for the government [let me suggest that this began as a paid public works project, but may have become more forced later on].

The record is to the effect that peoples conquered by Israel, except the Canaanites, were to be spared, subject to the obligation to forced labor on the public works (Deut. 20:11); that this law was actually extended to the

ISBE on Adoniram

Canaanites (Joshua 16:10; Joshua 17:13; Judges 1:28); that David, in his preparations for the temple, organized and handed over to Solomon a service of forced labor (1Chron. 22:2, 1Chron. 22:15, etc.); that under Solomon this service was elaborately maintained (1Kings 5:13; 1Kings 9:15; 2Chron. 8:7). It was not for the temple only, but for all Solomon's numerous building enterprises.

In theory men of Israelite blood were free from this burden, but practically they found it a burden and a grievance. At the accession of Rehoboam they protested against it (1 Kings 12; 2 Ch 10). Nothing in the account is more indicative of Rehoboam's utter lack of good judgment than his sending his veteran superintendent of the forced labor department to confer with the people. The murder of Adoniram, and the ignominious flight of Rehoboam, were natural consequences.

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As Adoniram became older, and more was expected from these workers, one might understand that to be the perfect confluence of events that resulted in his murder (1Kings 12:18).

This may seem to be quite a lot of manpower for the building of the Temple.

Matthew Poole on the Largeness of This Project

If it seem strange to any man that so many thousands should be employed about so small a building as the temple was, [then] it must be considered:

1. That the temple, all its parts being considered, was far larger than men imagine...
2. That it is probable, that they were employed by turns, as the 30,000 were (1Kings 5:14), [or] else they had been oppressed with hard and uninterrupted labours.
3. That the timber and stone hewed and carried by them was designed, not only (though principally) for the temple, but also for Solomon's own houses and buildings; because we read of no other levy of men, nor of any great care and pains taken, after the building of the temple, for the procurement or preparation of materials for his own houses, or his other buildings; which implies, that that work was done before; nay, that this very levy of men was made and employed for the building of the Lord's house, and Solomon's house, and Millo, and the wall of Jerusalem, and Hazor and Megiddo, and Gezer, is expressed 1Kings 9:15 ([And this is the account of the forced labor that King Solomon drafted to build the house of the LORD and his own house and the Millo and the wall of Jerusalem and Hazor and Megiddo and Gezer](#)), which may fully satisfy that scruple.

Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 5:13 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

James Burton Coffman: *[This passage] is a summary of the manpower required to build Solomon's Temple, the great burden of which was discharged by 150,000 slaves, who were remnants of the Canaanites whom Israel had enslaved rather than exterminating them as God had commanded.*¹⁷³ Coffman goes into great detail in his commentary on Judges and Ruth concerning Israel's insubordination to God in this point.

¹⁷³ From <http://www.studydrive.org/commentaries/bcc/1-kings-5.html> accessed March 7, 2017.

And so [there] is to Solomon seventy a thousand bearing a burden and eighty a thousand hewers [of stone] in the hill country, besides chiefs of the officers to Solomon who [are] over the work—three thousands and three hundreds of the rulers in the people, the constructors in the work.

1Kings
5:15–16

Solomon had 70,000 [men who] bore the burdens and 80,000 stone masons in the mountainous areas, besides Solomon's chief officers who [are] over the work—3300 rulers [who are] among the people, those [actually] doing the work.

Solomon had 70,000 men who carried and moved stone, wood and other materials; along with 80,000 men who were stone masons operating out of the mountains. Solomon also had 3300 supervisors who were among the people, over those who actually did the work.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so [there] is to Solomon seventy a thousand bearing a burden and eighty a thousand hewers [of stone] in the hill country, besides chiefs of the officers to Solomon who [are] over the work—three thousands and three hundreds of the rulers in the people, the constructors in the work.
Revised Douay-Rheims	And Solomon had seventy thousand to carry burdens, and eighty thousand to hew stones in the mountain: Besides the overseers who were over every work, in number three thousand, and three hundred that ruled over the people, and them that did the work.
Peshitta (Syriac)	And Solomon had seventy thousand men who bore burdens and eighty thousand hewers of stone in the mountain, Besides the chiefs of Solomons officers who were set over the work, three thousand and three hundred, who were in charge of the people doing the work.
Septuagint (Greek)	And Solomon had seventy thousand bearers of burdens, and eighty thousand hewers of stone in the mountain; besides the rulers that were appointed over the works of Solomon, there were three thousand six hundred masters who wrought in the works.
Significant differences:	Solomon is not mentioned a second time in the Latin. The Greek numbers the overseers at 3600 rather than at 3300.

Limited Vocabulary Translations:

Bible in Basic English	Then he had seventy thousand for the work of transport, and eighty thousand stone-cutters in the mountains; In addition to the chiefs of the responsible men put by Solomon to oversee the work, three thousand and three hundred in authority over the workmen.
Easy English	Solomon had 70 000 men that carried things. And he had 80 000 men that cut stones in the hills. He also had 3300 leaders. They told the workers what they should do.
Easy-to-Read Version—2006	Solomon also forced 80,000 men to work in the hill country cutting stone. There were also 70,000 men to carry the stones. There were 3300 men to supervise the workers.
International Children's B.	Solomon forced 80,000 men to work in the hill country, cutting stone. And he had 70,000 men to carry the stones. 16There were also 3,300 men who directed the workers.
The Message	Solomon also had seventy thousand unskilled workers and another eighty thousand stonecutters up in the hills—plus thirty-three hundred foremen managing the project and supervising the work crews.

NIRV	Solomon had 70,000 people who carried things. He had 80,000 who cut stones in the hills. He had 3,300 men in charge of the project. They also directed the workers.
New Simplified Bible	Solomon also had eighty thousand stonecutters in the mountains. There were seventy thousand men to carry the stones. He placed three thousand three hundred foremen there to supervise their work.

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon had 70,000 laborers and 80,000 stonecutters in the highlands. This doesn't include Solomon's 3,300 supervisors in charge of the work, who had oversight over the laborers.
Contemporary English V.	He also had eighty thousand workers to cut stone in the hill country of Israel, seventy thousand workers to carry the stones, and over three thousand assistants to keep track of the work and to supervise the workers.
The Living Bible	Solomon also had seventy thousand additional laborers, eighty thousand stonecutters in the hill country, and thirty-three hundred foremen.
New Berkeley Version	Solomon also had 70,000 transporters and 80,000 stonecutters in the mountains. Besides Solomon's chief overseers, who had charge of the work,, there were 3,300 foremen directing the people who did the work.
New Century Version	Solomon forced eighty thousand men to work in the hill country, cutting stone, and he had seventy thousand men to carry the stones. There were also thirty-three hundred men who directed the workers.
New Life Version	Now Solomon had 70,000 men to carry loads, and 80,000 stone cutters in the mountains. And he had 3,300 men who were leaders of the work, and who ruled over the people doing the work.
New Living Translation	Solomon also had 70,000 common laborers, 80,000 quarry workers in the hill country, and 3,600 foremen to supervise the work.

Partially literal and partially paraphrased translations:

American English Bible	Now, Solomon had seventy thousand laborers and eighty thousand stonecutters [working] in the mountains. 16 And (in addition to those whom Solomon placed in charge of his construction project) he had three thousand, six hundred supervisors on the job.
International Standard V	Solomon also employed 70,000 heavy-lift workers and 80,000 stonecutters in the hill country. Solomon also employed 3,300 officials to supervise the work and to manage the people employed in the construction.
New Advent (Knox) Bible	Seventy thousand men king Solomon had to carry loads for him, and eighty thousand to cut wood on the mountain-side, not counting the overseers who were in charge of the work done, three thousand three hundred overseers to give the workmen their orders.
Translation for Translators	Solomon also forced 80,000 men to cut stones in the <i>hilly area</i> and 70,000 men to haul the stones <i>to Jerusalem</i> . And he also assigned 3,600 men to supervise their work.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Solomon is to be of seventy thousand, that are to be bearing up burdens, and eighty thousand of they cutting down in the mountains; and the overseers of Solomon, they being set over the work, three thousand and three hundred, holding dominion over the people, that are to be producing the work.
Ferrar-Fenton Bible	He had also twenty thousand carriers of loads ; and eighty thousand stone-cutters in the hills, besides Solomon's thirty thousand 30 masons, who were at the works

	in the plains, and three hundred superintendents of the people labouring at the buildings.
God's Truth (Tyndale)	And Salomon had three score and ten thousand that bare burdens, and three score and ten thousand that hewed in the mountains besides the Lords he had, to oversee the work, in number three thousand and three hundred, which ruled the people that wrought in the work.
HCSB	Solomon had 70,000 porters and 80,000 stonecutters in the mountains, not including his 3,300 deputies in charge of the work. They ruled over the people doing the work.
Lexham English Bible	Solomon had seventy thousand {common laborers} and eighty thousand stone craftsmen in the hill country. Besides the chiefs of the officers Solomon had, there were three thousand three hundred having charge over the people who were doing the work.
NIV – UK	Solomon had seventy thousand carriers and eighty thousand stonecutters in the hills, as well as thirty-three hundred foremen who supervised the project and directed the workers.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And to Solomon there were seventy thousand who bore burdens, and eighty thousand cutters in the mountains, Separate from the chief rulers of Solomon over those stationed over the work, three thousand and three hundred, who treaded over the people who did the work.
New American Bible (2002)	Solomon had seventy thousand carriers and eighty thousand stonecutters in the mountain, in addition to three thousand three hundred overseers, answerable to Solomon's prefects for the work, directing the people engaged in the work.
New American Bible (2011)	Solomon had seventy thousand carriers and eighty thousand stonecutters in the mountain, in addition to three thousand three hundred overseers answerable to Solomon, who were in charge of the work and directed the people engaged in the work.
New Jerusalem Bible	Solomon also had seventy thousand porters and eighty thousand quarrymen in the mountains, as well as the administrators, officials who supervised the work, three thousand three hundred of them in charge of the men employed in the work.
Revised English Bible	Solomon had also seventy thousand hauliers and eighty thousand quarrymen, apart from the three thousand three hundred foremen in charge of the work who superintended the labourers.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo had 70,000 men to carry loads and another 80,000 stonecutters in the hills, besides Shlomo's 3,300 supervisors who were in charge of the people doing the work.
exeGesés companion Bible	And Shelomoh has seventy thousand burdenbearers and eighty thousand hewers in the mountains; beside the governor of the stationed of Shelomoh who are over the work - three thousand and three hundred who subjugate the people who work the work.
JPS (Tanakh—1985)	Solomon also had 70,000 porters and 80,000 quarriers in the hills, apart from Solomon's 3,300 officials who were in charge of the work and supervised the gangs doing the work.
Orthodox Jewish Bible	And Sh'lomo had threescore and ten thousand that were burden bearers, and fourscore thousand who were stone cutters in the har (mountains);

This was in addition to the chief of Sh'lomo's Nitzavim, who were over the project, three thousand three hundred, who supervised the people that wrought in the work.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Solomon had 70,000 burden bearers (transporters) and 80,000 stonemasons in the hill country [of Judah], besides Solomon's 3,300 chief deputies who were in charge of the project and who were in charge of the people doing the work.
The Expanded Bible	Solomon forced [had] eighty thousand men to work in the hill country, cutting stone, and he had seventy thousand men to carry the stones [common laborers]. There were also thirty-three hundred men who directed the workers [foremen; overseers].
Kretzmann's Commentary	And Solomon had threescore and ten thousand that bore burdens, and fourscore thousand hewers in the mountains, men engaged in stone-cutting, these 150,000 servants being members of the Canaanitish, conquered races, beside the chief of Solomon's officers, the foremen placed over the workmen, which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. In the total number of overseers 250 were Israelites, and 300 were foreigners, 2Chron. 8:10.
NET Bible®	Solomon also had 70,000 common laborers [<i>Heb</i> "carriers of loads."] and 80,000 stonecutters [<i>Heb</i> "cutters" (probably of stones).] in the hills, besides 3,300 [Some Greek mss of the OT read "3,600"; cf. 2 Chr 2:2, 18 and NLT.] officials who supervised the workers [<i>Heb</i> "besides thirty-three hundred from the officials of Solomon's governors who were over the work, the ones ruling over the people, the ones doing the work."].
The Voice	Solomon enlisted 70,000 men to transport the materials and 80,000 stonecutters to quarry, carve, and dress stone from the mountains. These numbers do not include Solomon's 3,300 agents who were head administrators over the project and the worker.

Literal, almost word-for-word, renderings:

Context Group Version	And Solomon had 70, that bore burdens, and 80, that were hewers in the mountains; besides Solomon's chief officers that were over the work, three thousand and three hundred, who bore rule over the people that produced in the work.
Modern English Version	Solomon had seventy thousand porters and eighty thousand stonecutters in the mountains, not counting the chief of Solomon's officers who were over the work, three thousand three hundred, who ruled over the people who did the work.
NASB	Now Solomon had 70,000 transporters, and 80,000 hewers of stone in the mountains, besides Solomon's 3,300 chief deputies who were over the project and who ruled over the people who were doing the work.
New European Version	Solomon had seventy thousand who bore burdens, and eighty thousand who were stone cutters in the mountains; besides Solomon's chief officers who were over the work, three thousand three hundred, who bore rule over the people who laboured in the work.
New King James Version	Solomon had seventy thousand who carried burdens, and eighty thousand who quarried stone in the mountains, besides three thousand three hundred from the chiefs of Solomon's deputies, who supervised the people who labored in the work.
Third Millennium Bible	And Solomon had threescore and ten thousand who bore burdens and fourscore thousand hewers in the mountains, besides the chief of Solomon's officers who were over the work, three thousand and three hundred, who ruled over the people who wrought in the work.
Young's Updated LT	And king Solomon has seventy thousand bearing burdens, and eighty thousand hewing in the mountain, apart from the heads of the officers of Solomon, who are

over the work, three thousand and three hundred, those ruling over the people who are working in the business.

The gist of this passage: Solomon had 70,000 who hauled the stone and 80,000 who cut the stone. There were 3300 with positions of authority.

1Kings 5:15a			
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 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e -oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
shib ^e ym (שִׁבְעִים) [pronounced shi ^b -v-GEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
'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
nâsâ' (נָסַב) [pronounced naw-SAW]	<i>lifting up, bearing, carrying; exalting; taking away</i>	Qal active participle	Strong's #5375 BDB #669
çabbâl (צָבַל) [pronounced sahb-BAWL]	<i>a bearer of burdens, a burden-bearer; possibly burden, burdens</i>	masculine singular noun	Strong's #5449 BDB #688
This masculine form is found primarily in Kings, Chronicles and Nehemiah. The female form is found in the early chapters of Exodus.			
These two words together are translated:			

Translation: Solomon had 70,000 [men who] bore the burdens... My assumption here is, these are men who carried the wood or carried the stones. They would act individually and in conjunction with the other men.

Since there were 30,000 men who appear to be forced laborers or drafted by Solomon to work; this would have to be a completely different group of men.

1Kings 5:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
sh ^e mônîym (שְׁמוֹנִים) [pronounced <i>sh^e-moh-NEEM</i>]	<i>eighty</i>	indeclinable plural numeral; adjective	Strong's #8084 BDB #1033
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
châtsêb (בָּצָח) [pronounced <i>khaw-TSAY^{bV}</i>]	<i>hewing, carving out, cleaving; sending out divided [flames of fire]; [figuratively] destroying, to slaying; possibly hewers [of stone]; as a substantive, stone masons</i>	Qal active participle	Strong's #2672 BDB #345
<p>The Pulpit Commentary: <i>By the "hewers" many commentators have supposed that stonecutters alone are intended (so Jos; Ant; 1Chron. 8:2. 9) partly because stone is mentioned presently, and partly because בָּצָח is mostly used of the quarrying or cutting of stone, as in Deut. 6:11; Deut. 8:9; 2Kings 12:12, etc. Gesenius understands the word both of stone and wood cutters. But is it not probable that the latter alone are indicated? That the word is sometimes used of woodcutting Isa. 10:15 shows.</i>¹⁷⁴</p>			
<p>Keil and Delitzsch: <i>בָּצָח is understood by the older translators as referring simply to hewers of stone. This is favoured both by the context, since 1Kings 5:18 speaks of stone-mason's work, and also by the usage of the language, inasmuch as בָּצָח is mostly applied to the quarrying and cutting of stones (Deut. 6:11; Isa. 5:2; Prov. 9:1; 2Kings 12:13), and only occurs in Isa. 10:15 in connection with the cutting of wood.</i>¹⁷⁵</p>			
b ^e (ב) [pronounced <i>b^{eh}</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
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...and 80,000 stone masons in the mountainous areas,... 80,000 men worked in quarries, taking out various sized stones, and fashioning said stones. It seems less like that they would transport the stones any amount of distance, given their skills in stone masonry.

These workers appear to be those whom Solomon enslaved. 1Kings 9:20–21 *All the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the people of Israel—their descendants who were left after them in the land, whom the people of Israel were unable to devote to destruction—these Solomon drafted to be slaves, and so they are to this day.*

Solomon apparently assigned the more toilsome work to those Canaanites who still remained in the land—the transportation of these massive materials and the quarrying of stone (see also 1Kings 9:20 2Chron. 8:7–9).

¹⁷⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:15 (Exposition).

¹⁷⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 5:15.

The Preacher's Complete Homiletical Commentary suggests¹⁷⁶ that these are *hewers* of both wood and stone. The 150,000 workers herein describes, are not Israelites, but resident aliens (compared 2Chron. 2:17).

Various Commentators on the Stone Workers

The Pulpit Commentary: *These 150,000, destined for the more laborious and menial works, were not Israelites, but Canaanites. We learn from 2Chron. 2:17–18 that "all the strangers that were in the land of Israel" were subjected to forced labour by Solomon—there were, that is to say, but 150,000 of them remaining. They occupied a very different position from that of the 30,000 Hebrews. None of the latter were reduced to bondage (1Kings 9:22), while the former had long been employed in servile work. The Gibeonites were reduced to serfdom by Joshua (Joshua 9:27), and the rest of the Canaanites as they were conquered (Joshua 6:10; Joshua 17:13 Judges 1:29, 30). In 1Chron. 22:2, we find some of them employed on public works by David.*

The Pulpit Commentary continues: *the words, "in the mountain" (רֶהֱב) almost compel us so to understand it here. "The mountain" must be Lebanon. But surely the stone was not transported, to any great extent, like the wood, so great a distance over land and sea, especially when it abounded on the spot. It is true the number of wood cutters would thus appear to be very great, but it is to be remembered how few comparatively were the appliances or machines of those days: almost everything must be done by manual labour. And Pliny tells us that no less than 360,000 men were employed for twenty years on one of the pyramids. It is possible, however, that the huge foundations mentioned below (Isa. 10:17) were brought from Lebanon.*¹⁷⁷

A very large number of workers were involved in these projects. Stone and wood appear to be the primary materials with which Solomon worked.

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, it is unclear as to how much Hiram was involved in the design and construction of the Temple. When I am having something built that was not there before, there is a lot of interaction between myself and the person (or persons) who are doing the building. I have very specific design ideas and there has to be the balance between what would look cool and what can be actually done.

Hiram built David's palace (2Sam. 5:11); and he assisted Solomon in the building of his own palace and the building of the Temple. Given what we know about Solomon, I would guess that Solomon had a more hands-on approach in the design and building of both his palace and the Temple.

It is not yet clear to me on the details of Solomon building his own palace—when exactly it occurred and was it worked on coterminously with the Temple? How long did Solomon live in David's palace built by Hiram? What sort of provision was made for Solomon's many wives? We know a vast number of details about the building of the Temple; we know very little about Solomon's palace.

I have read considerable discussion about believers and unbelievers being involved in the building of the Temple. So far, I have not read anything worth quoting or discussing. It is very likely that many of the people involved in the building of the Temple were believers—on the Phœnician side as well. And there were no doubt, unbelievers who took part in the construction of the Temple (even among the Jews). There does not appear to be an official position of any sort taken on the idea of believers and unbelievers both taking part in the building of the Temple (or the building of Solomon's palace, for that matter). I would venture to say, there is not a church built anywhere without some help from unbelievers, even if they were the ones who built the hammers or took the order for studs over the telephone at Home Depot. I am not aware of any verse in the Bible which requires our local churches to be built strictly by believers.

¹⁷⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:15.

¹⁷⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:15 (Exposition).

So far, v. 15 reads: **Solomon had 70,000 [men who] bore the burdens and 80,000 stone masons in the mountainous areas,...**

The College Press Bible Study asks whether we are speaking of *the Lebanon mountains or the hill country of Canaan*. Then they write: *It is hard to imagine—though it is not impossible—that the massive Temple stones were brought from Lebanon to Jerusalem. Fine quality limestone can be obtained near Jerusalem. This stone is soft when quarried, but gradually hardens under exposure. The term “hew” (Heb., chasab) denotes the splitting of blocks from the living rock rather than the more skilled operation of dressing the stone (Heb., pasal).*¹⁷⁸

James Burton Coffman, who is against the building of the Temple, points out: *Enthusiasts who manifest such appreciation for the Temple of the Jews should remember that it was built with slave-labor.*¹⁷⁹ It is certainly reasonable to point out that several of the workers on the building of the Tabernacle were said to have been filled with the Spirit. This is not told to us here concerning the Temple workers.

1Kings 5:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
This may possibly be translated <i>besides, as well as</i> in 1Kings 4:23.			
sar (שר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong's #8269 BDB #978
James Rickard: “Princes” is the plural noun SAR, שר, that means, “prince, ruler, leader, chief, chieftain, official, captain or official” whether political, military or religious. ¹⁸⁰			
nâtsab (בצב) [pronounced naw-TSAH ^B 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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Sh ^e lômôh (שלום) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
’âsher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

¹⁷⁸ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 5:13–18.

¹⁷⁹ From <http://www.studylight.org/commentaries/bcc/1-kings-5.html> accessed March 7, 2017.

¹⁸⁰ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

1Kings 5:16

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
m ^e lâ'kâh (מַלְאָכָה) [pronounced <i>m^elaw-KAWH</i>]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun with the definite article	Strong's #4399 BDB #521
sh ^l lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
ʾălâpîhîym (אַלְפִּיִּים) pronounced <i>uh-law-FEEM</i>	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (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
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547

The Greek has 3600 here, which I believe was an attempt to make this passage agree with the parallel passage in Chronicles.

râdâh (רָדָה) [pronounced <i>raw-DAW</i>]	<i>those treading with the feet; the ones ruling, those having dominion over, the ones who are subduing; the ones taking possession of</i>	masculine plural, Qal active participle with the definite article	Strong's #7287 BDB #921
b ^e (בְּ) [pronounced <i>b^{eh}</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
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>the ones doing, the ones making, constructors, fashioners, preparers</i>	masculine plural, Qal active participle with the definite article	Strong's #6213 BDB #793
b ^e (בְּ) [pronounced <i>b^{eh}</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

1Kings 5:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e lâ'kâh (מְלָאָה) [pronounced m ^e law-KAWH]	work, occupation, labor, workmanship, items produced by work; that which is related to work	feminine singular noun with the definite article	Strong's #4399 BDB #521

Translation: ...besides Solomon's chief officers who [are] over the work—3300 rulers [who are] among the people, those [actually] doing the work. Throughout Scripture, there are always systems of authority in place. You cannot build this or that without authority. In fact, there are very few things that can be done without have systems of authority in place.

1Kings 5:16 (a graphic); from [W3ace](http://w3ace.com); accessed March 9, 2017.

Vv. 15–16 Solomon had 70,000 men who carried and moved stone, wood and other materials; along with 80,000 men who were stone masons operating out of the mountains. Solomon also had 3300 supervisors who were among the people, over those who actually did the work. My addition of the phrase, *those who actually did the work* was not a jab at those who supervise or to imply that supervisors are not working. The 150,000 workers named here were more closely involved doing the physical labor.



Interestingly enough, many translators abbreviated v. 16 considerably:

New International Version	...as well as thirty-three hundred foremen who supervised the project and directed the workers.
Expanded Bible	There were also thirty-three hundred men who directed the workers [foremen; overseers].
New Living Translation	...and 3,600 foremen to supervise the work.

You cannot put 150,000 people to work without bosses or without supervisors. Solomon has the general idea of what he wants to do—or he plans it out with someone or with a small committee. This information is given to another group of men who then explain the plans to these 3300 supervisors, who then guide their workers in the job.

Application: Systems of authority are primarily necessary to (1) get things done and (2) to protect the rights of one set of people from being infringed upon by another set of people. I am able to hop into my truck and go to work, and arrive their accident-free and mostly stress-free because there are systems of authority in place (roads, stop lights, stop light cams, and policemen). My violation of these laws (say, running through a red light) infringes on the rights of those to my left or right. The lights allows us to travel in relative safety. Most accidents are a result of disobeying one or more systems of authority which are in place (driving with impaired judgement, driving too fast, etc.).

You may have your own plot of land off somewhere in the hills; and everything is there for you. But, if you have a wife and children, then there is a specific system of authority. If you are alone, there are still systems of authority all around you; you just are not as exposed to them as you would be in more populated areas.

2Chron. 2:17–18 calculates these numbers in a somewhat different way: *Then Solomon counted all the resident aliens who were in the land of Israel, after the census of them that David his father had taken, and there were found 153,600. Seventy thousand of them he assigned to bear burdens, 80,000 to quarry in the hill country, and 3,600 as overseers to make the people work.*

This seems to be a short and concise explanation:

Various Commentators on the Number of Workers

Whedon: *These, and the others mentioned in this verse and the following, were not Israelites, but foreigners dwelling in the land. The whole number, according to 2Chron. 2:17, was 153,600. Of these 70,000 bare burdens, 80,000 were hewers, and the remaining 3,600 were overseers of the others' work, thus making one overseer to about every forty men.*¹⁸¹

The Cambridge Bible: *The Chronicler (2Chron. 2:17) points out that these 70,000 were of the strangers that dwelt in the land of Israel. These the king compelled to do the harder and more menial work, and the whole number of these non-Israelites was called out for work. Their number is stated in Chronicles to have been 153,600; of these 70,000 were bearers of burdens, 80,000 hewers in the mountains and the other 3600...were overseers to set the people a-work.*¹⁸²

Clarke: *These were all strangers, or proselytes, dwelling among the Israelites; as we learn from the parallel place, 2Chron. 2:17–18.*¹⁸³

Matthew Henry: *The labourers whom Solomon employed in preparing materials for the temple. 1. Some were Israelites, who were employed in the more easy and honourable part of the work, felling trees and helping to square them, in conjunction with Hiram's servants; for this he appointed 30,000, but employed only 10,000 at a time, so that for one month's work they had two months' vacation, both for rest and for the despatch of their own affairs at home (1Kings 5:13–14). It was temple service, yet Solomon takes care that they shall not be over-worked. Great men ought to consider that their servants must rest as well as they. 2. Others were captives of other nations, who were to bear burdens and to hew stone (1Kings 5:15), and we read not that these had their resting times as the other had, for they were doomed to servitude. 3. There were some employed as directors and overseers (1Kings 5:16), 3300 that ruled over the people, and they were as necessary and useful in their place as the labourers in theirs; here were many hands and many eyes employed, for preparation was now to be made, not only for the temple, but for all the rest of Solomon's buildings, at Jerusalem, and here in the forest of Lebanon, and in other places of his dominion, of which see 1Kings 9:17–19. He speaks of the vastness of his undertakings (Eccles. 2:4, I made me great works), which required this vast number of workmen.*¹⁸⁴ I don't really see the workers as getting one month of work and two month's off.

¹⁸¹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:15.

¹⁸² *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:15.

¹⁸³ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 5:15.

¹⁸⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 5:10–18.

Various Commentators on the Number of Workers

The College Press Bible Study gives the simplest explanation: According to 2Chron. 2:17 [Then Solomon counted all the resident aliens who were in the land of Israel, after the census of them that David his father had taken, and there were found 153,600.] David's census had found 153,600 Canaanite men remaining. The burden bearers and stonecutters totaled 150,000 and there were 3,600 Canaanite officers over them (2Chron. 2:18 = Seventy thousand of them he assigned to bear burdens, 80,000 to quarry in the hill country, and 3,600 as overseers to make the people work.).¹⁸⁵

Arno Gaebelein: A large number of workmen were needed. Two classes were employed. First there were 30,000 men out of Israel raised by a levy; 10,000 worked by relays of 10,000 a month. The second class was composed of strangers (1Kings 5:15; 2Chron. 2:17–18), 150,000 in number; 70,000 were burden bearers and 80,000 hewers in stone. Over all were 3300 officers (verse 16) with 550 chiefs (1Kings 9:23), of whom 250 were native Israelites (2Chron. 8:10).¹⁸⁶

Lange: In 1Kings 5:13 it is expressly said that these 30,000 men were (born) Israelites. Of these, 10,000 were always one month in service, and free the two following, when they cultivated their fields and took care of their houses. For Adoniram, see 1Kings 4:6.—Besides these 30,000 men, who were not sufficient, there were (1Kings 5:15) 70,000 that bore burdens, and 80,000 hewers in the mountains. בצח is, "according to all Versions, to be understood of stone-cutters alone, not of wood-cutters (Gesenius, Ewald), for the (easier) working in wood was sufficiently provided for by the changing 30,000 laborers" (Thenius). The קֶהָב can be understood only of Lebanon, from the context, and not, as Bertheau thinks, of the stone-quarries of the mountains. The 70+80,000 = 150,000 men (2Chron. 2:18) were not changed, but were in constant service; they were not Israelites, but, on the contrary, מִיִּרְגִי (as the parallel passage alluded to expressly says), i.e., strangers in the land of Israel; those of the Canaanites that remained when their land was conquered, and who were made servants (Judges 1:27–30; Joshua 16:10). In contradistinction to these 30,000 Israelites, they are named, in 1Kings 9:21, דְּבַעַם, i.e., servants (2Chron. 8:7–9). The assertion of Ewald and Distel that these 150,000 servants were of the "people of Israel," and only "came later when the several buildings became enlarged," is utterly erroneous.—The total number of these workmen is great, but not surprising when we consider those times, when there was no machinery, and everything had to be done by the human hand. According to Pliny (Hist. Nat., xxxvi. 12), 360,000 men had to work twenty years long at one pyramid (comp. Calmet on the place).¹⁸⁷

I need to read through these and eliminate 1 or 2 of them.

Chapter Outline

Charts, Graphics and Short Doctrines

Commentary on the number of supervisors. Chronicles and Kings appear to have different figures, when it comes to the number of supervisors:

1Kings 5:15–16 Solomon also had 70,000 burden-bearers and 80,000 stonecutters in the hill country, besides Solomon's 3,300 chief officers who were over the work, who had charge of the people who carried on the work.

2Chron. 2:17–18 Then Solomon counted all the resident aliens who were in the land of Israel, after the census of them that David his father had taken, and there were found 153,600. Seventy thousand of them he assigned to bear burdens, 80,000 to quarry in the hill country, and 3,600 as overseers to make the people work. (ESV)

¹⁸⁵ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 5:13–18 (the text of the verses was added).

¹⁸⁶ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 5:1-18.

¹⁸⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 5:13–15 (Exegetical and Critical).

Various Commentators on the Number of Supervisors in Kings and Chronicles

Whedon appears to offer up a reasonably simple explanation: *Besides the chief of Solomon's officers — Which numbered in all 550, (chap. 1Kings 9:23,) of which, however, 250 seem to have been Israelites, (2Chron. 8:9–10,) and the other 300 foreigners. These last, added to the 3,300 mentioned in this verse, make up the 3,600 of 2Chron. 2:18.*¹⁸⁸

Dr. Robert Dean, Jr.: *When look at this section where it talks about the different builders and the organization of their labour there are some things that appear to be contradictory. It seems that the verses 13 through 18 are contradicted in chapters nine in vv. 20–22, but in those verses there are two different terms used in the Hebrew text that distinguishes from the English text. The total number in the Chronicles passages and the Kings passages works out to be the same, they just arrive at the number a little differently, depending on whether they are focusing on the non-Israelite and the Canaanites. There were 550 officials who led the work project, according to 1 Kings 9:23, 150,000 non-Israelites, but there were 3,600 foremen. There were also 250 officials that supervised the labour force. When these are all added together we still come up with the same basic total of 183,850 workers. The Scriptures do not contradict each other. In Chronicles the Canaanite overseers are distinguished from the Israelites' in Kings the distinction is made between superior and inferior—3,300 inferior supervisors and 550 superior supervisors—and of those 250 are Israelites and 300 are Canaanites.*¹⁸⁹

Barnes: *Comparing this verse and 1Kings 9:23 with 2Chron. 2:18; 2Chron. 8:10, the entire number of the overseers will be seen to be stated by both writers at 3,850; but in the one case nationality, in the other degree of authority, is made the principle of the division.*¹⁹⁰ These verses will be expanded in the next doctrine and the numbers more fully explained there.

Gill: *[I]n 2Chron. 2:18; they are said to be 3600, which is three hundred more than here; those three hundred are the chief officers mentioned in the former part of this verse, which were over the whole work, and even over the 3600 overseers, and with them made up the sum of 3600; so Jacob Leon observes there were 3300 master workmen, and three hundred commanders over them all.*¹⁹¹

The Pulpit Commentary: *This large number proves that the "chiefs of the overseers" cannot be meant. Were all the 3,300 superior officers, there must have been quite an army of subalterns. But we read of none. In 1Kings 9:23, an additional number of 550 "princes of the overseers" (same expression) is mentioned, making a total of 3,850 superintendents, which agrees with the total stated in the Book of Chronicles.*

The Pulpit Commentary continues: *It is noteworthy, however, that the details differ from those of the Kings. In 2Chron. 2:17 we read of a body of 3,600 "overseers to set the people a work," whilst in 1Kings 8:10 mention is made of 250 "princes of the overseers." These differences result, no doubt, from difference of classification and arrangement (J.H. Michaelis). In Chronicles the arrangement is one of race, i.e.; 3,600 aliens מִיָּגֵר; cf. 2Chron. 2:18) and 250 Israelites, whilst in Kings it is one of status, i.e.; 3,300 inferior and 550 superior officers. It follows consequently that all the inferior and 300 of the superior overseers were Canaanites.*¹⁹²

Keil and Delitzsch always tend to give the most complex explanation: *Solomon's officers, who were over the work (i.e., the chiefs appointed by Solomon as overlookers of the work), 3300, who ruled over the people who laboured at the work. "יָרֵשׁ מִיִּבְצָנָה" as Thenius correctly observes, cannot be the chief of the overlookers, i.e., the head inspectors, as there is no allusion made to subordinate inspectors, and the number given is much too large for head inspectors. מִיִּבְצָנָה, which is governed by יָרֵשׁ in the construct state, is to be taken as defining the substantive... Moreover, at the close of the account of the whole of Solomon's buildings (1Kings 9:23), 550 more*

¹⁸⁸ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:16.

¹⁸⁹ From Dean's [Bible site](#); accessed March 6, 2017.

¹⁹⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 5:16.

¹⁹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:16. He cites Jacob Leon, *Relation of Memorable Things in the Temple*, ch. 3. p. 14.

¹⁹² *The Pulpit Commentary*; 1880–1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:16 (Exposition).

Various Commentators on the Number of Supervisors in Kings and Chronicles

יִרְשׁ מִבְּצֹנָה are mentioned as presiding over the people who did the work. The accounts in the Chronicles differ from these in a very peculiar manner, the number of overseers being given in 2Chron. 2:17 and 3600, and in 2Chron. 8:10 as 250.

Keil and Delitzsch continue, giving what is the normal explanation for such a problem, followed by the actual explanation: Now, however natural it may be, with the multiplicity of errors occurring in numerical statements, to assume that these differences have arisen from copyists' errors through the confounding together of numerical letters resembling one another, this explanation is overthrown as an improbable one, by the fact that the sum—total of the overseers is the same in both accounts ($3300 + 550 = 3850$ in the books of Kings, and $3600 + 250 = 3850$ in the Chronicles); and we must therefore follow J. H. Michaelis, and explain the differences as resulting from a different method of classification, namely, from the fact that in the Chronicles. the Canaanitish overseers are distinguished from the Israelitish (viz., 3600 Canaanites and 250 Israelites), whereas in the books of Kings the inferiores et superiores praefecti are distinguished. Consequently Solomon had 3300 inferior overseers and 550 superior (or superintendents), of whom 250 were selected from the Israelites and 300 from the Canaanites. In 2Chron. 2:16–17, it is expressly stated that the 3600 were taken from the *מִבְּצֹנָה*, i.e., the Canaanites who were left in the land of Israel. And it is equally certain that the number given in 1Kings 9:23 and 2Chron. 8:10 (550 and 250) simply comprises the superintendents over the whole body of builders, notwithstanding the fact that in both passages (1Kings 5:16 and 1Kings 9:23) the same epithet *יִרְשׁ מִבְּצֹנָה* is used. If, then, the number of overseers is given in 1Kings 9:23 and 550, i.e., 300 more than in the parallel passage of the Chronicles, there can hardly be any doubt that the number 550 includes the 300, in which the number given in our chapter falls short of that in the Chronicles, and that in the 3300 of our chapter the superintendents of Canaanitish descent are not included.¹⁹³

Keil and Delitzsch propose another solution offered by Ewald, but I will let you [find it and read it](#) on your own.

Matthew Poole offers a unique solution: *The 300 added in 2Ch 2 might be a reserve, to supply the places of the other 3000; yea, or of the 3300; as any of them should be taken off from the work by death, or sickness, or weakness, or necessary occasions; which was a prudent provision, and not unusual in such—like cases. And so there were 3600 commissioned for the work, but only 3300 employed at one time; and therefore both computations may fairly stand together. Some learned men add, that those 3600 were strangers, which indeed is manifest from 2Chron. 2:17; and that those 3330 were a distinct number of men, and Israelites, which were set over all the rest, both strangers and Israelites; who therefore are here called the chief of Solomon's officers, and are said to rule over the workmen; whereas all that is said of those 3600, 2Chron. 2:18, is, that they were overseers to set the people a work; which may deserve further consideration.*

Poole continues: *Others say, that the 300 added in 2 Chron. were overseers of the Tyrian workmen in Mount Lebanon, and the rest in all other places; or that they were set over some particular and more curious and considerable parts of the work.*¹⁹⁴

¹⁹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 5:16.

¹⁹⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 5:16.

Various Commentators on the Number of Supervisors in Kings and Chronicles

Lange: *Chronicles* gives, instead of the number 3,300 (1Kings 2:17), 3,600, which Thenius thinks the right one, and he would have the text altered accordingly; but Ewald, on the other hand, declares our number to be correct, and that of *Chron.* wrong. But both numbers are right, as J. H. Michaelis has proved; the difference comes from the different division of the offices of superintendence. In 1Kings 9:23, 550 מִבְּצֹנָה יָקֹשׁ are named; these, with the 3,300, make 3,850. The parallel passage of *Chron.* (1Kings 8:10) mentions only 250, which, added to the 3,600, gives the same number, 3,850. This coincidence cannot be chance; the number 550 evidently contains the 250, and the 300, by which the 3,600 exceed the 3,300: 250 of the whole number of overseers were, as appears from the context in 2Chron. 8:10, native Israelites; but 300 were foreigners. The chronicler, however, no doubt includes the latter among the subaltern overseers (3,300+300 = 3,600), because they were not on the same footing with the Israelitish overseers.¹⁹⁵

Chapter Outline

Charts, Graphics and Short Doctrines

There is some difficulty matching up the numbers in Kings and Chronicles. The College Press Bible Study has worked all of this out for us and they do quite a remarkable job here. Besides, I love tables.

1Ki 5:15–16 Solomon also had 70,000 burden-bearers and 80,000 stonecutters in the hill country, besides Solomon's 3,300 chief officers who were over the work, who had charge of the people who carried on the work.
2Chron. 2:17–18 Then Solomon counted all the resident aliens who were in the land of Israel, after the census of them that David his father had taken, and there were found 153,600. Seventy thousand of them he assigned to bear burdens, 80,000 to quarry in the hill country, and 3,600 as overseers to make the people work.

The College Press Bible Study Makes the Numbers Work

The College Press Bible Study: *Thirty–three hundred foremen (lit., the princes of the overseers) supervised the various work crews (1Kings 5:16 = ...besides Solomon's 3,300 chief officers who were over the work, who had charge of the people who carried on the work.). At the end of the construction account, mention is made of five hundred fifty additional "princes of the overseers" (1Kings 9:23 = These were the chief officers who were over Solomon's work: 550 who had charge of the people who carried on the work.). This yields a total of 3,850 superintendents which agrees with the total stated in the Book of Chronicles. However, 2Chron. 2:18 [Seventy thousand of them he assigned to bear burdens, 80,000 to quarry in the hill country, and 3,600 as overseers to make the people work.] refers to a body of thirty–six hundred "overseers to set the people at –work" while 2Chron. 8:10 [And these were the chief officers of King Solomon, 250, who exercised authority over the people.] speaks of two hundred fifty "princes of the overseers."*

College press continues: *Thus while the totals are the same in Kings and Chronicles, it is obvious that the two sacred writers have employed different systems of classification and arrangement of these superintendents. The author of Chronicles has made race the basis of arrangement. The thirty–six hundred mentioned in 2Chron. 2:18 [Seventy thousand of them he assigned to bear burdens, 80,000 to quarry in the hill country, and 3,600 as overseers to make the people work.] were Canaanites, while the two hundred fifty mentioned in 2Chron. 8:10 [And these were the chief officers of King Solomon, 250, who exercised authority over the people.] were no doubt Israelites. Kings, on the other hand, has used rank as the basis of classification. There were thirty–three hundred subordinate (1Kings 5:16 = ...besides Solomon's 3,300 chief officers who were over the work, who had charge of the people who carried on the work.) and five hundred fifty superior officers (1Kings 9:23 = These were the chief officers who were over Solomon's work: 550 who had charge of the people who carried on the work.).¹⁹⁶*

¹⁹⁵ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 5:16 (Exegetical and Critical).

¹⁹⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:13–18 (text of verses was added using the ESV).

The College Press Bible Study Table which Makes the Numbers Work

SOLOMON'S SUPERINTENDENTS

A Harmony of Kings and Chronicles

CLASSIFICATION BY RACE Chronicles	CLASSIFICATION BY RANK Kings
2Chron. 2:18 Canaanite Officers 3,600 2Chron. 8:10 Israelite Officers 250 Total 3,850	1Kings 5:16 Subordinate Officers 3,300 1Kings 9:23 Superior Officers 550 Total 3,850

CONCLUSIONS

1. Of the 550 superior officers. 300 were Canaanites.
2. All of the 3,300 officers in 1Kings 5:16 were Canaanites.

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 5:13–18.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In all construction (and in all businesses), there is a hierarchy; there are authorities. The idea of communism that everyone is somehow equal and that there are no disparities in work is ridiculous and it is incomprehensible how this is sold as a viable political system. All of this involves division of labor, the proper distribution of skills, and supervisors who know what they are doing.

All of this work is highly organized, along every step of the way. There were Phœnicians who specialized in the gathering of the raw materials—some who would have skills in cutting down the Cedar and Cypress trees, and others who were able to move these massive logs over rugged ground. Others knew how to get this timber into the sea and to guide it toward the proper port. Others were skilled in using these raw materials in order to construct a building which would last for hundreds of years.

There is a cooperation here between believers and unbelievers on a project.

Lange on the workmen at the temple building

1. Israelites. Solomon acted not like Pharaoh (Ex. 2:23). He laid no insupportable burdens upon his people, but permits variety in the work, and Israel itself undertakes it without murmurs or complaints. How high do those Israelites stand above so many Christian communities, who constantly object or murmur when they are about to undertake any labour for their temple, or must needs bring a sacrifice of mercy or time!
2. Heathen (Psalm 22:29). Jew and heathen together must build the temple of God, according to divine decree—a prophetic anticipation of fact as set forth Eph. 2:14; Eph. 2:19–22; Eph. 3:4–6. The great preparations of Solomon must naturally remind us of the far greater preparations and arrangements which God has made for the building of the spiritual temple of the New Testament. How many thousand faithful labourers, how many wise and good men, has he placed in every known part of the world: how has he furnished them with wisdom and many other gifts of the Spirit, so that the great work of the glorious building may be completed!—

There are various cults which cut themselves off from the world, including Catholic monks and nuns. There is never anything like this called for in the Bible. We are to live among unbelievers and we are to interact with unbelievers. There are no warnings in this passage against interaction with unbelievers. God never says, “Do not let an unbeliever (gentile, heathen) put an ax to a tree used on My house.” We are able to give the gospel of Jesus Christ to unbelievers because we live among them.

From *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:13–18 (Germ Notes on the Verses).

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[Charts, Graphics and Short Doctrines](#)

The College Press Bible Study does a wonderful job with sorting out all of these numbers for us in a table.

ORGANIZATION OF SOLOMON'S WORK FORCE from the College Press Bible Study		
Cabinet Level	ADONIRAM 1Kings 4:6; 1Kings 5:14	
Superior Officers	250 Israelites 2Chron. 8:10	300 Canaanites (Each in Charge of 11 Crews)
Foremen	Probably Hiram's men served as crew Foremen Cf. 1Kings 5:6	3,300 Canaanites 2Chron. 2:18; 1Kings 5:16 (Each over a Crew of about 45 Men)
Laborers	30,000 Israelites who Cut Timber 1Kings 5:13	70,000 Canaanite Burden Bearers 80,000 Canaanite Stonecutters 1Kings 5:15; 2Chron. 2:18
Total	30,250 Israelites	153,600 Canaanites

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 5:13–18.

The Preacher's Complete Homiletical Commentary: *The labourers were well officered, and the toil and drudgery mitigated by a methodised system of relays (1Kings 5:14). Without some such system so vast a number of workers would relapse into a confused, tyrannical mob, and inflict on each other much oppression and suffering. Organisation lightens labour, while it consolidates it. The wants of the workers were supplied. In addition to the provisions sent to the royal court of Tyre (1Kings 5:9; 1Kings 5:11), Solomon furnished to the servants of Hiram 20,000 cors (about 222,000 bushels) of beaten wheat, 20,000 cors of barley, 20,000 baths of wine, and 20,000 baths of oil (2Chron. 2:10).*

The Preacher's Complete Homiletical Commentary continues: *Honest labour should be honestly recompensed. In all work for God the utmost diligence and fidelity are demanded; but He will take care the humblest labourer shall not go unrewarded. "No house, even though it be the church and temple of God, should be built to the hurt and oppression of one's fellow-creatures." Every country has its staple commodity, by exchange of which intercourse is maintained with its neighbours. It is the happiness of a nation when, with the corn of Canaan, it possesses also the shipping of Tyre.*¹⁹⁷

Communism was sold theoretically as coming to the point where the rulers were no longer necessary; and that they would somehow disappear and the workers would just continue to work like ants on an ant hill, without any apparent supervisor in charge. That stage of socialism (properly called communism when it is reached) only exists in theory. It will never exist in reality because men have sin natures. A person with power is not going to just disappear. When one person loses his power, it is not as if no one will want to step up and take his place. That is the nature of power lust. Furthermore, authority is required in any system of human organization.

People constantly confuse socialism and communism, and fall prey to their fallacious arguments.

¹⁹⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:1–18 (Homiletics). No idea who is being quoted here.

The Arguments Made for Socialism (or Communism)

Condition of the Country	Socialist Argument
Very poor nation exploited by a ruling class or a corrupt government.	Socialism will destroy those exploiting rulers at the top and replace their government with a more fair government, where people will be equal.
The socialists simply replace the corrupt government with their own corruption. In most cases, government purges involve the killing of millions of people (two of the greatest killers in the 20 th century are Mao and Stalin. In a list of the greatest killers of the 20 th century, the socialists are the most prominent).	
Poor, only partially industrialized nation.	Socialism will improve the lives of the poor and government will give them things which they could not otherwise afford (a free education, free healthcare). The rich, who exploit the workers, will be
A socialistic government will try to do too much when making everything <i>equal</i> , when it is incapable of doing much of anything. Venezuela, which ought to be one of the richest countries in South America, is a place where food is scarce and the people are starving and their oil business is crap.	
A rich nation with a history of democracy.	Socialist policies are often sold one-by-one, like guaranteed employment or free healthcare.
Many of the governments in Europe have a quasi-socialist system, with a massive safety net; and many are able to afford this, in part, because they spend very little money on their military (depending, in great part, upon the United States).	
The confusion, when it comes to socialism, is many people actually believe that this is a good and fair form of government. It is not. There is always a ruling class; and in socialism, that ruling class may appear to be no different from the workers (for instance, they may wear drab apparel), but there are always two standards: one for most people and the other for the ruling class.	
People also confuse the message of socialism with the reality of socialism. Socialist leaders want power (just like any leader); and they sell their brand of socialism in order to have power.	
Our problem today in the United States is, socialism is being presented to our gullible students as a legitimate form of government and organization.	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

These final two verses close this chapter out.

And so commanded the king and so they quarried out stones great and stones precious to lay a foundation of the house stones squared. And so hews [the stones] builders of Solomon and builders of Hiram and the Gebalite; and they prepared the trees and the stones to build the house.

1Kings
5:17–18

So the king gave the command and [his workers] quarried out massive stones and precious stones, laying the foundation of the house with [carefully] cut stones. The builders of Solomon and the builders of Hiram hewed out [these stones], along with those skilled in squaring stones [lit., **the Gebalite**]; and they [all] prepared the lumber and the stones to build the house [of God].

As per the king's command, all of these workers began to cut out and move massive stones and precious rocks, laying the foundation for the house with carefully cut stones. The builders of Solomon and Hiram hewed out these stones, along with the help of those skilled in squaring stones for buildings [possibly, Gebalite]. They prepared the lumber and the stones in order to build the house of God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so commanded the king and so they quarried out stones great and stones precious to lay a foundation of the house stones squared. And so hews [the stones] builders of Solomon and builders of Hiram and the Gebalite; and they prepared the trees and the stones to build the house.
Revised Douay-Rheims	And the king commanded, that they should bring great stones, costly stones, for the foundation of the temple, and should square them: And the masons of Solomon, and the masons of Hiram hewed them: and the Giblans prepared timber and stones to build the house.
Peshitta (Syriac)	And the king commanded and they brought great stones, costly stones, and hewed stones to complete the house. And Solomons builders and Hiram's builders and the stonemasons did hew them; so they prepared stones and timber for the building of the house.
Septuagint (Greek)	And they prepared the stones and the timber <i>during</i> three years.
Significant differences:	The Greek lacks most of this passage. The Syriac does not speak of the stones being squared.

Limited Vocabulary Translations:

Bible in Basic English	By the king's orders great stones, stones of high price, were cut out, so that the base of the house might be made of squared stone. Solomon's builders and Hiram's builders did the work of cutting them, and put edges on them, and got the wood and the stone ready for the building of the house.
Easy English	The king ordered them to take large pieces of the best stone that they had cut. They had to take these from the hills where they had cut them. These were the stones that they would build the foundation of the temple with. So the men that worked for Solomon and for Hiram prepared the stone and the wood to build the temple.
Easy-to-Read Version–2006	King Solomon commanded them to cut large, expensive stones for the foundation of the Temple. Then Solomon and Hiram's builders and the men from Byblos carved the stones and prepared them and the logs for use in building the Temple.
God's Word™	The king commanded them to quarry large, expensive blocks of stone in order to provide a foundation of cut stone for the temple. Solomon's workmen, Hiram's workmen, and men from Gebal quarried the stone and prepared the logs and stone to build the temple.
The Message	Following the king's orders, they quarried huge blocks of the best stone—dressed stone for the foundation of The Temple. Solomon and Hiram's construction workers, assisted by the men of Gebal, cut and prepared the timber and stone for building The Temple.
NIRV	The people did what the king commanded. They removed large blocks of the best quality stone from a rock pit. They used them to provide a foundation for the temple. The skilled workers of Solomon and Hiram cut and prepared the logs and stones. They would later be used in building the temple. Workers from Byblos also helped.

Thought-for-thought translations; paraphrases:

Common English Bible	At the king's command, they quarried huge stones of the finest quality in order to lay the temple's foundation with carefully cut stone. The craftsmen of Solomon and Hiram, along with those of Byblos, prepared the timber and the stones for the construction of the temple.
Contemporary English V.	He ordered the workers to cut and shape large blocks of good stone for the foundation of the temple. Solomon's and Hiram's men worked with men from the city of Gebal, and together they got the stones and logs ready for the temple.
The Living Bible	The stonecutters quarried and shaped huge blocks of stone—a very expensive job—for the foundation of the Temple. Men from Gebal helped Solomon's and Hiram's builders in cutting the timber and making the boards, and in preparing the stone for the Temple.
New Berkeley Version	The king gave orders that large, costly stones be quarried to lay the foundation of the house with squared stone. Thus the builders of Solomon, the builders of Hiram, and the Gebalites [From Gebal, 13 miles north of Beirut, on the coast, the present Byblos.] quarried the stone and prepared both timber and stone for the construction of the house.
New Century Version	King Solomon commanded them to cut large blocks of fine stone to be used for the foundation of the Temple. Solomon's and Hiram's builders and the men from Byblos carved the stones and prepared the stones and the logs for building the Temple.
New Life Version	Then as the king told them, they cut out large stones of much worth for the house of God to be built on. Solomon's builders and Hiram's builders and the Gebalites cut them. They made the wood and the stones ready to build the house.
New Living Translation	At the king's command, they quarried large blocks of high-quality stone and shaped them to make the foundation of the Temple. Men from the city of Gebal helped Solomon's and Hiram's builders prepare the timber and stone for the Temple.

Partially literal and partially paraphrased translations:

American English Bible	Then the king instructed them to set huge, valuable stone blocks in place as the foundations for the building. So the sons of Solomon and HiRam laid them in place while they were cutting the blocks and the timbers (which took three years). Usually, the AEB follows the LXX. However, it diverges significantly from the very short Brenton version (above).
Beck's American Translation	At the king's order they quarried large and rare blocks of stone in order to lay the foundation of the temple with hewn stones. Solomon's builders and Hiram's builders and the men of Gebal shaped the stones and prepared the lumber and the stone to build the temple.
International Standard V	The king specified that large, expensive stones be quarried so the foundation of the Temple could be laid with cut stones. As a result, Solomon's builders worked with Hiram's builders, accompanied by the Gebalites, to quarry the stone and to prepare the timber and other [The Heb. lacks <i>other</i>] stone for the Temple's construction.
New Advent (Knox) Bible	And the king bade them bring great stones, costly stones, to be the foundations of his temple, and to hew them into shape. This work of hewing was shared between Solomon's masons and Hiram's; and the men of Gibel, too, prepared wood and stone for the building of the house.
Translation for Translators	The king also commanded his workers to cut huge blocks of stones from the quarries and to smooth the sides of the stones. Those huge stones were for the foundation of the temple. Solomon's workers and Hiram's workers and men from Gebal/Byblos <i>city</i> shaped the stones and prepared the timber to build the temple.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The king was to lay charge, even were they to pull out great stones, costly stones that are being stones of hewing, for the foundation of the house. Of Solomon are
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Ferrar-Fenton Bible	they building, and Hiram are they building, and were to be chiseling out, the Giblites, even were they to prepare the timber and stones to build the house. For the king ordered, and they made large stones; heavy stones for the foundations of the Temple; polished stones. Thus the people of Solomon, and the people of Khiram carved, and planned, and shaped the timber and the stones to build the Temple.
God's Truth (Tyndale)	And at the commandment of the king, they brought great stones and that free stones, and hewed thereto, to lay in the foundation of the house. And Salomons masons and the masons of Hiram did hew them, with them of the borders. And so they prepared both in timber and stone to build the house.
HCSB	The king commanded them to quarry large, costly stones to lay the foundation of the temple with dressed stones. So Solomon's builders and Hiram's builders, along with the Gebalites, quarried the stone and prepared the timber and stone for the temple's construction.
Jubilee Bible 2000	And the king commanded that they bring great stones, costly stones, for the foundation of the house, and hewed stones. And Solomon's builders and Hiram's builders hewed them, and the stonesquarers; so they prepared timber and stones to build the house.
NIV – UK	At the king's command they removed from the quarry large blocks of high-grade stone to provide a foundation of dressed stone for the temple. The craftsmen of Solomon and Hiram and workers from Byblos cut and prepared the timber and stone for the building of the temple.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the king commanded, and they pulled up great stones, precious stones, and cut stones, to set the foundation of the house. And Solomon's builders and Hiram's builders carved them, and the Gebalites thus set up timber and stones to build the house.
New American Bible (2011)	By order of the king, fine, large blocks of stone were quarried to give the house a foundation of hewn stone. Solomon's and Hiram's builders, along with others from Gebal [Byblos], shaped them, and prepared the wood and stones for building the house.
New Jerusalem Bible	At the king's orders they quarried huge stones, special stones for the laying of the temple foundations, dressed stones. Solomon's workmen and Hiram's workmen and the Giblites cut and assembled the wood and stone for the building of the Temple.
New RSV	At the king's command, they quarried out great, costly stones in order to lay the foundation of the house with dressed stones. So Solomon's builders and Hiram's builders and the Gebalites did the stonecutting and prepared the timber and the stone to build the house.
Revised English Bible	By the king's orders they quarried huge, costly blocks for laying the foundation of the LORD's house in hewn stone. The builders supplied by Solomon and Hiram, together with the Gebalites, shaped the blocks and prepared both timber and stone for the building of the house.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king gave orders; and they quarried large stones, expensive stones, to lay the foundation of the house with cut stone. Shlomo's and Hiram's builders, along with the men from G'val, worked the stones and prepared the timber and stones for building the house.
exeGesés companion Bible	And the sovereign misvahs and they pull great stones

	- precious stones and hewed stones to lay the foundation of the house: and the builders of Shelomoh and the builders of Hiram and the sculpters of Gibliy prepare timber and stones to build the house.
Hebraic Roots Bible	And the king commanded, and they brought great stones, costly stones, quarried stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders, and the Giblites, cut and prepared the wood and the stones to build the house.
Israeli Authorized Version	And the king Commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Shlomo's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.
JPS (Tanakh—1985)	The king ordered huge blocks of choice stone to be quarried, so that the foundations of the house might be laid with hewn stones. Solomon's masons, Hiram's masons, and the men of Gebal shaped them. Thus the timber and the stones for building the house were made ready.
The Complete Tanach	And the king commanded, and they quarried great stones, heavy stones, to lay the foundation of the house (with) hewn stone. And Solomon's builders and Hiram's builders and the Gebalites did hew (them), and they prepared the timber and the stones to build the house.
Orthodox Jewish Bible	And HaMelech commanded, and avanim gedolot (great stones) they quarried, costly stones, to lay the foundation of the Bayit with hewn stones. And the Bonei Sh'lomo and Bonei Chiram did chisel them, and the men from Geval; so they prepared etzim (timber) and avanim (stones) to build the Bayit [the Beis Hamikdash]. [See Ps 118:22 and Isa 53].
<i>The Scriptures</i> 1998	And the sovereign commanded, and they brought large stones, precious stones, to lay the foundation of the House with hewn stones. And Shelomoh's builders, and Hiram's builders, and the men of Gebal did hew, and prepared timber and stones to build the House.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The king gave orders, and they quarried great stones, valuable stones, to lay the foundation of the house (temple) with cut stones. So Solomon's builders and Hiram's builders and the men of Gebal cut <i>and chiseled the stones</i> , and prepared the timber and the stones to build the house (temple).
The Expanded Bible	King Solomon commanded them to cut large blocks of ·fine [costly; high-quality] stone to ·be used for the foundation of the Temple [lay the foundation of the house with dressed/cut stone]. Solomon's and Hiram's builders and the ·men from Byblos [[†] Gebalites; [°] Gebal was a Phoenician city the Greeks called Byblos] carved the stones and prepared the stones and the ·logs [timber] for building the ·Temple [[†] house].
Kretzmann's Commentary	And the king commanded, and they brought great stones, costly stones, and hewed stones, immense, splendid stones, without a single flaw, to lay the foundation of the house, these being carefully shaped after being hewn out of the quarry. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers, the Giblites, the inhabitants of a Phoenician town in the foothills of the Lebanon. So they prepared timber and stones to build the house, every piece receiving the proper treatment with reference to its place in the great building which was to be erected. The Church of Jesus Christ, the great Temple not made by hands, is an eternal house and kingdom. And all servants of Christ, all believers, have been called to assist in building this Temple, in extending the Church of God throughout all the world.

NET Bible®	By royal order [<i>Heb</i> “and the king commanded.”] they supplied large valuable stones in order to build the temple’s foundation with chiseled stone. Solomon’s and Hiram’s construction workers [<i>Heb</i> “builders.”], along with men from Byblos [<i>Heb</i> “the Gebalites.” The reading is problematic and some emend to a verb form meaning, “set the borders.”], did the chiseling and prepared the wood and stones for the building of the temple [The LXX includes the words “for three years.”].
The Voice	The king gave instructions, and the workers laid the giant, expensive stones to form the foundation of the temple. Both Solomon’s construction workers and Hiram’s skilled workers, along with the Gebalites, cut the materials to make the timber and stones ready for the temple.

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	And the king commanded, and they quarried great stones, costly stones, to found the house with hewn stones. And Solomon’s builders and Hiram’s builders with the Gebalites wrought them,—thus made they ready the timber and the stones, for building the house.
English Standard Version	At the king's command they quarried out great, costly stones in order to lay the foundation of the house with dressed stones. So Solomon's builders and Hiram's builders and the men of Gebal did the cutting and prepared the timber and the stone to build the house.
Modern English Version	At the king's command, they quarried out great, costly stones in order to lay the foundation of the house with dressed stones. Solomon's builders and Hiram's builders, along with the stonemasons, cut them and prepared timber and stones to build the house.
NASB	Then the king commanded, and they quarried great stones, costly stones, to lay the foundation of the house with cut stones. So Solomon's builders and Hiram's builders and the Gebalites cut them, and prepared the timbers and the stones to build the house.
New European Version	The king commanded, and they cut out great stones, costly stones, to lay the foundation of the house with worked stone. Solomon's builders along with Hiram's builders and the Gebalites cut them, and prepared the timber and the stones to build the house.
New King James Version	And the king commanded them to quarry large stones, costly stones, and hewn stones, to lay the foundation of the temple. So Solomon's builders, Hiram's builders, <i>and</i> the Gebalites quarried <i>them</i> ; and they prepared timber and stones to build the temple.
Third Millennium Bible	And the king commanded, and they brought great stones, costly stones and hewn stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders and the stone squarers hewed them. So they prepared timber and stones to build the house.
Young's Updated LT	And the king commands, and they bring great stones, precious stone, to lay the foundation of the house, hewn stones; and the builders of Solomon, and the builders of Hiram, and the Giblites hew, and prepare the wood and the stones to build the house.

The gist of this passage:	At the command of Solomon, great and well-cut stones were brought to Jerusalem for the foundation of the Temple. Both wood and stones were prepared for this task.
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1Kings 5:17a

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
tsâvâh (צוּ) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect, 3 rd person masculine singular suffix	Strong's #6680 BDB #845
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
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
nâça' (נָצַח) [pronounced naw-SAHG]	<i>to cause to set out [move out, depart, go], to cause a camp to move out; to lead out; to cause to spring up; to take away [remove, pluck up], to quarry [hew out, cut out] [stones]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5265 BDB #652
Interestingly enough, this verb is usually associated with removing tent pegs prior to the moving of a tent. Quite obviously, that cannot be the meaning here, when it comes to taking out stones and massive stones. Therefore, many translators render this verb <i>to hew out, to quarry</i> . ¹⁹⁸			
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine plural noun	Strong's #68 BDB #6
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<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>	masculine plural adjective	Strong's #1419 BDB #152

¹⁹⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:17.

1Kings 5:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'eben (עֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine plural noun	Strong's #68 BDB #6
yâqâr (יָקָר) [pronounced yaw-KAWR]	<i>precious; costly, highly valued [of gems, jewels]; dear; rare; heavy, weighty, honored; magnificent, splendid; quiet, meek</i>	masculine plural adjective	Strong's #3368 BDB #429

Translation: So the king gave the command and [his workers] quarried out massive stones and precious stones,... Solomon gave the overall commands, and those under him guided the laborers, who quarried out massive stones and precious stones as well.

I assume that, as these workers continued to dig, they uncovered very utilitarian stones, which were quite large and could be used in the foundation; and that there were some stones which were valuable, and might be used when it comes to decoration.

The Cambridge Bible suggests that the precious stones found here indicates something else: *The adjective is not unfrequently used of gems which are of great price; as, of the precious stones in the crown of the Ammonite king (2Sam. 13:30). But in the present case the costly nature was due to the care and pains which had been taken in selecting and working these foundation stones. This seems to be the sense in such passages as Isa. 28:16 [...therefore thus says the Lord GOD, "Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation: 'Whoever believes will not be in haste.'"], where the worth consists in the stability and tried nature of the stone spoken of.*¹⁹⁹

1Kings 5:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâçar (יָצַר) [pronounced yaw-Sahr]	<i>to establish, to found, to lay a foundation, to lay a foundation stone; to appoint, to ordain</i>	Piel infinitive construct	Strong's #3245 BDB #413
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

Owens says that this is the pausal form of *house*. Seems like an odd place for a pause.

¹⁹⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:17 (ESV text added).

1Kings 5:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine plural noun	Strong's #68 BDB #6
gâzîyth (גִּזְיִת) [pronounced gaw-ZEETYH]	<i>a cutting, hewing; squaring [a stone]</i>	feminine singular noun	Strong's #1496 BDB #159

Translation: ...laying the foundation of the house with [carefully] cut stones. The foundation of a building is the most important aspect of a building. This foundation will support the building, and also act as the flooring for the building (we have become far more specialized in today's building, where we have the foundation overlaid with (or under) sub-flooring, and on top of that, the flooring that we walk upon. However, they would lay massive stones together, so that they acted as both the floor and the foundation.

1Kings 5:17 As per the king's command, all of these workers began to cut out and move massive stones and precious rocks, laying the foundation for the house with carefully cut stones.

The Kind of Stones Named Here (Various Commentators)

Clarke defines the types of stones in this way:

Great stones - Stones of very large dimensions.

Costly stones - Stones that cost much labor and time to cut them out of the rock.

Hewed stones - Everywhere squared and polished.²⁰⁰

Gill describes the stones like this:

great stones,.... Not in quality, but in quantity, large stones, fit to lay in the foundation; strong, and durable against all the injuries of time, as Josephus says;

costly stones; not what are commonly called precious stones, as gems, pearls, &c. but stones of value, as marble, porphyry, &c.

and **hewed stones**; not rough as they were taken out of the quarry, but hewed, and made smooth.²⁰¹

Jamieson, Fausset and Brown also record that the *hewed stones* were *neatly polished*.²⁰²

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Let me suggest that one edge of each stone was polished down to a shine (which would act as the floor); and that four faces of the cubic stone would be smooth, so that the stones might be set next to one another. Gill suggests

²⁰⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 5:17.

²⁰¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:17. For Josephus, he cites Antiquities I. 8. c. 3. sect. 2.

²⁰² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 5:17.

that the foundation was out of sight (and afterward, draws an analogy to the church of Christ.²⁰³ Let me suggest, instead, the these foundation stones acted as the floor of the Temple.

Josephus tells us: *The king laid the foundation of the temple very deep in the ground, and the materials were strong stones, and such as would resist the force of time. These were to unite themselves with the earth, and become a basis and sure foundation to sustain with ease those vast superstructures and precious ornaments whose own weight was to be not less than the weight of those other high and heavy buildings which the king designed to be very ornamental and magnificent.*²⁰⁴

Although it does not specify it here, let me suggest that it is likely that the stone foundation was laid so that it was above ground level, to mitigate against flooding.

The Stone Foundation for the Temple (Various Commentators)

Dr. Thomas Constable: *Solomon's temple rested on massive limestone blocks that he had quarried out of the hills north of Jerusalem (1Kings 5:17).*²⁰⁵

Barnes: *Some of these "great, hewed (no and) stones," are probably still to be seen in the place where they were set by Solomon's builders, at the southwestern angle of the wall of the Haram area in the modern Jerusalem. The largest found so far is 38 ft. 9 in. long, and weighs about 100 tons.*²⁰⁶

Jamieson, Fausset and Brown listed them as being *great beveled or grooved stones, measuring some twenty, others thirty feet in length, and from five to six feet in breadth, are still seen in the substructures about the ancient site of the temple; and, in the judgment of the most competent observers, were those originally employed "to lay the foundation of the house."*²⁰⁷

1Kings 7:10 tells us that these stones were 8 to 10 cubits, making them 12–15 ft. (possibly as cubes or as square parallelograms?) Regarding the largest stone found, named by Barnes—1Kings 7:10 may simply list what is common, but not necessarily the largest stones laid. Or, the larger stones may have been hewn and laid at a later date (although the really massive building project seems to have taken place under Solomon, even though the Temple was rebuilt on two other occasions). Taking all of this into account, if these stones were laid during the time of Solomon, it would make little sense for a new foundation to be laid. How would Israel have all of this going on (peace and prosperity) at another date? It makes the most sense to me for this to be the only foundation laid (although, it is certainly possible that additional foundation work was done around the edges of the edifice).

²⁰³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 5:17. For Josephus, he cites Antiquities I. 8. c. 3. sect. 2.

²⁰⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:17.

²⁰⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:13–18.

²⁰⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 5:17.

²⁰⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 5:18.

The Stone Foundation for the Temple (Various Commentators)

Whedon: Great stones are found in the walls of modern Jerusalem which measure from seventeen to over thirty feet in length, and vary in thickness from four to six and a half feet. They are doubtless some remains of the ancient temple. Dr. Robinson, who measured many of them, remarks that it is not only their great size, but also "the manner in which they are hewn, that gives them a peculiar character. In common parlance they are said to be bevelled; which means that after the whole face has first been hewn and squared, a narrow strip along the edge is cut down a quarter or half an inch lower than the rest of the surface. The face of the wall of such stones has the appearance of many panels." ²⁰⁸

The Pulpit Commentary: Some of these great squared stones, we can hardly doubt, are found in situ at the present day. The stones at the south-east angle of the walls of the Haram (Mosque of Omar) are "unquestionably of Jewish masonry". "One is 23 in. long; while others vary from 17 to 20 feet in length. Five courses of them are nearly entire" (ib.) As Herod, in rebuilding the edifice, would seem to have had nothing to do with the foundations, we may safely connect these huge blocks with the time of Solomon. It is also probable that some at least of the square pillars, ranged in fifteen rows, and measuring five feet each side, which form the foundations of the Mosque El Aksa, and the supports of the area of the Haram, are of the same date and origin (cf. Ewald, Hist. Israel, 3:233). Porter holds that they are "coeval with the oldest part of the external walls." Many of them, the writer observed, were monoliths. The extensive vaults which they enclose are unquestionably "the subterranean vaults of the temple area" mentioned by Josephus (B.J. 1Kings 5:3. 1), and the "cavati sub terra montes" of Tacitus. It may be added here that the recent explorations in Jerusalem have brought to light many evidences of Phoenician handiwork. ²⁰⁹

I must say that it is fascinating that we could go to Jerusalem today and either stand upon or view the stonework spoken of in this chapter, which was unearthed and then shaped and sized 3000 years ago.

Elsewhere, in The Pulpit Commentary, we read: No city in the world has experienced so many vicissitudes as "the city of the Great King." The place of the "vision of peace" (or, "foundation of peace") has known no peace. It has been sixteen times taken by siege since our blessed Lord's day, and conqueror after conqueror has cried, "Rase it, rase it, even to the foundation thereof" (Psalm 137:7). It has been the carcass round which the Roman "eagles" have repeatedly gathered; it has been the battlefield of Saracen and Crusader; now the Christian has wrested it from the Moslem, and now the Moslem has torn it back from the Christian. The consequence is that it is a mound of ruins, a heap of debris. When the Anglican church was built, it was necessary to dig down some forty feet, through the accumulated rubbish of ages, to get a foundation. The Jerusalem of the past can only be reached by deep shafts. It is literally true that not one stone of the ancient city is "left upon another" (Matt. 24:2). With ONE exception. Amid the wreck and havoc of wax, amid the changes and chances of the world, the colossal foundations of Solomon remain undisturbed. His "great stones" are to be seen at the present day at the southeast angle and underneath the temple area (see on 1Kings 5:17). Everything built upon them has perished. Not a trace of tower or temple remains; nay, their very sites are doubtful. But "through all these great and various demolitions and restorations on the surface, its foundations, with their gigantic walls, have been indestructibly preserved" (Ewald). After the lapse of nearly three thousand years, "The foundation standeth sure." ²¹⁰

Jamieson, Fausset and Brown: The stone of Lebanon is "hard, calcareous, whitish and sonorous, like free stone" [Shaw]. The same white and beautiful stone can be obtained in every part of Syria and Palestine. ²¹¹

²⁰⁸ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:17.

²⁰⁹ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:17 (Exposition) (slightly edited).

²¹⁰ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:17 (Sure Foundations).

²¹¹ Robert Jamieson, A. R. Fausset and David Brown; Commentary Critical and Explanatory on the Whole Bible; 1871; from e-sword, 1Kings 5:17.

The Stone Foundation for the Temple (Various Commentators)

Chuck Smith: *Jerusalem stone is something beautiful to behold, and in the cutting of the stone and in the shaping of it, they would shape the stones so fine that they did not have to use mortar in putting it together. But the blocks would just all interlock and fit one upon another. And I saw the corner of the temple mount that was done during Herod's time. With these gigantic stones. Now it says that Solomon had some hewn stones and some of them eight cubits, some of them five cubits, which are good size stones really. For Solomon's day eight cubits would be a stone of about eleven, twelve, thirteen feet. But Herod used stones that were thirty-seven feet long, five feet high and eight feet thick. They estimate that they weigh somewhere between eighty and a hundred tons.*

Smith continues: *And these stones are carved so accurately, I guess is what you'd say, is that I took a knife blade and tried to insert it between them and you can't. Now can you imagine how much chipping that must have taken. I know. That's the kind of stuff I think about; how long did it take a guy to chip that thing that smooth? You know, because they're working with just chisels and all, hand tools, no power grinders or pneumatic tools. Just chipping away. And the interesting thing is today, you can see these old men around Jerusalem sitting there in the ground or in the squatted position and they're chipping away at stones. It's still an art that is current to the present day because of the city ordinance that all of the building must be faced at least with Jerusalem stone. So stone-cutting, very interesting art indeed, and it is fascinating to watch. And Solomon ordered these stones and, of course, all of the material.*²¹²

These stones may even be forward looking. Arno Gaebelein: *The great stones and the costly (splendid) stones and hewed stones are especially mentioned. They were for the foundation of the house. These stones may illustrate all those who as "living stones" are built up a spiritual house (1Peter 2:5). Through Grace all those are taken out of nature's place and prepared to fit into that marvellous temple of the Lord "fitly framed together—an holy temple in the Lord" (Eph. 2:21).*²¹³

Matthew Henry: *The laying of the foundation of the temple; for that is the building his heart is chiefly upon, and therefore he begins with that (1Kings 5:17–18). It should seem, Solomon was himself present, and president, at the founding of the temple, and that the first stone (as has been usual in famous buildings) was laid with some solemnity. Solomon commanded and they brought costly stones for the foundation; he would do every thing like himself, generously, and therefore would have some of the costliest stones laid, or buried rather, in the foundation, though, being out of sight, worse might have served.*²¹⁴

The College Press Bible Study: *The workingmen having been secured and organized, Solomon issued the order for the foundation stones to be cut out and brought to the Temple site (1Kings 5:17 = **At the king's command they quarried out great, costly stones in order to lay the foundation of the house with dressed stones.**). Although the foundation stones would not be seen, equal care was given to their preparation. Ordinarily plain stones were used for foundations; but the king commanded that they should prepare great, costly, hewn stones. Some of these very stones can still be viewed at the excavations on Mt. Moriah. There is no contradiction between the reference to hewn stone and the statement in 1Kings 6:7 that **"neither hammer nor axe nor iron was heard in the house while it was being built"** since the stone was made ready at the quarry.*²¹⁵

Matthew Henry also related the foundation here to the foundation that we have in Jesus Christ, Who is similarly unseen but without which, we could not stand.²¹⁶ Now, even though I am against applying types in the Old Testament to the Church Age, Jesus Christ is the foundation for nation Israel and He is the sure foundation for the church.

²¹² From https://www.blueletterbible.org/Comm/smith_chuck/c2000_1Ki/1Ki_005.cfm accessed February 23, 2017.

²¹³ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 5:1–18.

²¹⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 5:10–18.

²¹⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:13–18.

²¹⁶ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 5:10–18.

Bullinger makes an interesting comparison: *These stones illustrate the work of conversion in the sinner. Hewed out of nature's dark quarry (Isa. 51:1–2), out and carved for a place in the temple of glory (Eph. 2:20–22).*²¹⁷ Personally, this is not what I found in this verse, but I am not rejecting this concept outright.

Chapter Outline

Charts, Graphics and Short Doctrines

Interestingly enough, all that we have remaining of this marvelous Temple—which took Solomon anywhere from 7 to 20 years to build, which Temple has 3 chapters in Kings alone devoted to its construction—is much of the foundation. The description of this Temple, which we will enjoy in the next 2 chapters, is of a building that disappeared from history 2½ millennia ago. The purpose of this Temple was to provide a central place of worship for Israel and to revealed to them the Living God, Jesus Christ.

Chuck Smith: *[T]oday in Jerusalem there's a city ordinance that all of the buildings in Jerusalem must be made out of what they call the Jerusalem stone. So even if they build the concrete buildings, they have to put a fascia over all of the buildings of this Jerusalem stone. Jerusalem stone is a very beautiful stone. It has a capacity in the early morning sun to look almost golden and that is why Jerusalem is called The Golden City. Because as the sun is rising, and as it first hits the stone or just even before it hits just in the early dawn, it takes on a golden hue, all of the stones. And it's absolutely gorgeous.*²¹⁸

At the very least, Peter and Paul had both been inside the Temple (in their day, it would have been Herod's Temple), and they would have observed the same sorts of stones fitted perfectly together for the floor of the Temple. These stones gave both Peter and Paul good illustrations for the spiritual life.

1Kings 5:18a (1Kings 5:32a in some translations)

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
pâçal (פָּצַל) [pronounced paw-S AHL]	<i>to hew, to hew into shape, to carve [wood or stone]; to quarry</i>	3 rd person masculine plural, Qal imperfect	Strong's #6458 BDB #820
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>builder, one who constructs; the one who erects [rebuilds, restores]</i>	masculine plural, Qal active participle; construct form	Strong's #1129 BDB #124
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e -l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
w ^e (or v ^e) (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
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>builder, one who constructs; the one who erects [rebuilds, restores]</i>	masculine plural, Qal active participle; construct form	Strong's #1129 BDB #124

²¹⁷ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 5:17.

²¹⁸ From https://www.blueletterbible.org/Comm/smith_chuck/c2000_1Ki/1Ki_005.cfm accessed February 23, 2017.

1Kings 5:18a (1Kings 5:32a in some translations)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Chîyrâm (חִירָם) [pronounced <i>khee-RAWM</i>]	noble and transliterated <i>Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
w ^e (or v ^e) (וּ, וּ) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
Gib ^e lîy (גִּבְלִי) [pronounced <i>ghihb-LEE</i>]	stone squarer; border, transliterated <i>Gebalite</i>	gentilic singular adjective	Strong's #1382 BDB #148

The Geneva Bible: *The Hebrew word is Giblim, which some say were excellent masons.*²¹⁹

It is unclear whether we should understand this to refer to a particular group of people who have skills when it comes to squaring up stones; or whether this word has two meanings: (1) An inhabitant of Gebal; a Gebalite (Joshua 13:5 Ezek. 27:9) and (2) a squarer of stones; one who cuts and possibly places stones into place for a building. Obviously, this could be a particular people who specialized in this skill.

The Cambridge Bible: *But the margin of A. V. suggests that the word is not a common [noun] but a proper noun and gives 'Giblites' as in Eze. 27:9. This is certainly a much more natural combination, than to class along with the men of Solomon and the men of Hiram, the stone squarers as of a different order. In Ezekiel the men of Gebal are spoken of as skilled in caulking ships, and they were not improbably able handicraftsmen in other branches. Josephus gives us no help. He speaks merely of 'workmen whom Hiram sent.' But the Vulgate reads 'Giblii' as a proper name and in many MSS. Biblii or Byblii. In the Vatican LXX. the verse is left out, but the Alexandrine gives καὶ οἱ Βίβλιοι.*²²⁰

The Preacher's Complete Homiletical Commentary: *Thenius suggests that the slightly changed word מוֹלְכָיו be accepted, and then reads, "they wreathed the stones, put a border round them." i.e., "And Solomon's builders and Hiram's builders did hew them and bevel them." Such grooved or bevelled stones, twenty or thirty feet long by six feet, are now visible to Palestine explorers as the basement stones of the ancient temple, and are probably the original stones used "to lay the foundation of the house" (1Kings 5:17)—W. H. J.*²²¹

The Pulpit Commentary: *the marg. Giblites, i.e; people of Gebal, is to be preferred. For Gebal (= mountain) see Joshua 13:5 ("the land of the Giblites and Lebanon"); Psalm 83:7 ("Gebal and they of Tyro"); and Eze. 27:9, where the LXX. translate the word Biblus, which was the Greek name of the city and district north of the famous river Adonis, on the extreme border of Phoenicia. It is now known as Jebeil.*²²²

Translation: The builders of Solomon and the builders of Hiram hewed out [these stones], along with those skilled in squaring stones [lit., the Gebalite];... There is one word which is difficult to determine, and please reference the comments in the exegesis. This could refer to a specific people, a specific group of people with a specific skill; or to a people who were known for their skills in shaping and putting together rocks.

²¹⁹ Geneva Bible Translation Notes; 1599, courtesy of e-sword, 1Kings 5:18.

²²⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:18.

²²¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:18.

²²² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:18 (Exposition).

Vv. 17–18: As per the king's command, all of these workers began to cut out and move massive stones and precious rocks, laying the foundation for the house with carefully cut stones. The builders of Solomon and Hiram hewed out these stones, along with the help of those skilled in squaring stones for buildings [possibly, Gebalite]. They prepared the lumber and the stones in order to build the house of God.

Various Commentators on, Stone Squarers or Gebalites

Barnes: *The stone-squarers [were] [t]he Gebalites (see the margin), the inhabitants of Gebal, a Phoenician city between Beyrout and Tripolis, which the Greeks called Byblus, and which is now known as Jebeil.*²²³

The College Press Bible Study: *Hiram's workers assisted in the work of quarrying the great Temple stones as well as in securing the timber (1Kings 5:18). The King James rendering "stonecutters" in 1Kings 5:18 is best taken as a proper noun, "Gebalites." Gebal (Byblos) was a Phoenician city not far from the coast about twenty miles north of modern Beirut. According to Eze. 27:9 the Gebalites were skilled ship builders and therefore, were probably skillful builders generally. They would be the most suitable of Hiram's subjects to superintend the working of the wood and stone for Solomon's building projects.*²²⁴

The Pulpit Commentary: *It has been already remarked that Tyre and Sidon, as well as Gebal, have Hebrew meanings. These are among the proofs of the practical identity of the Hebrew and Phoenician tongues. The Aramaean immigrants (Deut. 26:5; Gen. 12:5) no doubt adopted the language of Canaan.*

Clarke: *Some suppose that these Giblites were the inhabitants of Biblos, at the foot of Mount Libanus, northward of Sidon, on the coast of the Mediterranean Sea; famous for its wines; and now called Gaeta. Both Ptolemy and Stephanus Byzantinus speak of a town called Gebala, to the east of Tyre: but this was different from Gebal, or Biblos. It seems more natural to understand this of a people than of stone-squarers, though most of the versions have adopted this idea which we follow in the text.*²²⁵

The Pulpit Commentary continues: *The Giblites are selected, no doubt, for special mention because of the prominent part they took in the work. Gebal, as its ancient and extensive ruins prove, was a place of much importance, and lying as it did on the coast, and near the cedar forests, would naturally have an important share in the cutting and shipping of the timber. Indeed, it is not improbable that it was at this port that the land transport ended, and the rafts were made. A road ran anciently from Gebal to Baalbak, so that the transport was not impracticable. But as the forests were probably of great extent, there may have been two or three depots at which the timber was floated] so they prepared timber [Heb. the timber] and stones [Heb. the stones] to build the house.*²²⁶

Dr. Thomas Constable: *The Gebelites (1Kings 5:18) lived in Byblos, 13 miles north of modern Beirut and 60 miles north of Tyre.*²²⁷

The Cambridge Bible: *Gebal was a Phœnician city not far from the sea coast, to the north of Berytus (Beyrout). The Greeks called it Byblos, but the name is found also spelt Βίβλος (Zosim. i. 58; Eze. 27:9. LXX.). Thus the LXX. supports the proper name, which, to keep clear that it means the people of Gebal, we ought to write 'the Gebalites.'*²²⁸

²²³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 5:18.

²²⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 5:13–18.

²²⁵ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 5:18.

²²⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:18 (Exposition).

²²⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5:13–18.

²²⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 5:18.

Various Commentators on, Stone Squarers or Gebalites

Whedon: *Rather...the Giblites, whose city, Gebal, lay on the seacoast, and whose land lay in the vicinity of Lebanon. See on Joshua 13:5. According to Ezek. 27:9, they were skilled in ship building. In one of the ravines of Lebanon, which opens at the port of the ancient Gebal, Tristram discovered extensive cedar groves; and observes that the Giblites probably cut and launched at their own port cedars from this very valley, which would be far more accessible to them than those on the distant inland moraines and snow-covered heights.*²²⁹

We also know from Ezek. 27:9 that the Giblites were quite skillful in shipbuilding.

Chapter Outline

Charts, Graphics and Short Doctrines

I have a portion of my house which is made from stones mortared together, just like bricks. However, the big difference is, the stones are of a variety of sizes and shapes, so they must be fit together carefully, so that the bottom is flat, and so that they end up reaching the same height, eventually, with all the stones fitting within a half inch of each other in all directions. This takes a great deal of skill and craftsmanship. In the time of Solomon, they had far fewer tools and were still able to make structures of wood and stone that fit together well.

1Kings 5:18b (1Kings 5:32b in some translations)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	3 rd person masculine plural, Hiphil perfect	Strong's #3559 BDB #465
ʿêtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<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
w ^e (or v ^e) (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
ʿeben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine plural noun with the definite article	Strong's #68 BDB #6
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	Qal infinitive construct	Strong's #1129 BDB #124

²²⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 5:18.

1Kings 5:18b (1Kings 5:32b in some translations)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108

The Pulpit Commentary: *The LXX. (Vat. and Alex. alike) add here, "three years." It is barely possible that these words may have dropped out of the text, but they look more like a gloss, the inference from the chronological statement of 1Kings 6:1.*²³⁰

Brenton's v. 18 is quite short by comparison: [And they prepared the stones and the timber during three years.](#)

Translation: ...and they [all] prepared the lumber and the stones to build the house [of God]. This may be a summary statement, referring back to all of the workers spoken of in this chapter.

Hiram's people, the Phœnicians, had become quite skilled in certain areas—not just the gathering of the finest raw materials, but the moving of this material over long distances and then craftsmen able to make the best use of these materials in construction of the Temple (and of Solomon's palace).

King Solomon Builds a Temple for God (an illustration); from [Bible Study Outlines](#); accessed March 9, 2017.



King David's alliances proved to be invaluable in the building of the Temple.

The Preacher's Complete Homiletical Commentary on Phœnician Skills

According to Vitruvius, a contemporary of Julius Cæsar, and author of a celebrated treatise on architecture, timber must be cut in the autumn or in the winter, when it is free from a moisture which is apt to make it rot, and it should be cut in such a manner as to allow the sap to distil away. It should never be exposed to a hot sun, high winds, or rain, nor drawn through the dew; and it should be in like manner guarded for three years before being used in building. Probably these and other similar precautions gave the Sidonians their fame for skill in felling timber. They were also celebrated as builders, and as dextrous in the working of all kinds of metals. Strabo ascribes to them great knowledge in philosophy, astronomy, geometry, arithmetic, navigation, and in all the fine arts. Sidon had glass works, linen, and other manufactures, that furnished very ingenious and far-sought commodities. Homer represents the most precious and valuable of the great metal wine bowls, in which the Greeks of the heroic age delighted, as imported from Sidon (Odys. iv. 614–618; xv. 425), and made by Sidonian workmen (Iliad. xxiii. 743, 741). He also ascribes to Sidonian women the production of the beautifully embroidered robes which were worn by Asiatic ladies of the first rank (ib. vi. 289–295). Both Herodotus and Homer attest the general nautical skill of the Phœnicians; and the former assigns the palm to Sidon. Talent is the gift of Heaven, and its best efforts and most masterly productions should be consecrated to the noblest ends. The work of God affords scope for the exercise of the most accomplished and fertile genius.

²³⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:18 (Exposition).

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 5:1–18 (Homiletics).

Chapter Outline

Charts, Graphics and Short Doctrines

J. Vernon McGee: *This [building project] was a tremendous enterprise. After Solomon had built the temple, he went on to build other things. He had a building project that was too big, and he overtaxed his people.*²³¹

Although the next few chapters primarily examine the building of the Temple; Solomon builds his own palace as well.

Quite frankly, I had quite a difficult time translating the 3 chapters which follow this one.

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

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Exegetical Studies in Kings

A Set of Summary Doctrines and Commentary

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 5 is in the Word of God

1. This chapter gives us another time to differentiate between why Solomon built the Temple and why King David did not. This led us to understanding how both men are types of Jesus Christ.
2. There is a fair amount of secular history which confirms the identify of Hiram, king of Tyre.
3. This chapter highlighted all that could be done when even just two countries cooperate with one another and freely trade their skills and resources.
4. We learned that Solomon did not see the Temple as a place God needed to stay in; or that the Temple confined God in any way.
5. We observe the discussion and ratification of a contract between two neighboring sovereigns, with neither man trying to take advantage of the other.

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 5

1. There are at least two commentators who believed that building the Temple was a mistake; and their theories are presented fairly and discussed (I believe that the building of the Temple was completely a part of God's plan).

²³¹ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (Chapter 5); accessed March 8, 2017.

What We Learn from 1Kings 5

2. This led us to a study of the importance of every person's gifts, both in society and in the Christian life.
3. We studied how we are not to demean the ministry of another person.
4. We see how there is nothing wrong with building up the military; we ought never ask, *could that money be better spent building churches?*
5. The Billy Graham crusades of the 1950's and how different that is from today.
6. This led us to a discussion on the great divide in the United States today (2017).
7. We were led to a discussion of some of the differences between the Temple and the local church.
8. We discussed beautiful religious architecture and its meaning (and lack of spiritual impact).
9. There was a natural discussion of whether or not Hiram was a believer.
10. This allowed us to study free enterprise and free trade.
11. We discover that it is none of our business what a pastor makes; even if he is over a mega-church.
12. We studied the limits of personal privacy of the members of the congregation; and when there are times when we must censor the behavior of a congregant in and around the church.
13. The difference between the material taught by a pastor-teacher and a math teacher.
14. We studied socialism, communism, and how it is sold to various economies and governments.

Chapter Outline

Charts, Graphics and Short Doctrines

Throughout this chapter, we find a careful division of labor. This same division of labor exists in the church as well; and is expressed in the New Testament in 1Cor. 12:5–29:

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit. For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as He chose.

If all were a single member, where would the body be? As it is, there are many parts, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body that seem to be weaker are indispensable, and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another.

If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? (ESV; capitalized)

When men work cooperatively, across national borders there are so many things which man is able to accomplish.

What is occurring here is the function of the free market and the division and application of skills. This early Biblical story of capitalism and the division of labor and skills, reminded me of this article.

George Will: Pencils and Politics

Improbable as it might seem, perhaps the most important fact for a voter or politician to know is: No one can make a pencil. That truth is the essence of a novella that is, remarkably, both didactic and romantic. Even more remarkable, its author is an economist. If you read Russell Roberts's "The Price of Everything: A Parable of Possibility and Prosperity" you will see the world afresh—unless you already understand Friedrich Hayek's idea of spontaneous order.

Roberts, an economist at George Mason University and Stanford's Hoover Institution, sets his story in the Bay Area, where some Stanford students are indignant because a Big Box store doubled its prices after an earthquake. A student leader plans to protest Stanford's acceptance of a large gift from Big Box. The student's economics professor, Ruth, rather than attempting to dissuade him, begins leading him and his classmates to an understanding of prices, markets and the marvel of social cooperation. Holding up a Dixon Ticonderoga No. 2, she says: "No one can make a pencil."

Nonsense, her students think—someone made that one. Not really, says Ruth. Loggers felled the cedar trees, truckers hauled them, manufacturers built the machines that cut the wood into five-sided portions to hold graphite mined in Sri Lanka, Mexico, China and Brazil. Miners and smelters produced the aluminum that holds the rubber eraser, produced far away, as were the machines that stamp TICONDEROGA in green paint, made somewhere else, on the finished pencil.

Producing this simple, mundane device is, Ruth says, "an achievement on the order of a jazz quartet improvising a tune when the band members are in separate cities." An unimpressed student says, "So a lot of people work on a pencil. What's the big deal?" Ruth responds: Who commands the millions of people involved in making a pencil? Who is in charge? Where is the pencil czar?

Her point is that markets allow order to emerge without anyone imposing it. The "poetry of the possible" is that things are organized without an organizer. "The graphite miner in Sri Lanka doesn't realize he's cooperating with the cedar farmer in California to serve the pencil customer in Maine." The boss of the pencil factory does not boss very much: He does not decide the prices of the elements of his product—or of his product. No one decides. Everyone buying and selling things does so as prices steer resources hither and yon, harmonizing supplies and demands.

Goods and services, like languages, result from innumerable human actions—but not from any human design. "We," says Ruth, "create them with our actions, but not intentionally. They are tapestries we weave unknowingly." They are "emergent phenomena," the results of human action but not of human design.

When a student asks about the exploitation of housecleaners, Ruth responds that if they are exploited making between \$10—above the minimum wage—and \$20 an hour, why are they not exploited even more? The answer is that the market makes people pay maids more than the law requires because maids have alternatives.

But back to Big Box doubling prices after the earthquake. The indignant student, who had first gone to Home Depot for a flashlight, says it "didn't try to rip us off." It was, however, out of flashlights. Ruth suggests that the reason Big Box had flashlights was that its prices were high. If prices were left at regular levels, the people who would have got the flashlights would have been those who got to the store first. With the higher prices, "someone who had candles at home decided to do without the flashlight and left it there for you on the shelf." Neither Home Depot nor the student who was angry at Big Box had benefited from Home Depot's price restraint.

George Will: Pencils and Politics

Capitalism, Ruth reminds him, is a profit and loss system. Corfam—Du Pont's fake leather that made awful shoes in the 1960s—and the Edsel quickly vanished. But, Ruth notes, "the post office and ethanol subsidies and agricultural price supports and mediocre public schools live forever." They are insulated from market forces; they are created, in defiance of those forces, by government, which can disregard prices, which means disregarding the rational allocation of resources. To disrupt markets is to tamper with the unseen source of the harmony that is all around us.

The spontaneous emergence of social cooperation—the emergence of a system vastly more complex, responsive and efficient than any government could organize—is not universally acknowledged or appreciated. It discomforts a certain political sensibility, the one that exaggerates the importance of government and the competence of the political class.

Government is important in establishing the legal framework for markets to function. The most competent political class allows markets to work wonders that government cannot replicate. Hayek, a 1974 Nobel laureate in economics, said, "The curious task of economics is to demonstrate to men how little they really know about what they imagine they can design." People, and especially political people, are rarely grateful to be taught their limits. That is why economics is called the dismal science.

From <http://www.newsweek.com/george-will-pencils-and-politics-89355>, accessed December 18, 2016.

Similar approaches to the philosophy of the free market:

I believe it is Milton Friedman who first proposed this: <https://www.youtube.com/watch?v=R5Gppi-O3a8>

See also: <http://thenewinquiry.com/essays/milton-friedmans-pencil/>

<http://www.astonishingprovidence.com/invisiblehand.htm>

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Trapp: *Satan, though he could not hinder the building of the temple, {1Kings 5:4} yet he would needs imitate it, and, if possible, outdo it; for his temple of Diana, at Ephesus, was likewise built of cedar, as Vitruvius relateth, and was much longer and larger than this at Jerusalem, as others assure us.*²³²

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

This particular summary takes in 1Kings 5–7 and 2Chron. 2:1–5:1. I did not see any easy way to separate it. I find his organization of the material to be very helpful.

B. H. Carroll Summarizes 1Kings 5

The works of Solomon were mainly buildings, whether of houses, or cisterns, etc., constructed during his reign and under his supervision. The first and most famous was the Temple. The second was his own house. The third was his wife's house. The fourth was the upbuilding of the walls of Jerusalem and its fortifications, strengthening particularly the famous citadel of Millo. Fifth, he built two kinds of cities, and quite a number of each kind. One kind was for the headquarters and protection of his commerce; another kind was fortified cities controlling all the passes from any direction into his land. Among the fortified cities note the following:

First, Lebanon. He erected a strong fortification in the northern part of his country in the mountains of Lebanon on the great highway of Damascus, to guard the immense trade that poured through that city from the fords of the Euphrates.

Next, Hazor, still further north near Lake Merom. The object of that city was to protect the entrance from the

²³² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 5:6.

B. H. Carroll Summarizes 1Kings 5

south of Syria into his country. You should know the topography of the country in order to understand fully the wisdom of the location of each fortified city.

The next was at Megiddon on the plain of Bsdraelon, which was the great battle plain of the Holy Land. It was so in ancient times. It was so in mediaeval times, and according to prophecy will be so near the end of time. This fortification controlled all the Esdraelon plain. It was in the western part of the Holy Land, about the middle of it not far from the Mediterranean Sea.

The next was the great pass of Bethhoron, where Joshua fought his decisive battle. That is the pass leading from the Philistine country to Jerusalem. He fortified both ends of that pass, upper and nether, so that from the Plains of the Philistines an army could not approach Jerusalem in that direction.

Then on the south there were Gezer and Baalath, two other fortified places that protected not only from the Philistine raids, but from the Egyptian raids on the southwest. His other fenced cities and I will not mention all of them, protected the borders on the east of the Jordan, so that when these fortifications were completed Solomon's country was like Paris before the war with Germany, and even since, i.e., from every direction there were long lines of fortifications.

The other class of cities was mainly on account of trade. You should have a map before you. East or northeast of Damascus, and south of his border on the Euphrates, was a desert, and in that desert a cluster of the most famous springs or fountains in the world – perennial water in abundance and beautiful groves of palm trees – and there Solomon built a city, Tadmor, which stood a thousand years, and in later history is called Palmyra, where Zenobia, the Queen of the East, reigned. If you are familiar with Roman history, you will remember her capture at her capital Palmyra, and her being brought a prisoner to Rome, and there settling down as a quiet Roman matron, marrying a member of the Roman nobility. In history the city of Palmyra is famous. In our times it is famous for archaeology. To the ruins of Palmyra, Baalbek, and Thebes on the Nile, and similar places, scholars go to excavate and give us the result of their studies in archaeology.

Solomon built quite a city, not for land commerce, but for sea commerce, at the head of the Gulf of Akaba, and transported a large population there in order that it should be held by loyal Jews, as that was his only good seaport. Those on the Mediterranean coast that lay within the boundary of his country – Joppa, for example – were very poor seaports. The next great buildings in connection with his reign were the store houses, immense structures on all the lines of traffic leading to Jerusalem where the revenues of the king were collected. Then the great stables that he had erected for the housing of his chariot horses and cavalry horses.

Another great work of Solomon was the building of roads. Our city papers say much about the split-log drag and the necessity for good wagon roads, roads for foot passengers and horsemen, for bringing the country products to the city markets. Solomon's system of roads became as famous as the roads described by Prescott in the history of Peru, which are ahead of any in history except the Roman roads.

A very difficult work of Solomon was the building of a navy of his own. When he traded in the Mediterranean he had to use the ships of Tyre, just as a great part of our trade now is carried on in English or German bottoms. That is not as helpful to a country as to have its own merchant marine, its own ships for carriage. A tremendous change in Solomon's kingdom was brought about by the establishment of this navy of his at Eziongeber at the head of the Gulf of Akaba, which is a part of the Red Sea. Those ships were manned largely by Tyrians, as the Jews were not good sailors, and that fleet would sail with imposing ceremony, to be gone three years. That is a very considerable voyage. The fleet would sail down the Indian Ocean to the East Indies, Borneo, Sumatra, and other islands of the archipelago in the Indian Ocean, and then on to the archipelagos in the Pacific Ocean, and all down the eastern coast of Africa.

Before Solomon's time Africa had been circumnavigated. Fleets, starting in the Red Sea, had gone clear around the Cape of Good Hope in South Africa, and back into the Mediterranean through the Straits of Gibraltar. They

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seemed to have forgotten about this when, not long before the time of Columbus, Vasco da Gama circumnavigated Africa, but it had been done before Solomon's time. That fleet would bring him back spices, jewels, gold, and silver, and it mentions in your text here peacocks among other things, with the hundred eyes of Argus in their tails, according to Greek legend. You remember that Juno appointed Argus, because he had a hundred eyes, to watch Jupiter and see that he did not stay out at night, and Jupiter employed Mercury to play on his flute, and by its music to put Argus to sleep, and while asleep to kill him; and then Jupiter had his own sweet will without espionage. But Juno put the eyes of Argus in the peacock's tail, and indeed if his eyes could serve no better purpose while in his head, they might as well be in a bird's tail. In Huribut's Bible Atlas is a detailed description of Solomon's famous building, the Temple of the Lord. You must not expect from me an elaborate description of the Temple. I submit, rather, some salient points.

I. The plan and specifications. – These were all given to David by inspiration of God. The Temple proper was but an enlargement of the house built by Moses, with relative proportions preserved throughout. The plan of the house built by Moses was also inspired. This we studied in Exodus.

II. The date. – In 1Kings 6:1, this statement is made: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of the Lord," and on the second day of that second month, as you see from the corresponding passage in Chronicles, this Temple was commenced. This specific date, so circumstantially given, has puzzled many commentators. They don't know how to fit the events of Moses, Joshua, Judges, Samuel, and David into just 480 years. It is the governing passage that largely influenced Archbishop Usher in arranging the chronology as you see it at the head of your King James Bible.

Turn now to 1Kings 6:37 : "In the fourth year was the foundation of the house of the Lord laid, in the month of Ziv. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it." Not only the building itself, but all its furniture, the utensils, and implements of every kind put in the Temple and used in its worship, was a work of seven years.

The next salient point worthy of your attention is the message of the Lord to Solomon when he was about to commence this work. You will find it on 1Kings 6:11 : "And the word of the Lord came to Solomon, saying, Concerning this house which thou art building, if thou wilt walk in my statutes and execute my judgments, and keep all of my commandments to walk in them; then will I perform my word with thee, which I spake unto David, thy father. And I will dwell among the children of Israel and will not forsake my people Israel." This is what he says to Solomon, "You have commenced to build a house for me. I come to tell you that I am with you, and give you my promise at the start that it shall be God's dwelling-place." When we come to the next visit the Lord makes to Solomon, when the house was dedicated, I will give you another remarkable passage, but this one is at the commencement of the work.

The next thing we note is the site. The first intimation of the site is given to us in Abraham's time. Abraham was commanded to take his son Isaac and offer him up as a burnt offering upon Mount Moriah, then held by the Jebusites; and on that mountain and at the very place where the Temple was subsequently erected, there the symbolic forecast of the offering up of a greater Isaac took place. The next account that we have of the site is when the great plague came upon the people of Jerusalem, and David to avert the plague presented himself before God, and offered to die for his people, to let the punishment come upon him and spare the people. When he saw the angel of death approaching Jerusalem, he boldly went forth to meet the angel, and proposed a substitutionary sacrifice of himself; and then the plague was stayed, and at the place where the plague was stayed, David bought the threshing-floor of Araunah, the Jebusite, and marked it out as the site where God's house was to be erected, where the great sacrifices were to be offered throughout the ages, that were to foretell the coming of the greatest Sacrifice.

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Next in importance is the great work of preparing the foundation. You must conceive of an irregularly shaped mountain whose crest was taken off low enough down the mountain to give sufficient area. If on three sides the mountain sloped down into the valley, a wall must be built on those three sides high enough for the desired level, and the crest taken off must be used to fill in all the space to a level with the wall summit. On one side there would be no wall. The area of the space thus leveled was about thirty acres in the shape of a trapezoid, one side of which was 1,520 feet; the opposite side 1,611 feet; one end 1,017 feet, and the other end 921 feet. Of course, the height of the wall would vary on the three sides, according to the dip of the slope into the valley below. The greatest height of the wall was 143 feet. This perpendicular wall, built of immense stones bevelled into each other would cement, would render the Temple area unapproachable and impregnable on three sides. The fourth side was safe-guarded by an immense moat, and by the fortified tower of Millo. The crest of the mountain taken off was not sufficient in bulk to fill on the three sides up to the top of the wall, and then to furnish stones for the buildings and terraces. So Solomon opened quarries on the other mountainsides, tunneling under the city itself. There today may be seen Solomon's subterranean quarries, where slaves toiled in the heart of the earth. Their bones are yet where they died, and the marks of their implements on the everlasting rock, and some of the mammoth unused stones. These slaves were the unassimilated Canaanites, fed and clothed indeed after a fashion, but without wages. So also the multitude of laborers who were sent to Tyre under overseers to get out the forest timbers, were conscript laborers, thousands of them, working in reliefs under taskmasters.

But Solomon had nobody in his kingdom skilful enough to direct the stone work and establish foundries for the materials of brass, silver, and gold. So he appealed to Hiram, king of Tyre, for an expert superintendent. The king of Tyre sent him the son of a widow, also called Hiram. If you ever get to be a Mason, you will hear more about Hiram Abiff. He was the architect of the whole business, and had the full superintendence of everything. Your text here gives an account of him, and of what he did in constructing the Temple.

An equally stupendous work in the way of preparation had to be done, namely, to provide an adequate water supply. To this end, he built enormous cisterns capable of holding many millions of barrels of water, and aqueducts for carrying the water. He built pools, like the Pool of Siloam, and vast reservoirs.

You must not conceive of the thirty-five acres as one level, but several terraced levels, one terrace rising above another until on the highest level is the Temple proper and its immediate approaches. The lowest level was the court of the Gentiles, a higher level the court of the women. The whole area with its inner divisions corresponds in general plan to the enclosed area around the tabernacle of Moses and the tent itself. The Temple proper, itself a small building, was only the tent of Moses on a larger scale, all relative proportions preserved.

The lumber material was more difficult to procure than the stone material. It came from the forests of Lebanon – cedar and fir. The getting out of the timber from the forest, and the floating of it in great rafts from Tyre to Joppa, was performed by Hiram's men. Solomon furnished the rations and compensated for the labor by giving King Hiram ten cities. When Hiram came to inspect the cities, he found them to be only sites for cities, something like Charles Dickens' description of American cities, which existed only in sanguine prospect, or like the Bible description of Jerusalem in the days of Ezra and Nehemiah: "Now the city was exceedingly large, only the houses were not yet built, and the inhabitants thereof were few." Hiram, in disgust, refused to receive them, and Solomon built them and peopled them with Jews. It has always seemed, on the face of it, that Solomon played an unworthy Yankee trick on his confiding and generous ally. Solomon's own men had to transport this lumber material all the way up hill from Joppa to Jerusalem, and there, under the skilled supervision of Hiram, the widow's son, they were fashioned for their place in the Temple. Indeed, every part, whether of stone, timber, or metal, was so skilfully fashioned that the Temple went up without the sound of ax, saw, or hammer. So the spiritual temple arises in silence rather than noise. The kingdom of heaven comes not with observation. "Sanctified rows," as in many modern meetings, and confusions of mingled services, as at Corinth, are not contributory to the edifying of the temple of Christ.

There are some very striking references to the works of Solomon in the books of Ecclesiastes and the Song.

B. H. Carroll Summarizes 1Kings 5

For instance, this passage from Ecclesiastes 2 – Solomon himself talking: "I made me great works, I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees."

The gardens or paradises built by Solomon, the principal ones, were these: One near Jerusalem, where tremendous work in the rock had to be made to get space – terrace space – for his garden. Another was built about seven miles south of Jerusalem, near Bethlehem; and his summer park was at Mount Lebanon, described in the Song of Solomon, and when the hot summertime would come, and he would start to that summer resort in the mountains, a palanquin, or traveling carriage was made, and what a gorgeous thing it was! As it was a mountainous country, a palanquin was used and carried on the shoulders of men, but not until he got to a point where a chariot could not be used; up to that point he went in a beautiful chariot, the finest ever known, drawn by the finest of horses, as that Song tells you: "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant?"

The era of all these famous works was one of peace. These are not the achievements of unsettled times. War is destructive, not constructive. Solomon was not a man of blood, but the prince of peace, and hence the type of him at whose triumph all wars cease forever.

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; 1 Kings 5:1-7:51. Updated.

[Chapter Outline](#)

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 1Kings 5

CHAPTER 6

The building of Solomon's temple — preparations for it — plan and structure of the temple, internal fittings — history of the temple — Jewish traditions.

1 KINGS 5, 6, 7:13-51, 8:6-9; 2 CHRONICLES 2, 3, 4, 5:7-10

WHILE Solomon thus wisely and in the fear of God ordered his government, and the country enjoyed a measure of prosperity, wealth, and power never before or afterwards attained, the grand work of his reign yet remained to be done. This was the building of an "house unto the Name of Jehovah God." We have already seen how earnestly David had this at heart; how fully it corresponded with the Divine promise; and how fitly its execution was assigned to Solomon as the great task of his reign, viewing it as typical of that of "David's greater Son." As might be expected, all outward circumstances contributed to further the work. Israel, as a nation, was not intended to attain pre-eminence either in art or science. If we may venture to pronounce on such a matter, this was the part assigned, in the Providence of God, to the Gentile world. To Israel was specially entrusted the guardianship of that spiritual truth, which in the course of ages would develop in all its proportions, until finally it became the common property of the whole world. On the other hand, it was the task assigned to that world, to develop knowledge and thought so as to prepare a fitting reception for the truth, that thus it might be presented in all its aspects, and carried from land to land in a form adapted to every nation, meeting every want and aspiration. This was symbolically indicated even in the building of Solomon's Temple. For, if that Temple had been exclusively the workmanship of Jewish hands, both the materials for it and their artistic preparation would have been sadly defective, as compared with what it actually became. But it was not so; and, while in the co-operation of Gentiles with Israel in the rearing of the Temple we see a symbol of their higher union in the glorious architecture of that "spiritual house built up" of "lively stones," we also recognize the gracious Providence of God, which rendered it possible to employ in that work the best materials and the best artificers

Edersheim Summarizes 1Kings 5

of the ancient world.

For it was in the good Providence of God that the throne of Tyre was at the time occupied by Hiram,* who had not only been a friend and ally of David, but to whom the latter had communicated his plans of the projected Temple-buildings. Indeed, Hiram had already furnished David with a certain proportion of the necessary materials for the work (1 Chronicles 22:4). The extraordinary mechanical skill of the Phoenicians - especially of the Sidonians - was universally famed in the ancient world.** Similarly, the best materials were at their command. On the slopes of Lebanon, which belonged to their territory, grew those world-famed cedars with which the palaces of Assyria were adorned, and, close by, at Gebal (the ancient Byblos, the modern Jebeil) were the most skilled workmen*** (Ezekiel 27:9).

* Also written Hirom. (1 Kings 5:10, 18 - in the Hebrew, 4:24, 32), and in 2 Chronicles 2. Hiram.

** Comp. the quotations in the Speaker's Comment. (2, p. 507a,) and Movers, Phoniz. 2, 1. pp. 86, etc.

*** Our Authorized Version translates wrongly, "stone-squarers" (1 Kings 5:18), where the original has "Gebalites," i.e., inhabitants of Gebal.

On the same slopes grew also the cypress,* so suitable for flooring, its wood being almost indestructible, and impervious to rot and worms; while the Phoenician merchantmen brought to Tyre that "almug," "alugum," or red sandal-wood which was so valued in antiquity (comp. 1 Kings 10:11)**

* There has been much controversy as to the meaning of the word berosh, rendered in the Authorized Version (1 Kings 5:8, and many other passages) by "fir." Differing from Canon Rawlinson, it seems to me, for many reasons, most improbable that it was "the juniper," and on the grounds explained in Gesenius' Thesaurus 1. 946 b, 247 a, I regard it, with almost all authorities, as the cypress. The Targumim and the Talmud have the words berotha and beratha, with apparently the same signification. Comp. Levy, Chald. Worterb. 2 d. Targ. p. 118 b. Canon Tristram, who is always trustworthy (Nat. Hist. of the Bible), speaks of it with caution.

** Most commentators are agreed that it was the "red sandal" wood. It is curious to notice that this was apparently an article of ordinary commerce. The "Ophir" (or Red Sea) fleet of King Solomon, on the other hand, is only said to have brought "gold" (1 Kings 9:28; 2 Chronicles 8:17, 18). Remembering that this wood had to come from Tyre, there is not the slightest inaccuracy in 2 Chronicles 2:8, as Zockler and even Keil seem to imagine.

The same skill as in the preparation of woodwork distinguished the Phoenician carvers, stone-cutters, dyers, modelers, and other craftsmen. To have at his disposal the best artificers of Phoenicia, and these under a trained and celebrated "master" (2 Chronicles 2:13, 14), must have been of immense advantage to Solomon. At the same time the extensive preparations which David had made rendered the work comparatively so easy, that the Temple-buildings, with their elaborate internal fittings, were completed in the short space of seven years (1 Kings 6:37, 38), while the later rearing of the king's palace occupied not less than thirteen years (1 Kings 7:1). But, although Solomon thus availed himself of Phoenician skill in the execution of the work, the plan and design were strictly Jewish, having, in fact, been drawn long before, in the time of King David.

The building of the Temple commenced in the second month ("Siv," "splendor" - the month of opening beauty of nature) of the fourth year of Solomon's reign, being the 480th from the Exodus* (1 Kings 6:1).

* Doubt has been thrown on the accuracy of this date, which indeed is altered by the LXX; but this, as it seems to us, on wholly insufficient grounds.

But there was this peculiarity about the work, that no sound of ax, hammer, or chisel was heard on Mount Moriah while the Holy House was rising, day by day, in beauty and glory. As Jewish tradition has it, "The iron is created to shorten the days of man, and the altar to lengthen them; therefore it is not right that that which shortens should be lifted upon that which lengthens" (Midd. 3:4). The massive timber used was not merely prepared but dressed before it was brought to the sea, to be conveyed in floats to Joppa, whence the distance to Jerusalem was only about forty miles (1 Kings 5:9). Similarly, those great, splendid (not "costly," as in the Authorized Version) hewed stones (1 Kings 5:17), beveled at the edges, of which to this day some are seen in what remains of the ancient Temple-wall - the largest of them being more than thirty feet long by seven and a half high, and weighing above one hundred tons - were all chiseled and carefully marked before being sent to Jerusalem (1 Kings 6:7). An undertaking of such magnitude would require, especially in the absence of modern

Edersheim Summarizes 1Kings 5

mechanical appliances, a very large number of workmen. They amounted in all to 60,000 Palestinians, who were divided into two classes. The first comprised native Israelites, of whom 30,000 were raised by a "levy," which, taking the census of David as our basis, would be at the rate of considerably less than one in forty-four of the able-bodied male population. These 30,000 men worked by relays, 10,000 being employed during one month, after which they returned for two months to their homes. The second class of workmen, which consisted of strangers resident in Palestine (1 Kings 5:15; 2 Chronicles 2:17, 18), amounted to 150,000, of whom 70,000 were burden-bearers, and 80,000 "hewers in the mountains," or rather, as the expression always means, "stonecutters."

The two classes are carefully distinguished the Israelites being free laborers, who worked under the direction of Hiram's skilled men; while the others, who were the representatives of the ancient heathen inhabitants of Palestine, were really held to "bond-service" (1 Kings 9:20, 21; 2 Chronicles 2:17, 18; 8:7-9). The total number of men employed (160,000), though large, cannot be considered excessive, when compared, for example, with the 360,000 persons engaged for twenty years on the building of one pyramid (Pliny, Hist. Nat. 36. 12. apud Bahr u.s.) Over these men 3,300 officers were appointed (1 Kings 5:16), with 550 "chiefs" (1 Kings 9:23), of whom 250 were apparently native Israelites (2 Chronicles 8:10.)* The number of skilled artificers furnished by Hiram is not mentioned, though probably the proportion was comparatively small. A very vivid impression is left on our minds of the transaction between the two kings.

* There is no real discrepancy between the number of the "officers," as given respectively in Chronicles and in Kings. The sum total (3,850) is in both cases the same - the arrangement in Chronicles being apparently according to nationality, and in the Book of Kings according to office (1 Kings, 3,300,550; 2 Chronicles, 3600 + 2501)

When Hiram sent a friendly embassy to congratulate Solomon on his accession, the latter replied by another, which was charged formally to ask help in the building about to be undertaken. The request was entertained by Hiram in the most cordial manner. At the same time, bearing in mind Eastern phraseology, and that a Phoenician ally of David would readily recognize the God of Israel as a "national Deity," there is no reason for inferring, from the terms of his reply, that Hiram was personally a worshipper of Jehovah (1 Kings 5:7; 2 Chronicles 2:12). The agreement seems to have been, that Solomon would undertake to provide for the support of Hiram's men, wheat, barley, and oil, to the amount specified in 2 Chronicles 2:10; while, so long as building materials were required, Hiram charged for them at an annual rate of 20,000 measures of wheat, and twenty measures (about ten hogsheads) of "beaten oil," - that is, the best in the market, which derived its name from its manufacture, the oil being extracted by beating the olives before they were quite ripe (1 Kings 5:11). In regard to these terms, it should be remembered that Phoenicia was chiefly dependent on Palestine for its supply of grain and oil (Ezekiel 27:17; Acts 12:20). Lastly, the name of the "master-workman/" whom Hiram sent, has also been preserved to us as Hiram, or rather Chiram,* a man of Jewish descent by the mother's side (2 Chronicles 2:13, 14; comp. 1 Kings 7:14; 2 Chronicles 4:16).** Even the completeness and entirely satisfactory character of these arrangements proved, that in this respect also "Jehovah gave Solomon wisdom, as He had promised him" (1 Kings 5:12).

* The name is the same as that of the king himself.

** Our Authorized Version of 2 Chronicles 2:13 is entirely misleading. The sacred text mentions "Hiram" as "Abi" "my father," - not the father of King Hiram, but a title of distinction given to this able man (comp. the use of the word "Ab" in regard to Joseph, Genesis 45:8), and equivalent to "master."

Without entering into details,* the general appearance and proportions of the Temple which Solomon built can be described without much difficulty.

* The literature of this subject is very large, and details are often most difficult.

From <http://www.biblestudytools.com/history/edersheim-old-testament/volume-5/chapter-6.html> accessed March 15, 2017. Footnotes were interspersed in the text and bracketed.

The ESV; capitalized is used below:

It ought to be clear that these are very different approaches to these events

Parallel Passages: 1Kings 5 and 2Chronicles 2

1Kings 5

1Kings 5:1 Now Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him king in place of his father, for Hiram always loved David.

This tells us that Hiram was thinking about King David and Solomon, and then sent Solomon a message (1Kings 5:1); and, at the same time, Solomon was thinking more seriously about building the Temple to God (2Chron. 2:1–2).

1Kings 5:2–5 And Solomon sent word to Hiram, "You know that David my father could not build a house for the name of the LORD his God because of the warfare with which his enemies surrounded him, until the LORD put them under the soles of his feet. But now the LORD my God has given me rest on every side. There is neither adversary nor misfortune. And so I intend to build a house for the name of the LORD my God, as the LORD said to David my father, 'Your son, whom I will set on your throne in your place, shall build the house for my name.'

The 1Kings passage concentrates on the immediate circumstance of Solomon, and what came before with King David. 2Chronicles concentrates on the Temple and its actual use. About the only thing these two quotes have in common is, "I intend to build a house for the name of the LORD my God."

1Kings 5:6 Now therefore command that cedars of Lebanon be cut for me. And my servants will join your servants, and I will pay you for your servants such wages as you set, for you know that there is no one among us who knows how to cut timber like the Sidonians."

2Chron. 2

2Chron. 2:1–2 Now Solomon purposed to build a temple for the name of the LORD, and a royal palace for himself. And Solomon assigned 70,000 men to bear burdens and 80,000 to quarry in the hill country, and 3,600 to oversee them.

2Chron. 2:3–5 And Solomon sent word to Hiram the king of Tyre: "As you dealt with David my father and sent him cedar to build himself a house to dwell in, so deal with me. Behold, I am about to build a house for the name of the LORD my God and dedicate it to him for the burning of incense of sweet spices before him, and for the regular arrangement of the showbread, and for burnt offerings morning and evening, on the Sabbaths and the new moons and the appointed feasts of the LORD our God, as ordained forever for Israel. The house that I am to build will be great, for our God is greater than all gods.

2Chron. 2:6–10 But who is able to build him a house, since heaven, even highest heaven, cannot contain him? Who am I to build a house for him, except as a place to make offerings before him? So now send me a man skilled to work in gold, silver, bronze, and iron, and in purple, crimson, and blue fabrics, trained also in engraving, to be with the skilled workers who are with me in Judah and Jerusalem, whom David my father provided. Send me also cedar, cypress, and algum timber from Lebanon, for I know that your servants know how to cut timber in Lebanon. And my servants will be with your servants, to prepare timber for me in abundance, for the house I am to build will be great and wonderful. I will give for your servants, the woodsmen who cut timber, 20,000 cors of crushed wheat, 20,000 cors of barley, 20,000 baths of wine, and 20,000 baths of oil."

The Chronicles provides a more complete proposed contract between the two men.

Parallel Passages: 1Kings 5 and 2Chronicles 2

1Kings 5

2Chron. 2

1Kings 5:7 As soon as Hiram heard the words of Solomon, he rejoiced greatly and said, "Blessed be the LORD this day, who has given to David a wise son to be over this great people."

2Chron. 2:12 Hiram also said, "Blessed be the LORD God of Israel, who made heaven and earth, who has given King David a wise son, who has discretion and understanding, who will build a temple for the LORD and a royal palace for himself."

1Kings 5:8–9 And Hiram sent to Solomon, saying, "I have heard the message that you have sent to me. I am ready to do all you desire in the matter of cedar and cypress timber. My servants shall bring it down to the sea from Lebanon, and I will make it into rafts to go by sea to the place you direct. And I will have them broken up there, and you shall receive it. And you shall meet my wishes by providing food for my household."

2Chron. 2:13–16 [This appears to be Hiram's message to David; but it may be him simply speaking out loud:] "Now I have sent a skilled man, who has understanding, Hiram-abi, the son of a woman of the daughters of Dan, and his father was a man of Tyre. He is trained to work in gold, silver, bronze, iron, stone, and wood, and in purple, blue, and crimson fabrics and fine linen, and to do all sorts of engraving and execute any design that may be assigned him, with your craftsmen, the craftsmen of my lord, David your father. Now therefore the wheat and barley, oil and wine, of which my lord has spoken, let him send to his servants. And we will cut whatever timber you need from Lebanon and bring it to you in rafts by sea to Joppa, so that you may take it up to Jerusalem."

1Kings 5:10–12 So Hiram supplied Solomon with all the timber of cedar and cypress that he desired, while Solomon gave Hiram 20,000 cors of wheat as food for his household, and 20,000 cors of beaten oil. Solomon gave this to Hiram year by year. And the LORD gave Solomon wisdom, as he promised him. And there was peace between Hiram and Solomon, and the two of them made a treaty.

What Solomon proposed to send is already been noted in his proposal to Hiram.

1Kings 5:13–18 King Solomon drafted forced labor out of all Israel, and the draft numbered 30,000 men. And he sent them to Lebanon, 10,000 a month in shifts. They would be a month in Lebanon and two months at home. Adoniram was in charge of the draft. Solomon also had 70,000 burden-bearers and 80,000 stonecutters in the hill country, besides Solomon's 3,300 chief officers who were over the work, who had charge of the people who carried on the work. At the king's command they quarried out great, costly stones in order to lay the foundation of the house with dressed stones. So Solomon's builders and Hiram's builders and the men of Gebal did the cutting and prepared the timber and the stone to build the house.

2Chron. 2:17–18 Then Solomon counted all the resident aliens who were in the land of Israel, after the census of them that David his father had taken, and there were found 153,600. Seventy thousand of them he assigned to bear burdens, 80,000 to quarry in the hill country, and 3,600 as overseers to make the people work.

In Kings, Solomon's workers are included; the Chronicles looks primarily at the men provided for by Hiram. Various commentators have already **weighed in** on the difference between the 3300 people in 1Kings 5 and the 3600 in 2Chron. 2.

Chapter Outline

Charts, Graphics and Short Doctrines

After Solomon builds the Temple, then he will build his own house (palace).

Addendum

Dr. Robert Dean, Jr.: *The third division is the construction of the temple, covered in 6:1-10. 1 Kings 6:1 NASB "Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD." This is one of the most significant chronological notations in the Old Testament because we can date through various comparisons the year of Solomon's accession. He begins to build the temple in 966 BC, and if we add 480 years to that we come up with 1446 for the date of the coming out of Egypt. Then we have the details of the construction. This doesn't give us the ability to write a blueprint but to give us a general understanding of how the temple was structured. The writers were more interested in the theological significance than in the archaeological details.*²³³

Temple Diagram #1 from The College Press Bible Study:

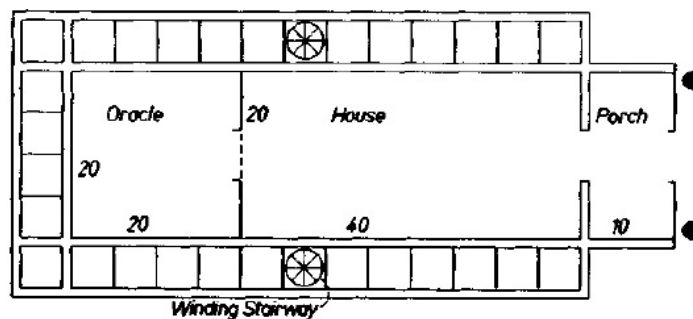
We first have the floor plan of the Temple, looking down from above.

In the second drawing, we see the Temple from the front, but looking through it.

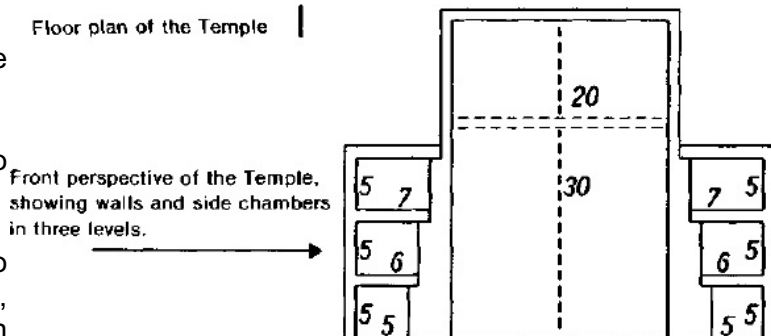
In the third drawing, we see a 3-D of the Temple, so that we see how the rooms are all laid out.

All of Solomon's building projects are said to continue for 20 years. One person, Ginsberg, claims that the Temple took 7 years (which is not an unusual amount of time), but then he made a myriad of other claims (like no one got sick during the building of the Temple; none of their tools wore down, etc.²³⁴). So the amount of time makes sense, but he does not seem like a very good source for anything.

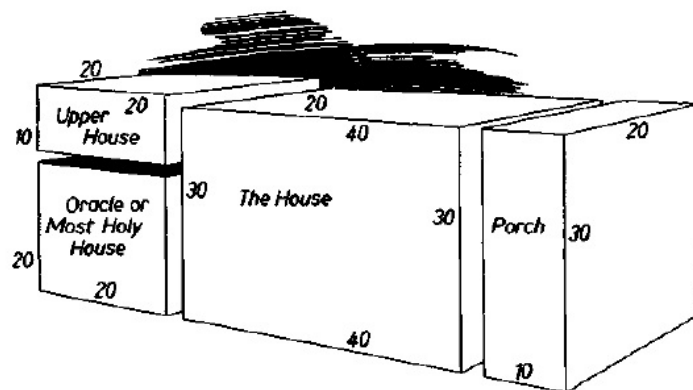
Trapp suggests: *And Hiram's builders did hew them.] In Lebanon was the temple framed; in Zion set up: neither hammer nor axe was heard in that holy structure. There was nothing but noise*



Floor plan of the Temple



Front perspective of the Temple, showing walls and side chambers in three levels.



Principal compartments of the Temple—side chambers not shown)

²³³ From Dean's [Bible site](#); accessed March 6, 2017.

²³⁴ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 5:15-18.

*in Lebanon; nothing in Zion, but silence and peace.*²³⁵ Although this seems somewhat weird, this is backed up by 1Kings 6:7.

Chapter Outline

Charts, Graphics and Short Doctrines

I may later move these pictures to another chapter.

Temple Diagram #2 from The College Press Bible Study:

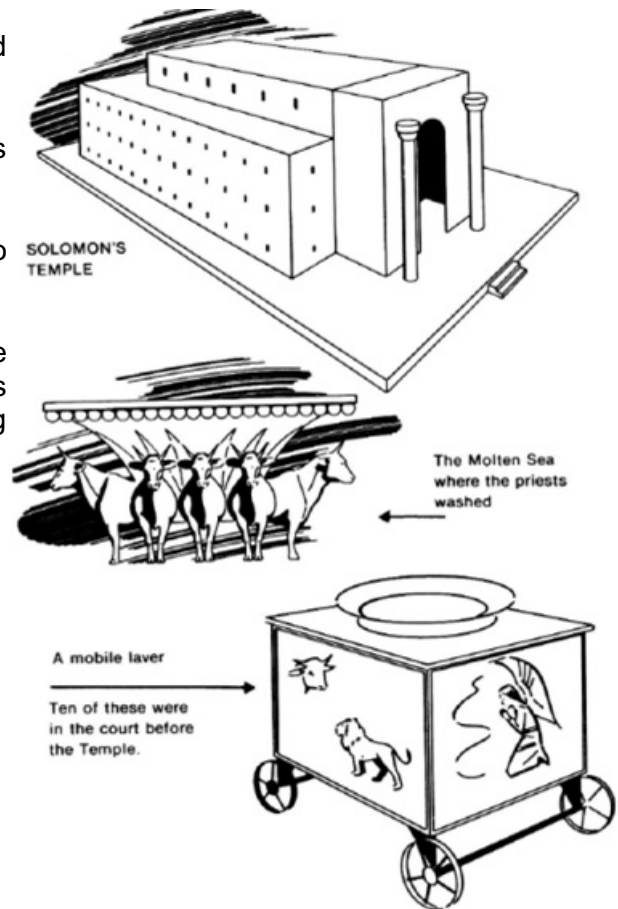
In the first picture, we see what Solomon's Temple would have looked like from the outside.

In the second picture, we have the Sea, held up on the backs of the bulls.

In the third picture, we have a laver (washbowl) on a cart, so that it could be easily moved about.

Solomon also built his own palace, which was possibly more intricate; and some sort of thought had to be given to his 1000 wives (I do not recall their living quarters being discussed in Scripture).

This diagram might be moved to another chapter.



Chapter Outline

Charts, Graphics and Short Doctrines

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

²³⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 5:18.

Josephus' History of this Time Period

CONCERNING WHAT HE OBTAINED OF HIRAM FOR THE BUILDING OF THE TEMPLE.

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, 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.

6. Moreover Hiram, king of Tyre, when he had heard that Solonion succeeded to his father's kingdom, was very glad of it, for he was a friend of David's. So he sent ambassadors to him, and saluted him, and congratulated him on the present happy state of his affairs. Upon which Solomon sent him an epistle, the contents of which here follow:

SOLOMON TO KING HIRAM.

"⁽⁵⁾Know thou that my father would have built a temple to God, but was hindered by wars, and continual expeditions; for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I at present enjoy, and on that account I am at leisure, and design to build a house to God, for God foretold to my father that such a house should he built by me; wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon to cut down timber, for the Sidonians are more skillful than our people in cutting of wood. As for wages to the hewers of wood, I will pay whatsoever price thou shalt determine."

7. When Hiram had read this epistle, he was pleased with it; and wrote back this answer to Solomon.

HIRAM TO KING SOLOMON.

"It is fit to bless God that he hath committed thy father's government to thee, who art a wise man, and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when by my subjects I have cut down many and large trees of cedar and cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."⁽⁶⁾

Josephus' History of this Time Period

8. The copies of these epistles remain at this day, and are preserved not only in our books, but among the Tyrians also; insomuch that if any one would know the certainty about them, he may desire of the keepers of the public records of Tyre to show him them, and he will find what is there set down to agree with what we have said. I have said so much out of a desire that my readers may know that we speak nothing but the truth, and do not compose a history out of some plausible relations, which deceive men and please them at the same time, nor attempt to avoid examination, nor desire men to believe us immediately; nor are we at liberty to depart from speaking truth, which is the proper commendation of an historian, and yet be blameless: but we insist upon no admission of what we say, unless we be able to manifest its truth by demonstration, and the strongest vouchers.

9. Now king Solomon, as soon as this epistle of the king of Tyre was brought him, commended the readiness and good-will he declared therein, and repaid him in what he desired, and sent him yearly twenty thousand cori of wheat, and as many baths of oil: now the bath is able to contain seventy-two sextaries. He also sent him the same measure of wine. So the friendship between Hiram and Solomon hereby increased more and more; and they swore to continue it for ever. And the king appointed a tribute to be laid on all the people, of thirty thousand laborers, whose work he rendered easy to them by prudently dividing it among them; for he made ten thousand cut timber in Mount Lebanon for one month; and then to come home, and rest two months, until the time when the other twenty thousand had finished their task at the appointed time; and so afterward it came to pass that the first ten thousand returned to their work every fourth month: and it was Adoram who was over this tribute. There were also of the strangers who were left by David, who were to carry the stones and other materials, seventy thousand; and of those that cut the stones, eighty thousand. Of these three thousand and three hundred were rulers over the rest. He also enjoined them to cut out large stones for the foundations of the temple, and that they should fit them and unite them together in the mountain, and so bring them to the city. This was done not only by our own country workmen, but by those workmen whom Hiram sent also.

⁽⁴⁾ Some pretended fragments of these books of conjuration of Solomon are still extant in Fabricius's *Cod. Pseudepigr. Vet. Test.* page 1054, though I entirely differ from Josephus in this his supposal, that such books and arts of Solomon were parts of that wisdom which was imparted to him by God in his younger days; they must rather have belonged to such profane but curious arts as we find mentioned Acts 19:13-20, and had been derived from the idolatry and superstition of his heathen wives and concubines in his old age, when he had forsaken God, and God had forsaken him, and given him up to demoniacal delusions. Nor does Josephus's strange account of the root Baara (*Of the War*, B. VIII. ch. 6. sect. 3) seem to be other than that of its magical use in such conjurations. As for the following history, it confirms what Christ says, Matthew 12:27 "If I by Beelzebub cast out demons, by whom do your Sons cast them out?"

⁽⁵⁾ These epistles of Solomon and Hiram are those in 1 Kings 5:3-9, and, as enlarged, in 2 Chronicles 2:3-16, but here given us by Josephus in his own words.

⁽⁶⁾ What Josephus here puts into his copy of Hiram's epistle to Solomon, and repeats afterwards, ch. 5. sect. 3, that Tyre was now an island, is not in any of the three other copies, viz. that of the Kings, Chronicles, or Eusebius; nor is it any other, I suppose, than his own conjectural paraphrase; for when I, many years ago, inquired into this matter, I found the state of this famous city, and of the island whereupon it stood, to have been very different at different times. The result of my inquiries in this matter, with the addition of some later improvements, stands thus: That the best testimonies hereto relating, imply, that Paketyrus, or Oldest Tyre, was no other than that most ancient smaller fort or city Tyre, situated on the continent, and mentioned in Joshua 19:29, out of which the Canaanite or Phoenician inhabitants were driven into a large island, that lay not far off in the sea, by Joshua: that this island was then joined to the continent at the present remains of Paketyrus, by a neck of land over against Solomon's cisterns, still so called; and the city's fresh water, probably, was carried along in pipes by that neck of land; and that this island was therefore, in strictness, no other than a peninsula, having villages in its fields, Ezekiel 26:6, and a wall about it, Amos 1:10, and the city was not of so great reputation as Sitlon for some ages: that it was attacked both by sea and land by Salmanasser, as Josephus informs us, *Antiq. B.* IX. ch. 14. sect. 2, and afterwards came to be the metropolis of Phoenicia; and was afterwards taken and destroyed by Nebuchadnezzar, according to the numerous Scripture prophecies thereto relating, Isaiah 23.; Jeremiah 25:22; 27:3; 47:4; Ezekiel 26., 27., 28.: that seventy years after that destruction by Nebuchadnezzar, this city was in some measure revived and rebuilt, Isaiah 23:17, 18, but that, as the prophet Ezekiel had foretold, chap. 26:3-5, 14; 27: 34, the sea arose higher than before, till at last it over flowed, not only the neck of land, but the main island or peninsula itself, and destroyed that old and famous city for ever: that, however, there still remained an adjoining smaller island, once connected to Old Tyre itself by Hiram, which was afterwards inhabited; to which Alexander the Great, with incredible pains, raised a new bank or causeway: and that it plainly appears from Ifaundreh, a most authentic eye-witness, that the old large and famous city, on the original large island, is now laid so

generally under water, that scarce more than forty acres of it, or rather of that adjoining small island remain at this day; so that, perhaps, not above a hundredth part of the first island and city is now above water. This was foretold in the same prophecies of Ezekiel; and according to them, as Mr. Maundrell distinctly observes, these poor remains of Old Tyre are now "become like the top of a rock, a place for the spreading of nets in the midst of the sea."

From: <http://www.sacred-texts.com/jud/josephus/ant-8.htm> accessed March 15, 2017. Josephus *Antiquities*; Book VII, Chapter 12.

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[Charts, Graphics and Short Doctrines](#)

The Expositor's Bible Commentary on Solomon's Skills as a Builder

Some writers have tried to minimize Solomon's work as a builder, and have spoken of the Temple as an exceedingly insignificant structure which would not stand a moment's comparison with the smallest and humblest of our own cathedrals. Insignificant in size it certainly was, but we must not forget its costly splendor, the remote age in which the work was achieved, and the truly stupendous constructions which the design required. Mount Moriah was selected as a site hallowed by the tradition of Abraham's sacrifice, and more recently by David's vision of the Angel of the Pestilence with his drawn sword on the threshing-floor of the Jebusite Prince Araunah. But to utilize this doubly consecrated area involved almost superhuman difficulties, which would have been avoided if the loftier but less suitable height of the Mount of Olives could have been chosen. The rugged summit had to be enlarged to a space of five hundred yards square, and this level was supported by Cyclopean walls, which have long been the wonder of the world. The magnificent wall on the east side, known as "the Jews' weeping-place," is doubtless the work of Solomon, and after outlasting "the drums and trappings of a hundred triumphs," it remains to this day in uninjured massiveness. One of the finely beveled stones is 38 1/2 feet long and 7 feet high, and weighs more than 100 tons. These vast stones were hewn from a quarry above the level of the wall, and lowered by rollers down an inclined plane. Part of the old wall rises 30 feet above the present level of the soil, but a far larger part of the height lies hidden 80 feet under the accumulated debris of the often captured city. At the southwest angle, by Robinson's arch, three pavements were discovered, one beneath the other, showing the gradual filling up of the valley; and on the lowest of these were found the broken voussoirs of the arch. In Solomon's day the whole of this mighty wall was visible. On one of the lowest stones have been discovered the Phoenician paint-marks which indicated where each of the huge masses, so carefully dressed, edge-drafted, and beveled, was to be placed in the structure. The caverns, quarries water storages, and subterranean conduits hewn out of the solid rock, over which Jerusalem is built, could only have been constructed at the cost of immeasurable toil. They would be wonderful even with our infinitely more rapid methods and more powerful agencies; but when we remember that they were made three thousand years ago we do not wonder that their massiveness has haunted the imagination of so many myriads of visitors from every nation. It was perhaps from his Egyptian father-in-law that Solomon, to his own cost, learnt the secret of forced labor which alone rendered such undertakings possible. In their Egyptian bondage the forefathers of Israel had been fatally familiar with the ugly word Mas, the labor wrung from them by hard task-masters. (Ex. 1:2) In the reign of Solomon it once more became only too common on the lips of the burdened people. 1Kings 4:6; 1Kings 5:13-14; 1Kings 5:17-18; 1Kings 9:15; 1Kings 21:12-18.

Four classes were subject to it.

1. The lightest labor was required from the native freeborn Israelites (ezrach). They were not regarded as bondsmen yet 30,000 of these were required in relays of 10,000 to work, one month in every three, in the forest of Lebanon.
2. There were strangers, or resident aliens (Gerim), such as the Phoenicians and Gibrilites, who were Hiram's subjects and worked for pay.
3. There were three classes of slaves-those taken in war, or sold for debt, or home-born.
4. Lowest and most wretched of all, there were the vassal Canaanites (Toshabim), from whom were drawn those 70, 000 burden-bearers, and 80, 000 quarry-men, the Helots of Palestine, who were placed under the charge of 3600 Israelite officers. The blotches of smoke are still visible on the walls and roofs of the subterranean quarries where there poor serfs, in the dim torchlight and suffocating air "labored without reward,

The Expositor's Bible Commentary on Solomon's Skills as a Builder

perished without pity, and suffered without redress." The sad narrative reveals to us, and modern research confirms, that the purple of Solomon had a very seamy side, and that an abyss of misery heaved and moaned under the glittering surface of his splendor. (1Kings 5:13; 1Kings 9:22 2Chron. 8:9) (Omitted in the LXX) Jerusalem during the twenty years occupied by his building must have presented the disastrous spectacle of task-masters, armed with rods and scourges, enforcing the toil of gangs of slaves, as we see them represented in the tombs of Egypt and the palaces of Assyria. The sequel shows the jealousies and discontents even of the native Israelites, who felt themselves to be "scourged with whips and laden with heavy burdens." They were bondmen in all but name, for purposes which bore very little on their own welfare. But the curses of the wretched aborigines must have been deeper, if not so loud. They were torn from such homes as the despotism of conquest still left to them, and were forced to hopeless and unrewarded toil for the alien worship and hateful palaces of their masters. Five centuries later we find a pitiable trace of their existence in the 392 Hierodouloi, menials lower even than the enslaved Nethinim, who are called "sons of the slaves of Solomon"—the dwindling and miserable remnant of that vast levy of Palestinian serfs.

Apart from the lavish costliness of its materials the actual Temple was architecturally a poor and commonplace structure. It was quite small—only 90 feet long, 35 feet broad, and 45 feet high. It was meant for the symbolic habitation of God, not for the worship of great congregations. It only represented the nascent art and limited resources of a tenth-rate kingdom, and was totally devoid alike of the pure and stately beauty of the Parthenon and the awe-inspiring grandeur of the great Egyptian temples with their avenues of obelisks and sphinxes and their colossal statues of deities and kings.

Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

Chapter Outline

Charts, Graphics and Short Doctrines

The Temple and Jesus Christ (from the Pulpit Commentary)

We may see, then, in the Solomonic foundations of the Temple—

- I. A PICTURE OF CHRIST. He compared Himself to the Temple (John 2:19), and to the foundations of the Temple (Matt. 21:42). Yes, to these very corner stones which are still visible. It is remarkable that Psalm 118:22—"The stone which the builders refused is become the head of the corner"—is cited by our Lord of Himself (Matt. 21:42), and is applied to Him by St. Peter (Acts 4:11), while Isa. 28:16, "[Behold, I lay in Zion for a foundation a stone,](#)" etc.—words which were no doubt suggested by the great and precious stones of Solomon's building—are interpreted of Him both by St. Peter (1Peter 2:6) and St. Paul (Rom. 9:1–33:38). We have consequently "most certain warrants of Holy Scripture" for seeing in these venerable relics an image of the Eternal Son. He is the one foundation (1Cor. 3:11); the chief corner stone (ἀ' κρογιονιαίος, Eph. 2:20); He "[abides forever](#);" "[Jesus Christ is the same yesterday, today, and for ever](#)" (Heb. 13:8, Gr.) That "[sure foundation](#)" can never fail. How many systems of philosophy, how many "oppositions of science" have "had their day and ceased to be"? How many proud empires have tottered to their fall; how many dynasties are extinct and forgotten? But the carpenter's Son still rules in the hearts of men, and the cross of Christ "towers above the wreck of time."
- II. A PICTURE OF THE CHURCH OF CHRIST. As surely as the great cornerstone images our Lord, so surely do the huge and strong foundations portray the Church of which He is the Founder. It is to the Church (ἐ' κκλησία ὑ' πο θεου? τεθεμελιωμένη) those words refer, "[The firm foundation of God stands](#)" (2Tim. 2:19, Gk.) The Church is "the pillar and ground of the truth;" it is "built upon the foundation of apostles and prophets" (Eph. 2:20; cf. Rev. 21:14). And, like the foundations of the Temple, its base shall be stable and permanent. "[The gates of hell shall not prevail against it](#)" (Matt. 16:18). It is founded on a rock (ibid.)

The Temple and Jesus Christ (from the Pulpit Commentary)

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain."

It was the boast of Voltaire that what it took twelve men to build one man should suffice to break down. But the Church is stronger in the hearts of men now than it was in the eighteenth century. And Voltaire's cry of impotent rage, *Ecrasez l'infame*, seems farther than ever from its realization. Its enemies assert that Christianity has "destroyed two civilizations"—a striking admission of its strength and vitality. True, the Church has a legion of foes. But let us take courage. There is at Jerusalem a pledge and picture of her stability. Her fashions, her excrescences, her sects and schisms, like the buildings of the Holy City, shall pass away. But her foundation is sure.

III. A PICTURE OF THE DOCTRINE OF CHRIST AND THE CHURCH. As there are twelve foundations of the Church, so are there six foundation truths, six "**principles of the doctrine of Christ**" (Heb. 6:2). And of these it may justly be said, "**Other foundation can no man lay than that is laid.**" Some of these doctrines may have been, or may hereafter be, more or less obscured—the "doctrines of baptism and of the laying on of hands" are often ignored or repudiated even now—but for long centuries the foundations of the Temple area have been hidden. Obscured or not, they shall never be shaken or removed. This "**firm foundation stands.**" The monoliths beneath the Mosque

El Aksa, standing where Solomon and Hiram's builders placed them, are silent but eloquent pictures of the eternal and unchangeable truth of God. And if men build on the foundations of Christian doctrine, or on the one foundation of "the personal historical Christ" (Alford on 1Cor. 3:11), "**wood, hay, stubble,**" i.e; systems, more or less worthless, of their own, like the Temple of Jerusalem, these shall be destroyed by fire in the "day of visitation;" but the foundation shall remain unscathed, strong and sure and eternal as the God who laid it.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 5:17 (Sure Foundations) (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

The points made in bold are from Peter Pett, who is an excellent commentator on the Bible. My comments follow. Pett's entire arguments may be found either **online** or in e-sword.

Two Opinions on the Tabernacle versus the Temple

1). The Tabernacle Was To Be Built Of Free-will Offerings From Those Whose Hearts Were Willing. The Temple Was Built Out Of Enforced Taxation.

Israel was not just a client nation but a nation of God's chosen people. Money was taxed and used for religious purposes once Israel became a nation. 10% was taxed and given to the Levites for their religious duties.

2). The Tabernacle Was Built At YHWH's Specific Request According To His Pattern. The Temple Was Specifically Never Requested.

One of the reasons that prompted God to give David the Davidic Covenant was David's idea to build a permanent home for the Name of God.

3). The Tabernacle Was Built Under The Jurisdiction Of A Trueborn Israelite Who Was Filled With The Spirit Of God, And By Willing, Responsive, Workers, The Temple Was Built Under The Jurisdiction Of A Half-Pagan With No Mention Of The Spirit Of God, And By Enforced Levies.

Two Opinions on the Tabernacle versus the Temple

This is like complaining that the bricklayers for the church spend their Saturday nights getting drunk. Hiram appears to be a believer in the Revealed God. It is not out of the question that some of his people also believed in Israel's God. But that some of them have not is no reason to defame the Temple.

4). The Tabernacle Was Built Of Freely-given Cloth And Jewels Which Displayed All Their Pristine Glory, The Temple Was Built Of Blood-stained And Sweat-stained Stones, Which Were Then Covered Over With Timber And Gold, Bought With Taxation or Resulting From Tribute And Trade.

When the Tabernacle was built, they were not a nation where taxes were collected; but they were just a large collection of people roaming about the desert. So, money raised for anything would have been based upon free-will donations.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:1–18 ([online](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What I am trying to do is take some good observations mixed in with some bad conclusions, and explain the correct way to understand Solomon, David and the Temple.

More quotations from Pett on the Temple

Peter Pett: *As we have seen, a careful exegesis of the covenant in 2Sam. 7:8–16 makes clear that the 'house' mentioned in 1Kings 5:13 was not a physical house (the passage as a whole only has in mind a 'house' that signifies descendants – 1Kings 5:11; 1Kings 5:16) but was paralleled with the idea of the everlasting throne. 1Kings 5:16 can thus be seen as explaining the fulfilment of 1Kings 5:13. God would give David a house (1Kings 5:11), and his seed would build it to the glory of YHWH (1Kings 5:13), and it would be everlasting (1Kings 5:16).*

Pett continues: *However, both David and Solomon wrongly interpreted YHWH's words in a physical fashion, and in His graciousness YHWH went along with them because He could see that they desired it and that it was from the right attitude of heart (just as God often goes along with us in our plans, even though they must sometimes make Him cringe). It is not difficult to understand why they failed in their understanding. The full concept that God had given them was beyond the grasp of their spiritual comprehension, even though David certainly partially grasped it (1Kings 5:18–18), and Solomon was himself aware of the inadequacy of the Temple as a dwelling-place for YHWH (1Kings 8:27). Such understanding would await the illumination of the great prophets.*²³⁶

What Pett does it take a few accurate ideas, but confuses them. Because of David's original suggestion, God gives David the Davidic Covenant, which promises, among other things, a genetic line from David to David's Greater Son, whose rule would be eternal. Now, it is very likely that David and Solomon never fully appreciated all that God said to David; and further, it is likely that no Old Testament scholar from that era fully understood what God was saying to David as well. There are many things in the Old Testament which were fulfilled in Jesus Christ that were never fully understood until Jesus fulfilled them. All of the prophecies and the typology were not completely understood until the Church Age.

This does not mean that David should have understood God to say, "Listen, forget about building Me a house. I am trying to get you to understand that your genealogical line will lead to the Messiah." What God did instead was use the intent to build this house as a springboard to tell David about the future.

²³⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:2–3.

More quotations from Pett on the Temple

Now, what God often did in prophecies and in types was to give the information—some of which was understood and some of which was not—and it was placed into Scripture and fulfilled by the Lord Jesus Christ. Then we in the Church Age are able to take the words of the Old Testament and see in great deal how these words were fulfilled by our Lord. Those who read and studied the Old Testament prior to the 1st advent generally knew when they were reading a passage about the Messiah, but they never fully understood how it would be fulfilled.

But none of this suggests that God was disappointed by David's desire to build the Temple; nor is there any suggestion to my mind that God tried to stifle the building of the Temple. And the one thing that I go back to over and over again is, in the 9 chapters on Solomon's life, 4 of them in Kings are devoted to the building of the Temple. Now, if building the Temple was a 2nd-rate idea, then why did God the Holy Spirit, the Divine Author of Scripture devote so much time to it (and I am only speaking of the book of Kings; much more space was given to the building of the Temple in Chronicles).

Pett also writes: Similar blindness to some extent pervades much of the church today. They too are looking for the building of a physical Temple, where non-Scriptural sacrifices of their own invention will be offered, and have failed to recognise that the physical Temple has outlived its usefulness and is no longer a valid option, and that it has been more than fully replaced by:

- 1). Jesus Christ Himself (John 2:19).
- 2). The spiritual Temple of the Holy Spirit (1Cor. 3:16; 2Cor. 6:16–18; Eph. 2:20–22), the Temple which is made up of the conjoined body in Christ of all true believers, the true Zion, the everlasting Sanctuary (Gal. 4:26; Heb. 12:22), of which Rev. 11:1–12 is a part picture.
- 3). The heavenly Temple, first visualised by Ezekiel as being on earth for a time, invisibly but effectively (Ezekiel 40-42), and finally being transported into Heaven where its effectiveness is revealed in Revelation.²³⁷

It is possible that Pett is not a dispensationalist (I only know him through his exegetical studies of a few Old Testament books. If this is the case, then Pett may have run into a number of problems when looking forward in time, which prophecies include those of an actual Temple in Israel.

Pett also writes: *The impression given in 2 Samuel 7 is that God did not want a Temple built to His Name, which is why He initially dissuaded David from doing so. It is very doubtful whether 2Sam. 7:13 initially had in mind the building of a physical Temple for the emphasis in the whole passage is on the coming 'house of David' made up of his son and his descendants. But once the idea had become lodged in David's mind he found it difficult to dismiss. To him it seemed logical that YHWH should have a Temple, and the best Temple possible. He would not see that it simply brought YHWH down to the same level as other (false) gods.*²³⁸

It seems unlikely, with such a clear line of communication open, that God would hint around to David not to build the Temple; or that God would convince David to put that task off on Solomon so that Solomon might decide not to do it either. God is more than able to clearly state, "Look, I *do not* want you to build a Temple for Me."

The number of chapters devoted to the building of the Temple, which are quite numerous, further support the common notion that God *liked* David's idea, and He simply made some limiting stipulations (for instance, that Solomon would be the one to build the Temple). David's original idea for building a Temple was the springboard for the Davidic Covenant.

²³⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 5:2–3.

²³⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Notes on the Temple.

More quotations from Pett on the Temple

Pett continues: *The idea that then arose was that if such a Temple was to be built it should be as the foundation of the coming successful kingdom of peace, it not being seen as seemly that YHWH's unique and holy Temple should be founded on the shedding of men's blood. It was to be a harbinger of joy and peace not of success in war. And Solomon's reign was being hailed as the beginning of that kingdom of peace...If only Solomon had rather concentrated on building the right kind of house, a righteous house made up of his sons and descendants, and had given his own time and effort to training them wisely, much of what follows could have been avoided. Instead he thought that he had done enough by building a physical Temple and as a result went wildly wrong, leaving a bad example for his children.*²³⁹

Here, Pett comes close on the interpretation. David is representative of Jesus Christ in His 1st and 2nd advents; David is a *type* of Christ. In the Tribulation, Jesus Christ will destroy all of the enemies of Israel. Then Jesus Christ sits on the throne of Israel and presides over a 1000 years of peace, known as the Millennium. Solomon is the type for the millennial Christ. It is the same Jesus Christ, but David better represents Him prior to the Millennium; and Solomon better represents Him in the Millennium.

Solomon, like David, let his sexual desires overcome his God-given purpose in life (although both David and Solomon returned to acting in God's will later in life). Part of David's recovery involved raising up Solomon properly. Part of Solomon's recovery involved writing so much of the Old Testament. Neither man was hampered by the building of the Temple; they were waylaid by their own sinful desires.

Chapter Outline

Charts, Graphics and Short Doctrines

In most cases, these are simply reasonable estimates, and they take into consideration that some are killed not directly, but through intentional starvation or privation by the despot/government over them.

This is also posted in 2Sam. 2 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genocides and Political Killings of the 20th Century

Political Leader (Country, Time Period)	Number Killed	Comments
Mao Ze-Dong (China, 1958-61 and 1966-69)	49,000,000	"The great leap forward" and "cultural revolution"
Jozef Stalin (USSR, 1934-39)	13,000,000	The "purges"
Adolf Hitler (Germany, 1939-1945)	12,000,000	Concentration camps and civilians in World War II.
Hideki Tojo (Japan, 1941-44)	5,000,000	Civilians in World War II
Pol Pot (Cambodia, 1975-79)	1,700,000	
Kim Il Sung (North Korea, 1948-94)	1,600,000	Purges and concentration camps.
Menghitsu (Ethiopia, 1975-78)	1,500,000	
Ismail Enver (Turkey, 1915)	1,200,000	Armenians
Yakubu Gowon (Biafra, 1967-1970)	1,000,000	
Leonid Brezhnev (Afghanistan, 1979-1982)	900,000	

²³⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Notes on the Temple.

Genocides and Political Killings of the 20th Century

Political Leader (Country, Time Period)	Number Killed	Comments
Jean Kambanda (Rwanda, 1994)	800,000	
Suharto (East Timor, 1976-98)	600,000	
Saddam Hussein (Iran 1980-1990 and Kurdistan 1987-88)	600,000	

(Note: the crimes committed by right-wing dictators have always been easier to track down than the crimes against humanity committed by communist leaders, so the figures for communist leaders like Stalin and Mao increase almost yearly as new secret documents become available. To this day, the Chinese government has not yet disclosed how many people were executed by Mao's red guards during the Cultural Revolution and how many people were killed in Tibet during the Chinese invasion of 1950. We also don't know how many dissidents have been killed by order of Kim Il Sung in North Korea, although presumably many thousands).

I list these deaths so that you can contrast what has happened during our *more enlightened* 20th century with what David did with those who supported the one man who could have been seen by him as his chief political rival.

One of the very common sentiments expressed in memes on the internet is all about how wars are all caused by religion. This chart destroys such an idea, as 5 of the men listed above were communists killing people in order to promote and maintain godless communism.



Furthermore, thinking that war is often related to religion is also false. As has happened on many historical periods, the Islam movement is involved in many wars. Islam is not representative of all religions nor is it valid to cite the Crusades as an example of the Christian equivalent of Islamic wars.



Anti-Religious Meme (a graphic) from leendu.com; accessed March 16, 2017.

Anti-Religious Meme2 (a graphic) from Memecenter.com; accessed March 16, 2017.

If you think that Christians have the same violent background as Muslims, then you will find it helpful to study Dr. Bill Warner's *Jihad versus the Crusades* (a 6 minute presentation).

This list was taken from and is continued on the website <http://www.scaruffi.com/politics/dictat.html> which was compiled by Piero Scaruffi (the note in the previous paragraph was taken verbatim from that web page. On that page is accompanying documentation and links to similar statistics.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 1Kings 5

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Kings Solomon and Hiram agree to a labor contract

Hiram, the king of Tyre, sent his servants to Solomon when he heard that they anointed him [as] king in the place of his father (for Hiram always loved David [lit., *Hiram was a love to David all the days*]).

Hiram, the king of Tyre, sent his servants to Solomon when he heard that they had anointed him a king in the place of his father (Hiram had always loved King David).

Solomon sent [word] to Hiram, saying, "You knew David my father [and] that he was unable to build a house for the name of Y^ehowah his Elohim because of the warfare when his enemies [lit., *they*] surrounded him until Y^ehowah put them under his feet. Now Y^ehowah Elohim has given rest to me from round about; [there is] no [particular] adversary and [there is] no evil incident [troubling Israel].

Solomon spoke to Hiram, saying, "You knew my father David very well, and you were aware that he was unable to build a house dedicated to Jehovah his God because he was constantly at war with the enemies of Israel who surrounded him (Jehovah eventually gave him victory over all of them). Now, at this time, Jehovah God has given rest to me from every side—I do not have any particular adversary out there threatening Israel and there are no troubling political incidents occurring right now.

Therefore, I am proposing to build a house for the name of Y^ehowah my Elohim just as Y^ehowah spoke to David my father, saying, '[It will be] your son whom I have given in your place upon your throne—he will build the house for My name.'

Therefore, I propose to build a house for Jehovah my God, which is right in line with what Jehovah said to David, my father: 'It is your son who will occupy your throne after you—he is the one to build a house for My name.'

Therefore, give the command and your servants [lit., *they*] will cut down cedars from Lebanon for me. Furthermore, my servants will be with your servants [to be trained] and I will give you wages for your servants according to what you determine [lit., *say*]; for you yourself know that [there is] no man among us [as] skilled in cutting timbers as the Sidonians."

If you give the command, then your servants will cut down the necessary cedars in Lebanon for me. My servants will accompany your servants in order to be trained and to help them. I will pay you whatever wages to your servants that you deem to be acceptable, since you are aware that we are not skilled in cutting timbers like the Sidonians."

And it is, when Hiram heard the words of Solomon, he greatly rejoiced. He said [to the officials around him], "Celebrated is Y^ehowah the day when He gave David [such] a wise son over this great people."

When Hiram heard these words of Solomon, he greatly rejoiced and said, "Jehovah is to be celebrated because of the day that He gave King David such a wise son to rule over this great people."

Hiram sent [a message] to Solomon, saying, "I have listened to that which you sent to me. I will do what you want with the cedar trees and with the cypress trees. My workers will bring, [them] down from Lebanon to the sea and I myself will direct [the trees to be made into] floats in the sea to the place where you have directed me. I will separate them [lit., *break into pieces*] there; and your workers [lit., *you*] will carry [them from there]. And you will do what I want, [which is] to give bread [to] my household."

Hiram then sent a contract to Solomon, which read, "I agree to the terms that you have delineated. I will do your bidding regarding the cedar trees and cypress trees, to wit: my workers will bring them down from Lebanon to the sea, and I will oversea the trees being placed into the sea and be floated down to the designated place that you put into the contract. At that point, my workers will cut them up and your workers will transport them from there. Then you will do what I want, which is to provide food for my household."

A Complete Translation of 1Kings 5	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Hiram was giving Solomon timbers of cedar and timbers of cypress, all [as per] his terms. [At the same time,] Solomon gave Hiram 20,000 cors of wheat [for] food for his household and 20 [probably, 20,000] cors of pure [beaten, olive] oil—so Solomon gave to Hiram every year.	As per their contract, Hiram gave Solomon wood taken from cedars and cypress, all according to his terms. At the same time, Solomon gave to Hiram 20,000 cors of wheat and 20 [probably, 20,000] cors of the highest quality olive oil—and this agreement continued year by year.
Y ^e howah gave Solomon wisdom, as He promised him. Consequently, [there] is peace between Hiram and Solomon; they had cut a covenant together.	As Jehovah had promised, He gave wisdom to Solomon. Consequently, peace continued between Hiram and Solomon; they had agreed upon an alliance between one another.
The organization of the labor force	
King Solomon caused a labor force [taken] from all Israel to commence working [lit., <i>to go up</i>]—[this] labor force is 30,000 men [in all]. He sent them to Lebanon, 10,000 [men] for a month—[working in] shifts—they are in Lebanon [for] a month; [and then they are] two months at home [lit., <i>in his home</i>]. Adoniram [is] over the labor force.	King Solomon organized a labor force of 30,000 men so that 10,000 of them worked in Lebanon, in shifts, while the other 20,000 worked at home (in Israel). Each month, 10,000 workers from Israel would replace the 10,000 workers in Lebanon, so that the workers spent a month in Lebanon and 2 months at home. Adoniram was over the labor force.
Solomon had 70,000 [men who] bore the burdens and 80,000 stone masons in the mountainous areas, besides Solomon’s chief officers who [are] over the work—3300 rulers [who are] among the people, those [actually] doing the work.	Solomon had 70,000 men who carried and moved stone, wood and other materials; along with 80,000 men who were stone masons operating out of the mountains. Solomon also had 3300 supervisors who were among the people, over those who actually did the work.
So the king gave the command and [his workers] quarried out massive stones and precious stones, laying the foundation of the house with [carefully] cut stones. The builders of Solomon and the builders of Hiram hewed out [these stones], along with those skilled in squaring stones [lit., <i>the Gebalite</i>]; and they [all] prepared the lumber and the stones to build the house [of God].	As per the king’s command, all of these workers began to cut out and move massive stones and precious rocks, laying the foundation for the house with carefully cut stones. The builders of Solomon and Hiram hewed out these stones, along with the help of those skilled in squaring stones for buildings [possibly, <i>Gebalite</i>]. They prepared the lumber and the stones in order to build the house of God.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Spurgeon seems to suggest Psalms 48 95 Tyre is mentioned in Psalm 45.

R. B. Thieme, Jr. did not cover this chapter in any of his available work.

Word Cloud from a Reasonably Literal Paraphrase of 1Kings 5



Word Cloud from Exegesis of 1Kings 5²⁴⁰



These two graphics should be very similar; this means that the exegesis of 1Kings 5 has stayed on topic and has covered the information found in this chapter of the Word of God.

²⁴⁰ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

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	
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