

1 KINGS 7

written and compiled by Gary Kukis

1Kings 7:1–51

Solomon's Palace Completed; Temple Furniture Constructed

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

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[1Kings 7:1](#)

[1Kings 7:2–5](#)

[1Kings 7:6–7](#)

[1Kings 7:8](#)

[1Kings 7:9–12](#)

[1Kings 7:13–14](#)

[1Kings 7:15–22](#)

[1Kings 7:23–26](#)

[1Kings 7:27–31](#)

[1Kings 7:32–37](#)

[1Kings 7:38–40a](#)

[1Kings 7:40b–45](#)

[1Kings 7:46](#)

[1Kings 7:47](#)

[1Kings 7:48–50](#)

[1Kings 7:51](#)

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: The first 12 verses of 1Kings 7 give an overview of much of the important building that Solomon does as king, apart from the Temple (which was the previous chapter). Then, from v. 13 to the end of the chapter, all of the furnishings and furniture of the Temple are manufactured. Hiram (probably not the King of Tyre) works on (oversees) all of the bronze objects which are placed around the exterior of the Temple; and Solomon works on (oversees) the gold furnishings and furniture which go inside the Temple.

What should not be ignored here is, the Temple was built as a result of friendly trade and commerce between Solomon and Hiram, the King of Tyre (however, the *Hiram* in this chapter does not appear to be the king). For that time period, the Temple must have been a structure of exquisite beauty.

Because of David and Solomon's dedication to the God of Israel and His Word, David was able to achieve a lasting peace through his great army (David was nearly always at war during his reign). Solomon then exploited this peace, which God turned into a long period of peace and prosperity for the people of Israel. This time of peace was the opportunity for Solomon to build the Temple. It was his friendly relations with Tyre which assured that the right skills could be brought into his country to achieve the religious and artistic masterpiece commonly known as Solomon's Temple.

This should be the most extensive examination of 1Kings 7 available, where you will be able to examine in depth every word of the original text. However, when it came to explaining each and every phrase and verse, I failed miserably throughout; so that there will be more than a dozen or more phrases that I was unable to really explain their meaning.

Quotations:

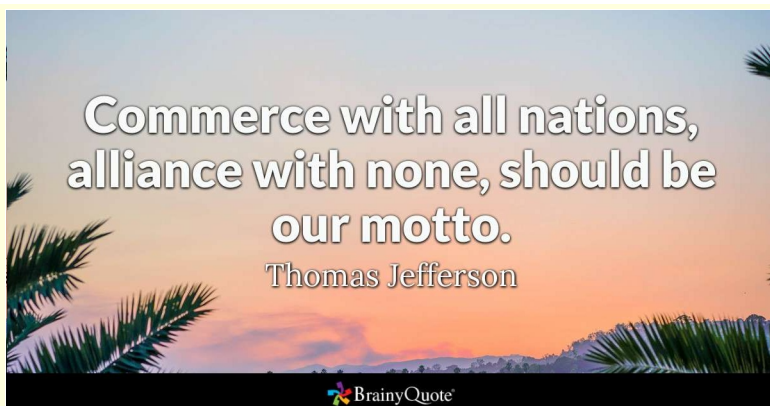
Thomas Jefferson quote (a graphic); from **Brainy Quote**; accessed January 13, 2018.

Takashi Murakami: *Japanese people accept that art and commerce will be blended; and, in fact, they are surprised by the rigid and pretentious Western hierarchy of 'high art.'*¹

Daniel Boone: *Let peace, descending from her native heaven, bid her olives spring amidst the joyful nations; and plenty, in league with commerce, scatter blessings from her copious hand!*²

George Osborne: *The biggest single thing that has lifted people out of poverty is free trade.*³

P. T. Barnum: *Every man should make his son or daughter learn some useful trade or profession, so that in these days of changing fortunes of being rich today and poor tomorrow they may have something tangible to fall back upon. This provision might save many persons from misery, who by some unexpected turn of fortune have lost all their means.*⁴



¹ From https://www.brainyquote.com/quotes/takashi_murakami_624128 accessed January 13, 2018.

² From https://www.brainyquote.com/quotes/daniel_boone_253639 accessed January 13, 2018.

³ From https://www.brainyquote.com/quotes/george_osborne_758500 accessed January 13, 2018.

⁴ From https://www.brainyquote.com/quotes/p_t_barnum_539975 accessed January 13, 2018.

Kukis: Israel is a nation of historical greatness and consequence, not because David and Solomon were great kings, but because Y^ehowah is her God.

Eccles. 2:4–5, 10–11 I did great things. I caused houses to be built for myself and vineyards to be planted. I made gardens and parks. Then I planted the gardens with many kinds of fruit trees. I got everything that I saw and wanted. I did everything that I thought would enable me to be happy. All the things that I enjoyed were like a reward for all my hard work. But then I thought about all the hard work that I had done to obtain all those things. I saw that none of my work brought me any lasting benefit. It was all like trying to control the wind. (UDB)

1Peter 2:4–5 As you come to Him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. (ESV; capitalized)

Eph. 2:19–22 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In Him you also are being built together into a dwelling place for God by the Spirit. (ESV; capitalized)

Outline of Chapter 7:

Preface

Introduction

vv. 1–12	Solomon Builds His Palace and Other Buildings
vv. 13–47	Hiram Oversees the Manufacture of the Bronze Furnishings for the Temple
vv. 13–14	Hiram (or, <i>Huram</i>)
vv. 15–22	The Two Bronze Pillars
vv. 23–26	The Bronze Sea
vv. 27–38	The Ten Movable Water Basins
vv. 39–40b	The Placement of the Stands and the Sea; the Other Bronze Articles
vv. 40b–47	The List of All That Hiram Constructed for Solomon
vv. 48–50	Solomon Oversees the Manufacture of the Gold Furnishings for the Temple
vv. 51	Everything Was Completed for the Temple

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Preface	Thomas Jefferson quote (a graphic)
Introduction	The Logical Order of Events
Introduction	Properly Connecting Isaiah 28:11–12 with 1Corinthians 14:21
Introduction	When did all of this take place?
Introduction	The Timeline for Solomon's Building Projects
Introduction	Titles and/or Brief Descriptions of 1Kings 7 (by Various Commentators)
Introduction	Brief, but insightful observations of 1Kings 7 (various commentators)
Introduction	Fundamental Questions About 1Kings 7
Introduction	The Abbreviated Timeline of the Kings
Introduction	The Prequel of 1Kings 7
Introduction	The Principals of 1Kings 7

Introduction	The Places of 1Kings 7
Introduction	By the Numbers
Introduction	A Synopsis of 1Kings 7
Introduction	Outlines of 1Kings 7 (Various Commentators)
Introduction	A Synopsis of 1Kings 7 from the Summarized Bible
Introduction	Morgan G. Campbell Summarizes 1Kings 7
Introduction	The Big Picture (1Kings 5–8)
Introduction	Paragraph Divisions of Modern Translation for 1Kings 7
Introduction	Changes—additions and subtractions
v. 1	Dr. Peter Pett’s Chiasmic approach to 1Kings 7:1–12
v. 1	Introducing Solomon’s Various Building Projects (many commentators)
v. 1	The Brevity of the Descriptions of Solomon’s House (commentators)
v. 1	Solomon’s Temple/Palace Complex (an illustration)
v. 1	Solomon’s Building Schedule
v. 1	The Longer Time Spent Building the King’s Palace (various commentators)
v. 2	The House of the Forest of Lebanon (various commentators)
v. 2	The Location of the House of the Forest of Lebanon (various commentators)
v. 2	The Name of the House of the Forest of Lebanon (various commentators)
v. 2	A Description of the House of the Forest of Lebanon (various commentators)
v. 2	King’s Palaces in the Ancient World (various commentators)
v. 2	The Dimensions of the House of the Forest of Lebanon (various commentators)
v. 2	How Many Buildings Are Here? (various commentators)
v. 2	Solomon’s Palace (a graphic)
v. 2	Translations of 1Kings 7:2c
v. 2	Explaining the 4 rows of pillars (various commentators)
v. 3	Multiple explanations for 1Kings 7:3 (various translations and commentators)
v. 3	The Side Rooms of the House of the Forest of Lebanon (various commentators)
v. 4	The Windows of the House of the Forest of Lebanon (various commentators)
v. 5	The Doors and Access to the House of the Lebanon Forest (various commentators)
v. 5	What is being said about the windows in 1Kings 7:5b? (various commentators)
v. 5	The Support Beams of the House of the Forest of Lebanon (various commentators)
v. 5	Other Commentary on the House of the Lebanon Forest (various commentators)
v. 6	The Porch of Pillars (commentators/discussion)
v. 7	The Hall of Justice (various commentators)
v. 8	Solomon’s Personal Residence (various commentators)
v. 8	The Location of Solomon’s Residence (various commentators)
v. 8	The Residence of the Daughter of Pharaoh (various commentators)
v. 8	The Overall Building Configuration (various commentators)
v. 8	Solomon’s Building Projects (1Kings 7:1–8) (a graphic)
v. 9	The Stones Used in Solomon’s Buildings (various commentators)
v. 9	From the Foundation to the Coping (various commentators)
v. 9	...from the outside to the great courtyard (commentators/discussion)
v. 10	The Stones of the Foundation (various commentators)
v. 11	The reference to <i>above</i> in 1Kings 7:11 (various commentators)
v. 12	How the Courtyard Was Thought to Look (various commentators)
v. 12	The Courtyards of the Palace (various commentators)
v. 12	Comparing the Temple to Solomon’s Palace (various commentators)
v. 12	Solomon’s Temple vs. Solomon’s Palace (a table)
v. 12	Solomon’s Palace and the Temple (a blueprint)
v. 12	Solomon’s House (a floor plan)
v. 12	Solomon’s Palace (an illustration mock up)

- v. 12 **Solomon's Palace and Temple** (an illustration)
- v. 13 **Solomon's Temple—Inside the Temple** (a graphic)
- v. 13 **The Specific Items in the Temple** (an illustration)
- v. 13 **The big picture**
- v. 13 **Dr. Peter Pett's Chiastic Approach to 1Kings 7:13–40**
- v. 13 **Is this metal specialist Hiram, the King of Tyre?** (With opinions of commentators)
- v. 14 **The confused background of Hiram, the metal worker** (various commentators)
- v. 14 **The skills of Hiram from Tyre** (various commentators)
- v. 14 **Hiram (Hiram) of Tyre** (various commentators)
- v. 14 **The Concept of Nationalism**
- v. 15 **Peter Pett's Chiastic Approach to 1Kings 7:15–22**
- v. 15 **Descriptions of the Pillars** (various commentators)
- v. 15 **Other Ancient Pillars** (various commentators)
- v. 16 **The vital statistics of the two pillars** (various commentators)
- v. 16 **Pillar Illustration** (a graphic)
- v. 16 **The vital statistics of the pillar caps** (various commentators)
- v. 17 **The confusing number 7 in 1Kings 7:17** (various commentators)
- v. 18 **Sorting out the translation of 1Kings 7:18** (various commentators)
- v. 18 **The meaning of the pomegranate carvings** (various commentators)
- v. 18 **Parallel Terms for Tabernacle and Temple**
- v. 19 **The lily-work of the capitals** (various commentators)
- v. 19 **The design of what was added to the pillars** (various commentators)
- v. 20 **Explaining 1Kings 7:20a** (various commentators)
- v. 20 **Numbering the pomegranates** (various commentators)
- v. 20 **The Pillar Crowns (Capitals, Chapiters)** (various commentators)
- v. 21 **The Exact Location of the Pillars** (various commentators)
- v. 21 **The Names of the Two Pillars** (various commentators)
- v. 22 **1Kings 7:22 appears to repeat 1Kings 7:19** (various commentators)
- v. 22 **Commentary on the Two Pillars** (various commentators)
- v. 22 **Design and decoration of the two pillars** (various commentators)
- v. 22 **The pillars appear to be freestanding** (various commentators)
- v. 22 **The College Press Bible Study on the Location and Function of the Pillars**
- v. 22 **Purpose/significance of the two pillars** (various commentators)
- v. 22 **These pillars will be destroyed** (various commentators)
- v. 22 **The Temple and Its Pillars (front view)** (a graphic)
- v. 22 **The Two Pillars of the Temple** (a graphic with text)
- v. 23 **Measurements, fractions and the Bible**
- v. 23 **Russell Grigg's Solution** (a graphic)
- v. 23 **Descriptions of the Massive Basin (the Sea)** (various commentators)
- v. 23 **The Brazen Sea** (a graphic)
- v. 23 **The Vital Statistics of the Massive Basin** (various commentators)
- v. 23 **Function of the Massive Basin** (various commentators)
- v. 23 **The Great Sea** (an illustration)
- v. 24 **The Knops or Gourds on the Great Basin** (several commentators)
- v. 25 **The Oxen Holding Up the Massive Basin** (various commentators)
- v. 25 **The Great Laver (1Kings 7:25)** (a graphic)
- v. 26 **The Capacity of the Massive Basin** (various commentators)
- v. 26 **The massive basin—an overview** (various commentators)
- v. 26 **The Sea (or, the Massive Basin)** (a graphic)
- v. 26 **Taking the Massive Basin too Far** (a discussion)
- v. 27 **Introducing the small basins in the moveable stands** (various commentators)
- v. 27 **Basic Description of the Moveable Lavers** (various commentators)

v.	28	“They have panels [or, faces, borders]...” (various commentators)
v.	28	On the Panels of the Basin Stands (various commentators)
v.	29	Trying to make sense of 1Kings 7:29 (various commentators)
v.	30	The cart wheels (a discussion)
v.	30	The 4 corners and the undersetters (shoulders) (various commentators)
v.	31	What is the mouth? (Various commentators)
v.	31	The second phrase in 1Kings 7:31 (various commentators)
v.	31	The third and final phrase of 1Kings 7:31 (various commentators)
v.	31	The ten moveable sinks and their stands—an overview (various commentators)
v.	31	The Bronze Basins in their Stands (the Ten Moveable Sinks) (a graphic)
v.	34	The basin cart and the great sea (a graphic)
v.	34	The basins (a graphic)
v.	34	Keil and Delitzsch on the basin carts
v.	37	The basin carts are all made alike (a graphic)
v.	38	Hiram makes 10 lavers of brass (various commentators)
v.	38	The Moveable Sinks (various commentators)
v.	38	Placement of the sink and the sea (various commentators)
v.	38	The College Press Bible Study on the Basins and Stands
v.	38	TABERNACLE- TEMPLE COMPARISONS (College Press Bible Study)
v.	40	The miscellaneous furnishings (pots, shovels)—an overview (many commentators)
v.	45	The items made by Hiram and their use (various commentators)
v.	46	Casting in the clay earth (various commentators)
v.	46	The Region Between Succoth and Zarethan (various commentators)
v.	47	The brassing materials not weighed out (various commentators)
v.	48	Materials for the Temple and Its Furnishings (many commentators)
v.	48	What about these less than literal translations? What is their value?
v.	48	The Table of Gold (several commentators)
v.	49	Solomon got it wrong
v.	50	A List of the Temple Items from the College Press Bible Study
v.	50	The Tabernacle
v.	50	The Tabernacle (a model)
v.	50	The Furniture of the Tabernacle
v.	50	The Furniture of the Tabernacle (a graphic)
v.	50	The Temple Furniture
v.	50	Idolatry and the Religious Artifacts of the Temple and Tabernacle
v.	50	The Furniture of the Temple are Types (from Mike Smith)
v.	50	Cut-away view of the Temple; it’s furnishings and furniture (a graphic with text)
v.	50	An Outside View of the Temple and the Exterior Articles of Furniture (an illustration)
v.	51	Storage in the Treasuries of the House of Y^ehowah (various commentators)
Summary		A Set of Summary Doctrines and Commentary
Summary		Why 1Kings 7 is in the Word of God
Summary		What We Learn from 1Kings 7
Summary		Jesus Christ in 1Kings 7
Summary		B. H. Carroll Summarizes 1Kings 7
Summary		Edersheim Summarizes 1Kings 7
Summary		James Burton Coffman Negative View of Solomon’s Excessive Building
Addendum		Why do we find so many architectural details in 1Kings?
Addendum		Whedon On the Symbolism of the Temple
Addendum		Josephus’ History of this Time Period
Addendum		Edersheim Summarizes 1Kings 7

Addendum [A Complete Translation of 1Kings 7](#)
 Addendum [Word Cloud from a Reasonably Literal Paraphrase of 1Kings 7](#)
 Addendum [Word Cloud from Exegesis of 1Kings 7](#)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
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Doctrines Covered or Alluded To			
Biblical View of Nationalism and Patriotism	Divine Institutions		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	1Kings 6	1Kings 8	

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](#)).

Definition of Terms	
1st and 2nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1 st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 nd Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell).
5th Stage of National Discipline	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 th Cycle of Discipline. The Five Cycles of Discipline (BDR—probably Thieme) (Mark Perkins) (L. G. Merritt).
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	
Angelic Conflict	The angelic conflict is an intense war on the part of the fallen angels to further their cause by producing a creature incapable of being saved—part angel and part man, killing the humanity of Christ, inducing Christ to sin, somehow keeping man from accepting Christ as Savior, and causing sweeping Christian apostasy. See the Angelic Conflict (HTML) (PDF) (WPD).
Chiasmus	This is a psalm where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasmus</i> (or, <i>chiasmus</i>) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm. Chiasmus (Chiasmus example) (Thomas B. Clarke) (Brad McCoy) (Biblical Chiasm Exchange).
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).
Covenant Theology	One of the most prevalent theories in Christianity; that God has replaced Israel with the church and that the promises made to Israel have been spiritualized and made to the church instead. This is a false theory. See Covenant Theology versus Dispensationalism (Got Questions?), (Doctrine.org), (Dispensationalism and Covenant Theology), (Bible.org), (Middletown Bible Church).
Divine institutions	A <i>divine institution</i> speaks of the absolute social structures that have been instituted by God for the entire human race—for believers and unbelievers alike. The term <i>divine</i> emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ. ⁵ For more information, see Divine Institutions (HTML) (PDF) (WPD).
Logistical Grace	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. Logistical Grace (HTML) (PDF) (WPD).
Nationalism (as a divine institution)	<p>This is the 5th divine institution, wherein God has a prescription for life on this earth for all mankind. We are to begin and remain as a variety of independent nations, where a nation is generally defined by its borders, its culture and its language (a nation can tolerate other cultures and languages within, but only when they do not threaten to sovereignty of the nation itself).</p> <p>Each nation is to act individually, sovereignly, with its own interests as a motivating factor. This does not mean that two nations ought to be in conflict with one another. Solomon's relationship with Hiram King of Tyre is a great example of two nations which remain allied, friendly, mutually-respectful and independent.</p> <p>Nationalism also helps to control outbreaks of evil in any given nation.</p>

⁵ A portion of this definition comes from: <http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm>

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Reversionism	A state of being or a set of actions where a believer reverts back to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi. Reversionism can also refer to the unbeliever who once embraced the laws of divine establishment and now rejects it. This doctrine is covered at the Grace Bible Church website ; at Angel Fire.com ; at He-Ekklesia under the 8 Stages of Reversionism ; and at the Lake Erie Bible Church website .
Type , Typical, Typology	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.</i> ⁶ See 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 7

Introduction: 1Kings 7 is about two sets of building projects: (1) Solomon builds his palace and a living quarters for his Egyptian wife; and (2) all of the furnishings for the Temple are built. There is the slight problem that the order of these verses is *not* the order of the construction of these things. First the Temple is built (1Kings 6); and, while it is being built, some of the furnishings and furniture are made as well (1Kings 7:14–51). Properly, these things should have been placed together (the Septuagint does this, and tacks 1Kings 7:14–51 onto the end of 1Kings 6).

Nearly all of the commentaries separated this chapter into two very distinct sections: (1) Solomon's building projects which were not the Temple; and (2) the features, furnishings and furniture of the Temple. It would not have been illogical to separate this chapter into two separate chapters.

Why these things are placed out of order is not explained. My thinking is, much of Kings was written after the fact—not hundreds of years later (like Chronicles) but perhaps decades later, possibly even constructed from existing documents (whereas the first few chapters have an immediacy and were perhaps recorded by Solomon, the rest does not). The existing documents would have been primary documents, written soon after the events took place, the information being recorded by eyewitnesses (Solomon no doubt had a court historian; maybe

⁶ From [Dake](#), accessed October 15, 2013.

several). I think that this information, from various documents, was pretty much thrown together—particularly for Solomon’s reign—making the order of 1Kings 1–11 somewhat mixed up. The book of Kings (originally one book in the Hebrew) covers hundreds of years, but it does not seem to have the immediacy or intimacy of Genesis. Whereas, the book of Genesis (in my opinion) had many successive authors (around 10); the book of Kings also seems to have many authors, but not necessarily ones who recorded the information, memorized it, and then passed it down to the next generation (which then added to it). It is more as if someone (or several people) at various points in time decided to record the information on the Kings of Israel (and later, Israel and Judah). If I were to make a guess, Kings was written more immediately; but not necessarily compiled in each generation; and that Chronicles may have been compiled all at one time, long after the fact, working from existing documents (which included the books of Samuel and Kings).

What I *don't* think happened is, Solomon completed the Temple, then completed the building of his palace, and then did the furnishings for the Temple. That would make little sense, as the Temple would have sat there, finished, but not furnished, for nearly 13 years. I believe that Solomon understood that the Temple was important to complete and get up and running, which required the finished work, furniture and furnishings (which is what most of 1Kings 7 is all about).

Since the inaugural celebration of the Temple takes place in 1Kings 8, if we were to assume a strictly chronological recording of events, then Solomon built the Temple, then his palace, then the furnishings for the Temple and then the massive celebration of 1Kings 8 took place. This does not make logical sense. Solomon would have understood that, the most important thing for him to do is to complete the Temple, along with all of its furniture and furnishings. So, it would have been illogical for him to build the Temple, and then let it set there unused for 13 years while he attended to his own home.

The Logical Order of Events

1. Much of 1Kings during the Solomon era is topically arranged.
2. Therefore, we have the building the of the Temple (1Kings 6) followed by the building of the palace (1Kings 7:1–12).
3. There are also the furnishings and furniture for the Temple, which are found in 1Kings 7:13–51.
4. This is then followed by the celebration of the Temple, which includes the moving of the Ark into the Temple (1Kings 8).
5. Logically, Solomon completed the Temple and then began to work on the furnishings and furniture and then celebrated the completion of the Temple. After that, Solomon began to work on his own palace and the other buildings mentioned in 1Kings 7:1–12.
6. It would have made sense for Solomon to do everything to get the Temple up and running; that would have been foremost in his mind. That means all of the building and all of the furnishings done.
7. However, he could have had builders working on his palace and home simultaneous to the furnishings for the Temple being constructed.
8. There is no requirement anywhere in Scripture that every passage be written in chronological order. Although it makes sense for most narratives to be written in this way, that is not a requirement for all narratives.
9. Let me suggest that, when the completion of the Temple seemed near, Solomon then kicked the furnishings phrase into 3rd gear. So there may have been even some overlap of 1Kings 6 and 1Kings 7:13–51. They are presented separately because they are separate, but related, topics.
10. Kings David and Solomon would have had specific expectations and visions for the Temple; and they would not have wanted the Temple to be used until after the Temple and all of its furnishings were completed.
11. There are two *completion* statements given elsewhere:
 - 1) 2Chron. 7:11 [Thus Solomon finished the house of the LORD and the king's house. All that Solomon had planned to do in the house of the LORD and in his own house he successfully accomplished.](#) This simply indicates that, at some point, he had completed these primary building projects, which included all of the furnishings for the Temple. What follows is, God speaks to Solomon.

The Logical Order of Events

- 2) 2Chron. 8:1 [At the end of twenty years, in which Solomon had built the house of the LORD and his own house,..](#) This is a completion verse which leads into other things which Solomon did after.

This order of events is supported by logic, by logical priority, and by the narrative of the celebration which includes moving the Ark into the Temple. Also, there is some additional time, less than a year, between the completion of the Temple and the celebration of God at the Temple. That time would have been given over to the construction of the exterior and interior items for the Temple.

For whatever reason, my mind is very logically attuned to chronology, so that is my preferred approach to a written record. However, there are some murder mysteries and other sorts of fiction which often begin at the end or in the middle of a story, and then go back to the beginning, for literary affect. I do not believe that any literary effect was in play here; just that the writer recorded this information logically but not chronologically.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It would have been reasonable to: (1) place the first 13 verses of this chapter back in 1Kings 6 (which would have then contained the building projects of Solomon); or (2) to separate 1Kings 7 into two chapters, the first being a very short chapter on the building of the palace. The Septuagint took vv. 13–51 of this chapter and annexed them to 1Kings 6. Whether they did this on their own, whether someone did this before them, or whether this is how the original manuscripts were ordered, we do not know. I would guess the second possibility is the most likely.

A lot of what we are dealing with in this and the surrounding chapters are *form* and *function*. Sometimes, when slogging through a difficult passage, one must keep that in mind. Everything which is being built has a function and that function is related to the worship of Y^howah (when it comes to the Temple and its furnishings). Most of the time, that function is symbolic (such as, the offering of a lamb on an altar for the sins of man offering the lamb). There is also form; and there are a great many things done simply for design. There is a beautiful simplicity in some monastic faiths or semi-monastic faiths who shun modern-engineering; but this is not what is happening here. Everything here has a design and it is built with the most up-to-date technology of that era. The Temple itself is a technological feat for that time, as is the massive basin which sits upon the backs of the 12 brazen bulls. Whereas, the basin is apparently designed for the cleansing of the priests, placing this basin upon the bulls is very much design; and there were ornamental carvings or shapes which were affixed to the outside of the basin—strictly for design (although, in some instances, the design also could have hidden meaning⁷).

Certain commentators have made connections throughout this chapter (as well as others) to the church and things occurring during the **Church Age**. These commentators are known as **covenant theologians** who do not draw the proper distinction between Israel and the church. I typically leave all of the commentary out, simply because the church in the New Testament and Israel in the old are different institutions. Israel does not become the church; nor does the church become a different form of Israel. These are two separate entities which maintain their distinct identities throughout human history. Israel will return as a nation to God; the sons of Israel do have a place in the future kingdom of Jesus Christ. They did not fail so badly so that God finally said, “Look, you guys are out of My plan for good!” God does set Israel aside for a time (which He had done previously during the **Age of Israel**).

It is important to recognize that the church universal is not something discussed in the Old Testament. For that reason, I am very wary of taking a passage out of the Old Testament and saying, “God is talking about the church here;” or “This is **typical** of the church in the future.” I think the idea that the Church Age is a mystery is something which is a constant in the Old Testament. I do not believe that there is anything which points to the Church Age in the Old Testament. Now, many things point to Jesus Christ and His incarnation; or to His Millennial kingdom (as well as other future events and programs), but these are separate from the Church Age. They are separate from the church. In other words, nothing in the Old Testament is intentionally a **type** for the Church Age itself.

⁷ More so when God is giving directives; less so when the design is Solomon’s or Hiram’s.

I believe when the Old Testament is examined, there is only one passage which is difficult to explain, and that is Paul's quotation from Isaiah when he is talking about tongues. The passage in Isaiah does speak of judgment against Israel because they begin to hear gentile languages spoken; but that is related to the day of Pentecost, but not a prophecy of the day of Pentecost. Essentially Paul is saying, "Israel, when you hear this proliferation of gentiles voices and languages all around you, you are heading for judgment." Nation Israel was judged during the nascent period of the Church Age; and removed from history for a considerable period of time. So, on the Day of Pentecost, the sons of Israel heard the gospel given to them in gentile tongues. This warns them that judgment is near (and it was; in a little more than 35 years, the Temple would be destroyed along with most of the Jews in Jerusalem). For the Jews who clung to their legalistic religion and rejected the Messiah sent them by God, they would be under great judgment, and Jerusalem and the Temple would be overrun by Romans and destroyed.

Let me approach this in a different way. This is quite a tangent, but this relationship is not properly taught, insofar as I know. The ESV; capitalized is used throughout.

Properly Connecting Isaiah 28:11–12 with 1Corinthians 14:21

1. Paul, when trying to deal with the chaos in the Corinthian church speaks about tongues. Many good teachers teach that Paul's reference back to Isa. 28 means that verse was fulfilled in Acts 2, when the Apostles all began to speak in tongues on the Day of Pentecost.
2. The passage in question is: Isa. 28:11–12 **For by people of strange lips and with a foreign tongue the LORD will speak to this people, to whom he has said, "This is rest; give rest to the weary; and this is repose"; yet they would not hear.**
3. Most understand this passage to be fulfilled in Acts 2, given that Paul writes: 1Cor. 14:20–22 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature. In the Law it is written, "By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord." Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers.** (Isa. 28:11–12)
4. The incorrect explanation is this: Isaiah warned the Jewish people of discipline to come from God, when people of strange tongues and stammering lips spoke to them; and this was fulfilled in Acts 2 (and confirmed by Paul in 1Cor. 14).
5. Here is where we must carefully divide the Word of God. The Day of Pentecost was the first day of the Church Age. The disciples of Jesus had gathered, as they were supposed to, and God gave them the Holy Spirit, and they began to speak in tongues (Acts 2:1–4).
6. Now, what is being prophesied in Isaiah 14 is judgment upon nation Israel and the people of Israel. When they began to hear a proliferation of gentile voices—especially those who are giving them the gospel message ("**This is the rest; give rest to the weary; and this is the repose**"); then they were to realize that judgment was near, that God was about to bring judgment down upon their heads.
7. This warning was true at any given point in time for the people of Israel. Before the 5th stage of divine discipline was brought upon the northern kingdom, and before the 5th stage of national discipline was brought upon the southern kingdom, they began to hear a proliferation of gentile voices. This is God speaking to them telling them, "You are in trouble. Judgment is near." When the Rabshakeh came to the Jewish people and began to speak to them, to warn them of the coming of Sennacherib, they were hearing a gentile voice—and they understood that they were in trouble; that judgment was near. At that time, the people resisted and they put their faith in their God and God delivered them.
8. Isaiah warned Israel that God would speak to them through the gentiles; and that meant that God's justice was near to them. This was true at any time. It was a specific prophecy fulfilled on several occasions during the Age of Israel; and it became an historical trend in Acts 2.
9. So, when the Apostles began to speak in foreign languages (gentile languages) to the people gathered for the Feast of Pentecost, this was a warning that judgment was near for the Jewish people—particularly for the Jewish people who continued to reject the Messiah. That judgment by God would be carried out in A.D. 70 when the Roman soldiers marched into Jerusalem, killing thousands of Jews and destroying their Temple.
10. Paul writes: 1Cor. 14:22 **Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers.** When the unbelieving Jews heard these gentile tongues

Properly Connecting Isaiah 28:11–12 with 1Corinthians 14:21

speaking to them, giving them the gospel, this was a warning of discipline which would come to unbelieving Judah. Prophecy—which is not simply telling of the future but teaching Bible doctrine—is designed for believers to hear. So, the believer in the Church Age was not to go looking for people speaking in tongues, because that indicated a coming judgment to Israel. They were to look for the careful teaching of Bible doctrine (by Paul, the other Apostles, and by those they had trained and raised up to teach).

11. The Jewish people of that era had a choice—they could choose for or against their Messiah, Jesus Christ. Those who believed in Him would then (ideally speaking) pursue the teaching of Bible doctrine; those who rejected their Messiah and Savior would then face judgment—for which, these tongues were a sign. Unbelievers who heard these gentile tongues offering them rest were to believe in Jesus Christ or face judgment. Believers had nothing to gain from others speaking in tongues.
12. So the gift of tongues was used to present unbelieving Jews with a choice. They could believe and enter into the church universal; or they could reject that rest, and face condemnation.
13. By this, God deals with the remaining Jews of the land. The first half of the book of Acts very carefully seeks out believing Jews who did not yet have the Holy Spirit, because the Holy Spirit had not been given when they believed. But Acts 2 serves as a warning to those Jews who continue to reject their Savior.
14. So Acts 2 is *not* a specific and singular fulfillment of Isa. 28:11–12. Isaiah warned them of judgment which God would bring upon them when they strayed; and hearing a proliferation of gentile voices would be one sign of that. That happened on at least 3 occasions prior to the Day of Pentecost in Acts 2.

The way that we got to this tangent was by my assertion that nothing in the Temple speaks of the church or finds some kind of fulfillment in the church or in future church buildings.

Chapter Outline

Charts, Graphics and Short Doctrines

There is another problem which I noticed, and that was one of going way out there on symbolism with this chapter (the Bible Illustrator devotes 10 pages of commentary to this. Part of this long discussion included stuff about building a *great spiritual church*. I believe that it is dangerous to (1) create symbols and types where none was intended and (2) to relate anything in the dispensation of Israel to the church age directly. There are areas of continuity between the two dispensations as, the same Jesus Christ is the head—but I do not believe that there is anything which occurs in the Old Testament which is specifically pointing to anything in the Church Age, either by type or by symbol. The Church Age is the mystery age. It was unknown in previous dispensations. If that is true, then how can there be signs pointing to it? We should expect things which point forward in time to the Tribulation and the Millennium, because these dispensations were not hidden from man since the foundation of the world; but the Church Age was hidden from us. Jesus, in the Age of the Hypostatic Union, spoke a little bit about the Church Age.

Allow me one example of their devotional commentary: *Some hidden flaw in a pillar might one day be the cause of disaster to the whole edifice. The discovery of a serious flaw in the moral character of a leading man in a church has sometimes wrought irremediable mischief.*⁸ There are 10 pages of this.

This does not mean that there is nothing that we can learn from this chapter; nor does it indicate that everything built by Solomon is meaningless. I think we simply need to be careful about going overboard.

The ESV (unless otherwise indicated) is used below:

When did all of this take place?

1Kings 6:37 *In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv.*

1Kings 6:38 *And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished*

⁸ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 7:22.

When did all of this take place?

in all its parts, and according to all its specifications. He was seven years in building it.

1Kings 7:1 Solomon was building his own house thirteen years, and he finished his entire house.

1Kings 8:1–2 To transport the Eternal's covenant chest out of Zion, the city of David, Solomon assembled all *the most important people of Israel* before him in Jerusalem: the elders and all the heads of the Israelite tribes—the chiefs of the patriarchs' families. Every man in Israel gathered with King Solomon at the great feast during the 7th month (which is called Ethanim), *11 months after the temple was finished.* (The Voice)

1Kings 9:10 At the end of twenty years, in which Solomon had built the two houses, the house of the LORD and the king's house,

1Kings 9:25 Three times a year Solomon used to offer up burnt offerings and peace offerings on the altar that he built to the LORD, making offerings with it before the LORD. So he finished the house.

2Chron. 3:2 He began to build in the second month of the fourth year of his reign.

2Chron. 8:1 At the end of twenty years, in which Solomon had built the house of the LORD and his own house,

This is how these events were recorded in Scripture:

1Kings 6 is the building of the Temple.

1Kings 7:1–12 references the buildings of several other buildings by Solomon.

1Kings 7:13–51 is the building of the furnishings and furniture for the Temple.

1Kings 8 is all about moving the Ark of God into the Holy of Holies and then the inaugural celebration of the Temple.

1. Based upon this, it is not 100% clear when the furnishings for the Temple were completed, but we can still figure that out.
2. Based upon the ordering of the Bible narrative, and based upon logic, there were no celebrations in the Temple until everything pertaining to the Temple had been finished (comparing 1Kings 7:51 with 1Kings 8).
3. Whether this is completed within the 7 years or after the 7 years or after the 20 years is not completely clear.
4. If I were to make an educated guess, the construction of the other buildings to that additional 13 years, but the furnishings for the Temple were taking place simultaneous to that construction; and was probably completed prior to the 20 years.
5. There is a completion date given for the Temple; and 11 months later, there is the inaugural celebration. That would suggest to me that, everything made in 1Kings 7:13–51 was made either while the Temple was being erected or within 11 months of it being completed.
6. We would be assuming that Solomon's priorities are straight; and that he understands the most important item to complete is the Temple so that worship there can occur.
7. Solomon did not always have his head on straight; which the Bible reveals to us. But he seemed to early on in his reign; and at the end of his life.

These are all of the passages with the words *year* or *years* found in them which pertain to this topic.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let's just sum all of this up and put together a clear timeline:

The Timeline for Solomon's Building Projects

1. Solomon begins building the Temple. *Work began on the temple during Ziv, the second month of the year, four years after Solomon became king of Israel. Seven years later the workers finished building it during Bul, the eighth month of the year. It was built exactly as it had been planned.* (1Kings 6:37, CEV)
2. Solomon completes building the Temple. *And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it.* (1Kings 6:38; ESV)
3. Solomon hire Hiram (or, Hiram) to build the bronze exterior furnishings for the Temple. We do not know

The Timeline for Solomon's Building Projects

- when he starts, but we do have an end date.
4. Solomon oversees himself the building and/or moving of the gold furnishings for the Temple. We do not know when he begins, but we have an end date.
 5. 1Kings 8:1–2 *To transport the Eternal's covenant chest out of Zion, the city of David, Solomon assembled all the most important people of Israel before him in Jerusalem: the elders and all the heads of the Israelite tribes—the chiefs of the patriarchs' families. Every man in Israel gathered with King Solomon at the great feast during the 7th month (which is called Ethanim), 11 months after the temple was finished.* (The Voice) This was the inaugural celebration of the Temple. Logically, all of the furniture and furnishings would have been complete by this time; and, in the same chapter, the Ark of God is moved into the Holy of Holies.
 6. So, from the completion of the Temple building to the inaugural celebration, 11 months pass. During this time, the furnishings would have been worked on. It is very reasonable to assume that Solomon began doing these things even before the Temple was complete.
 7. After the Temple building had been completed, Solomon put these same workmen to work on his palace and other buildings. We take the 7½ years spend on building the Temple; 13 years building Solomon's palace (and some other buildings), and we come up with the 20 years given to Solomon's building projects.
 8. At the same time, while these buildings were being constructed, furnishings for them were being constructed.
 9. Even though the furnishings for the palace are not spoken of, they would have been manufactured as well.
 10. In any case, while in the midst of building his own palace, Solomon would lead the people in the celebration of the completed Temple. 1Kings 8

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Titles and/or Brief Descriptions of 1Kings 7 (by Various Commentators)

Arno Gaebelein: *The House of Solomon and Pharaoh's Daughter; The Furnishings of the Temple.*⁹

Peter Pett: *The Building Of Solomon's Own Palace (1Kings 7:1–12).*¹⁰

Dr. Peter Pett: *The building of Solomon's palace complex (1Kings 7:1–12) comes between the description of the building of the Temple and the further details of the completion of the Temple in 1Kings 7:13–51).*¹¹

929 Chapters: *1 Kings 7 – "Solomon's Palace; Hiram Designs the Temple Vessels"*

929 Chapters continues: *Solomon builds his palace. He hires Hiram of Tyre to design the temple's vessels and deposits David's money into the treasury.*¹²

J. Vernon McGee: *THEME: Solomon's building projects.*¹³

⁹ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 7:1–51.

¹⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:1–12.

¹¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:1–12 (slightly edited).

¹² From [929 Chapters](#); accessed January 10, 2018.

¹³ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 7); accessed January 10, 2018.

Titles and/or Brief Descriptions of 1Kings 7 (by Various Commentators)

J. Vernon McGee: *In chapter 7 we learn that not only did Solomon build the temple, but he built his own palace, the house of the forest of Lebanon, and a palace for the daughter of Pharaoh. Also in this chapter we have details concerning the construction of the porch of the temple, the molten sea for the temple, the ten lavers of brass, and the ten golden lampstands for the temple.*¹⁴

F. B. Meyer, interestingly enough, entitles this chapter: *Breaking Three Commandments*.¹⁵ But then, he begins to talk about Naboth and Ahab, suggesting to me that someone got these chapters all messtup.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of 1Kings 7 (various commentators)

The Open Bible: *The chapter is arranged according to the types of materials used: wood (vv. 2–8); stone (vv. 9–12); bronze (vv. 13–47); and gold (vv. 48–50).*¹⁶

Matthew Henry: *All Solomon's buildings, though beautiful, were intended for use. Solomon began with the temple; he built for God first, and then his other buildings. The surest foundations of lasting prosperity are laid in early piety.*¹⁷

Dr. Peter Pett and his approach to 1Kings 6–7: *[W]e are faced with technical words and technical descriptions, all of which would have been plain at the time, but are not so plain to us now. Very little detail is actually given and we do not intend to give the various alternative possibilities, as in the end all are necessarily speculative. The aim of what information was given was to bring out its grandeur and luxuriousness, not to give detailed specifications. To the Israelites, unaccustomed to such buildings, it must have appeared as one of the wonders of the world.*¹⁸

The Preacher's Complete Homiletical Commentary remarks about the Jewish people during the time of Solomon: *Temporal aggrandisement was an important element in the blessing that Jehovah had promised the Jews on condition of their obedience. In consequence of their own sins, they had tasted the bitterness of the warning, but not till now did they attain the full glory of the promise. To preclude the possibility of the objection being raised that the motive of reward had not been tried in God's dealings with His people, they are favoured for a brief period with the material splendour and religious progress of the era of Solomon. Their public buildings, in temple, palace, and fortresses; their enriching and extended commerce; their splendid apparel and sumptuous banquets, were unmistakable indications of the wealth, luxury, and refinement of the times.*

The Preacher's Complete Homiletical Commentary then adds the comment: *Kings and princes cannot, on account of their high position, choose to live in ordinary houses, or yet in poor hovels; it is simply folly to reproach them when they build castles for themselves. The building of palaces becomes sinful and blameable only when they are built for the gratification of ostentation and insolence, or at the expense of a poor and oppressed people.* This is an unattributed quotation.

¹⁴ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 7); accessed January 10, 2018.

¹⁵ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 7:1–51.

¹⁶ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 454 (footnote).

¹⁷ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 7:1–12.

¹⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:1–12.

Brief, but insightful observations of 1Kings 7 (various commentators)

Also remarked in the Preacher's Complete Homiletical Commentary: *Few could bear the popularity which Solomon reached, or resist the temptations to which he was exposed. All that the world most highly prizes were at his disposal—wealth, power, beauty, knowledge. He is not the first whose brain has been turned by a plethora of worldly abundance. "Great riches," says Lord Bacon, "have sold more men than ever they have bought out."*

They continue: *There is the danger of an enfeebling indulgence. At the bottom of every sparkling cup of pleasure is the bitter dreg—satiety. To revel in the voluptuousness and sin which unlimited wealth may furnish, destroys the very capacity for enjoyment.*¹⁹

This is the challenge of prosperity. Some people can endure great difficulties in life; but when faced with prosperity, they cannot deal with it.

The Preacher's Complete Homiletical Commentary finally warns: *There is the danger of a disastrous and irreparable decay. It is sad to observe amid the gayest bloom of national or individual life the withering leaves of approaching and inevitable decline. At the brightest noonday of Solomon's glory the coming shadow of his fall was already discernible.*²⁰

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About 1Kings 7

1. The biggest question is, why do we have so much detail on the construction of the additional furniture and furnishings for the Temple?
2. There are many practical questions which come up in this chapter. How many buildings are built in the first 12 verses. How are they connected? What is their configuration? Are there any side buildings (like the Temple)? Is there any room divisions in the big building? Are their 45 pillars in 3 rows or what is this 4th row which is mentioned?
3. Despite the detail for the building of the Temple (1Kings 6) and its furniture and furnishings (1Kings 7:13–51), there seems to be a distinct lack of detail of the additional buildings constructed by Solomon, to the point where I found myself constantly asking, *just what the heck are we talking about in this verse?* It would seem that a brief description of these other buildings that Solomon oversaw the construction of should have been easy to understand. Is there a way that we can understand this?
4. Solomon's palace is a great height; but we do not even know if there were any stories in it.
5. One question which I doubt that I can fully answer is, *how was water placed into the great basin and how was water retrieved from it?* Most commentators who give this question some thought suggest that there were taps at the bottom of the basin or even in the mouths of the bulls in order to get the water; but how it was placed in the basin to begin with is not discussed anywhere, insofar as I know (apart from possibly the Gibeonites hauling water, as was their destiny in Israel).
6. James Burton Coffman asks, why only one wife of Solomon's is singled out for the building of a separate dwelling.
7. Why is the king's palace so much larger than the Temple?
8. Just how many buildings exactly is Solomon building in the first 12 verses?

¹⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:1–12 (homiletics).

²⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:1–12 (homiletics).

Fundamental Questions About 1Kings 7

9. One obvious question, already dealt with is, *when did Solomon do this or that project and in what order?*

There are a great many specific questions which will crop up when going through this chapter, verse by verse. Many times, we will come across a sentence or a phrase, and we will ask ourselves, “Are we talking about the roof here? Is this inside of the house? Is this a separate building?” There are just many verses and phrases in this chapter which are not easy to fully understand. We can often get the gist of a passage; but individual portions are quite difficult to understand.

Coffman question from <https://www.studylight.org/commentaries/bcc/1-kings-7.html> accessed January 10, 2018.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Legend for the Timeline of the Kings

Birth, death, or marriage	God speaks with Someone
reign begins or ends	Historical incidents (most of which are related to Israel or to one of the kings of Israel)

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

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

The Abbreviated Timeline of the Kings

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

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
	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. 26:7
			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.
(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 And the days that David reigned over Israel were 40 years. He reigned seven years in Hebron, and he reigned 33 years in Jerusalem. 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. ²¹				
	985–945 B.C.		1Kings 2:12 1Chron. 29:23–25	Reign of Solomon will last for 40 years.
			1Kings 2:13–38	Adonijah, Abiathar, and Joab killed or removed.
1011 B.C.			1Kings 2:39	Shimai leaves the area to which he is assigned and is therefore executed.
	985 B.C.		1Kings 3:1 (Psalm 45)	Solomon marries an Egyptian princess to establish an alliance between Israel and Egypt. Treasury of Scriptural Knowledge lists this as 1014 B.C.
1014 B.C.	983 B.C.		1Kings 3:5–15	Solomon asks God for wisdom.
1014 B.C.			1Kings 4	Solomon appoints his ministers and provincial governors. It makes little sense to date this chapter, as it is an overview of Solomon's reign as king.
1014 B.C.			1Kings 5	The extent of Solomon's empire.
	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.

²¹ *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
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).
	975 B.C.		1Kings 6:14, 38 (Psalm 127–128)	Completion of the Temple.
1005 B.C.	975–962 B.C.		1Kings 7	Solomon builds the royal palace and possibly other palaces (13 years).
1005 B.C.			1Kings 7:13	The works of Hiram the engineer.
	975–972 B.C.		1Kings 7:15–51 2Chron. 3:15–17 2Chron. 4:1–22 1Chron. 5:1	Making the furnishings for the Temple (3 years ²²).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of 1Kings 7

Solomon began his reign as somewhat of a co-reign with his father David. David had in his mind the idea to build the Temple and according to 1Chronicles, David and Solomon spent a lot of time together preparing for the construction of the Temple.

When King David died, Solomon became king, but he had several challengers to the throne, and a host of problems. He spent some time clearing up these problems at the beginning of his reign; often carefully following the advice of his father, David (which advice, Solomon remembered).

In his 4th year, Solomon began building the Temple, which was covered in [1Kings 6 \(HTML\)](#) ([PDF](#)) ([WPD](#)). In the latter part of this chapter (from v. 13 forward) the furnishings and furniture for the Temple would be made. This took place during the 11 months after the completion of the Temple and there may have been some overlap. The people who build the Temple would not have been the same people who built the furnishings for the Temple. It is even possible that the furnishings were designed and made during the entire building of the Temple, but I think they were begun later.

This chapter begins with Solomon building his palace and other buildings; and then with the construction of the furnishings and furniture of the Temple.

²² I don't know where I got the 3 years from (perhaps just from Reese's Chronology Bible; I think it was more like 11 months; or; if it was 3 years, then this was an overlap to the building of the Temple.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of 1Kings 7

Characters	Biographical Material
Solomon	The King of Israel; David's son; the builder of the Temple.
Hiram, King of Tyre	There are possibly two men named Hiram from Tyre. The first is the king of Tyre who assisted Solomon in building the Temple and the royal palace. Although he is not named in vv. 1–12, he is probably closely associated with the building of those buildings named in that section. After all, Hiram did help David build his palace.
Hiram, of Tyre, worker of metals	This is likely a different man of Tyre, called Hiram elsewhere; who specialized in working with metals. Much of vv. 13–50 is given over to the manufacturing of metal items for the Temple.

Although this chapter cites Hiram as the constructor of the metal items outside of the Temple; and Solomon as the one who built the furniture for inside of the Temple, it is likely that both men oversaw said construction. How adept either man was in this area is unknown to us. However, it would be my guess that Hiram had dedicated his life to that particular set of skills.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of 1Kings 7

Place	Description
Jerusalem	This is the capital city of Judah; and of all Israel. This is where the king would live; and both Solomon and David determined that the Temple would be build here, replacing the Tabernacle.
Valley of the Jordan River	Quite a distance from Jerusalem is the Jordan River, and much of the bronze work was done there. The clay soil was used to design molds and, no doubt, the water of the Jordan was used to wash off the finished product.
Tyre	The city of Tyre is only mentioned incidentally, as a place of Hiram (not the king). Solomon sent a dispatch to Tyre in order to bring Hiram to work with the bronze furnishings for the Temple.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Some of the numbers will involve previous and later chapters in order to set up a time line.

By the Numbers	
Item	Date; duration; size; number
Date of 1Kings 7	Benson has the dates <i>A.M. 2999. — B.C. 1005.</i> ²³
Time for Solomon to complete the building of the Temple:	7 years (1Kings 6:38).
Time for Solomon to complete his house (palace):	13 years (1Kings 7:1)
The time required for Solomon to build both houses:	20 years (1Kings 9:10 2Chron. 8:1). Therefore, these houses were built consecutively—first the Temple and then the palace.
The Temple construction was begun:	1Kings 6:1 <i>In the four hundred and eightieth year after the people 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, he began to build the house of the LORD.</i> 1Kings 6:37 <i>In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv.</i>
The Temple construction was completed:	1Kings 6:38 <i>And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it.</i>
Worship at the Temple commenced:	1Kings 8:1–3 <i>Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the people of Israel, before King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled to King Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. So, if the Temple was completed in the 8th month, and the Ark was brought up in the 7th month, then 11 months had transpired between 1Kings 6:38 and 8:1.</i>
Time to complete furnishings for the Temple:	At least 11 months, if the work on the furnishings began right after the Temple was complete. It could have taken longer if Solomon began working on them earlier (which I believe he did). Logically, we are assuming that the celebration of the Temple took place after everything was in place.
The overall time frame:	Barnes: <i>The thirteen years [begins at]...the end of the seven 1Kings 6:38. Solomon's buildings thus occupied him twenty years 1Kings 9:10; 2Chron. 8:1, from the fourth year of his reign to the twenty-fourth.</i> ²⁴
The time of the building of the Temple:	Trapp: <i>[According to Ussher,] Solomon's temple was finished in the year of the world three thousand. Hence some gather that the spiritual temple shall be consummated in three thousand more. Christ was born in the four thousandth year of the world. The temple was destroyed together with the city by the Romans, in the year of the world exactly four thousand and seventy-three.</i> ²⁵

Since this is a chapter about building, there quite a number of measurements throughout.

²³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7 chapter comments.

²⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:1.

²⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:51.

Chapter Outline

Charts, Graphics and Short Doctrines

There is much to be learned, as long as we have the overall view of things.

A Synopsis of 1Kings 7

In the first 12 verses, Solomon is building his palace and some other buildings (which include his house and the house for his Egyptian wife).

In vv. 13–47, Hiram builds the bronze furnishings and furniture which is placed all around the Temple (none of these things are put inside of the Temple). These things include the Great Sea (the Massive Basin); the 10 movable carts with sinks; and other incidentals.

In vv. 48–50, the things which Solomon made for the interior of the Temple are enumerated, but without any detail. V. 51 simply concludes the chapter.

Morgan G. Campbell gives this synopsis: *Taking advantage of the treaty with Hiram, Solomon also built a house for himself, the house of the forest of Lebanon, a description of which is given in the commencement of this chapter.*

Campbell continues: *The remainder of the chapter is occupied with a detailed description of the furniture of the Temple. An examination of this shows that essentially it is the same as the furniture of the Tabernacle, but that it is characterized by greater material magnificence and by durability.*²⁶

Chapter Outline

Charts, Graphics and Short Doctrines

Those which used an outline approach are probably the most reasonable and accurate.

Outlines of 1Kings 7 (Various Commentators)

Benson:

Solomon builds several other houses, 1Kings 7:1–12.
 He furnishes the temple with two pillars, 1Kings 7:13–22.
 With a molten sea, 1Kings 7:23–26.
 With ten bases and ten lavers of brass, 1Kings 7:27–39.
 With all other utensils, and the things David had dedicated, 1Kings 7:40–51.²⁷

Clarke:

Solomon builds his own house, and completes it in thirteen years, 1Kings 7:1.
 He builds another called the house of the forest of Lebanon; and a house for Pharaoh's daughter, 1Kings 7:2–12.
 He brings Hiram, a coppersmith, out of Tyre, who makes much curious work for the temple, 1Kings 7:13–20.
 He makes the two pillars Jachin and Boaz, 1Kings 7:21–22.
 The molten sea, and the twelve oxen that bare it, 1Kings 7:23–26.
 And ten brazen bases, and the ten lavers with pots, shovels, and basins, all of which he cast in the plain of Jordan, vv. 27–46.
 The quantity of brass too great to be weighed; and the vessels of the temple were all of pure gold, 1Kings 7:47–50.
 Solomon brings into the house the silver and gold which his father had dedicated, 1Kings 7:51.²⁸

²⁶ Morgan G Campbell, *Exposition on Bible*; from e-Sword, 1Kings 7:1–51.

²⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7 chapter comments.

²⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 7 chapter comments.

Outlines of 1Kings 7 (Various Commentators)

Matthew Henry more accurately portrays the chapter headings as an outline:

As, in the story of David, one chapter of wars and victories follows another, so, in the story of Solomon, one chapter concerning his buildings follows another. In this chapter we have,

- I. His fitting up several buildings for himself and his own use (1Kings 7:1–12).
- II. His furnishing the temple which he had built for God,
 1. With two pillars (1Kings 7:13–22).
 2. With a molten sea (1Kings 7:23–26).
 3. With ten basins of brass (1Kings 7:27–37), and ten layers upon them (1Kings 7:38, 1Kings 7:39).
 4. With all the other utensils of the temple (1Kings 7:40–50).
 5. With the things that his father had dedicated (1Kings 7:51).

The particular description of these things was not needless when it was written, nor is it now useless.²⁹

Treasury of Scriptural Knowledge:

1Kings 7:1, The building of Solomon's house; 1Kings 7:2, Of the house of Lebanon; 1Kings 7:6, Of the porch of pillars; 1Kings 7:7, Of the porch of judgment; 1Kings 7:8, Of the house for Pharaoh's daughter; 1Kings 7:13, Hiram's work of the two pillars; 1Kings 7:23, Of the molten sea; 1Kings 7:27, Of the ten bases; 1Kings 7:38, Of the ten lavers, 1Kings 7:40, and all the vessels.³⁰

Arno Gaebelein:

1. The house of the forest of Lebanon (1Kings 7:1–7)
2. The royal palace and the house of Pharaoh's daughter (1Kings 7:8–12)
3. The master workman (1Kings 7:13–14)
4. The great pillars and chapters (1Kings 7:15–22)
5. The brazen sea (1Kings 7:23–26)
6. The ten lavers with their carriages (1Kings 7:27–40)
7. Hiram's work (1Kings 7:41–47)
8. The golden utensils for the interior (1Kings 7:48–51)³¹

The College Press Bible Study:

- I. The Construction of the Palace Complex 1Kings 7:1–12
- II. The Metalwork for the Temple 1Kings 7:13–51
 - A. Hiram the Craftsman 1Kings 7:13–14
 - B. The Bronze Pillars 1Kings 7:15–22
 - C. The Metallic Objects Associated with the Courtyard 1Kings 7:23–39
 1. The Bronze Sea (1Kings 7:23–26)
 2. The Bronze Stands and Basins (1Kings 7:27–39)
 - D. Summary of Hiram's Works 1Kings 7:40–47
 - E. The Interior Temple Vessels 1Kings 7:48–51.³²

Matthew Poole:

²⁹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 7 chapter comments.

³⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7 chapter comments.

³¹ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 7:1–51.

³² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:1–12, 13–14, 15–22, 23–47, 40–47 and 48–51 (slightly edited).

Outlines of 1Kings 7 (Various Commentators)

The building of Solomon's house: the house of Lebanon, 1Kings 7:1–5. The porch of pillars, and of judgment: the house of Pharaoh's daughter, 1Kings 7:6–12. Hiram's work of the two pillars of brass, 1Kings 7:13–22. Of the molten, sea, 1Kings 7:23–26. Of the ten bases of brass, 1Kings 7:27–37. The ten brasen lavers: all the vessels of brass and gold, 1Kings 7:38–50. The dedicated things are brought into the temple, 1Kings 7:51.³³

F. B. Meyer:

OTHER SPLENDID STRUCTURES

1 Kings 7:1-12

PILLARS OF SECURITY AND STRENGTH

1 Kings 7:13-26

VASES AND LAVERS

1 Kings 7:27-39

VESSELS OF BRASS AND OF GOLD

1 Kings 7:40-51³⁴

Dr. Thomas Constable:

1. Preparations for building ch. 5
2. Temple construction ch. 6
3. Solomon's palace 7:1-12
4. The temple furnishings 7:13-51
 - Furnishings outside the temple 7:13-47
 - Furnishings inside the temple 7:48-50
 - David's accessories 7:51³⁵

Dr. Peter Pett:

The Building Of Solomon's Own Palace (1Kings 7:1–12).

The Furnishing And Embellishment Of The Temple (1Kings 7:13–51).

Solomon Sends For A Tyrian Expert To Fashion The Embellishments And New Furnishings For The Temple (1Kings 7:13–14).

Hiram Fashions The Two Pillars Of Bronze, Yakin and Boaz (1Kings 7:15–22)

Hiram Fashions The Molten Sea And The Ten Lavers With Their Instruments (1Kings 7:23–40).

The Fashioning Of The Molten Sea (1Kings 7:23–26).

The Fashioning Of The Bases For The Lavers (1Kings 7:27–37).

The Making Of The Ten Lavers To Be Placed On The Bases And The Placing Of The Bases And The Sea In The Temple (1Kings 7:38–39).

The Final Summary Concerning The Lavers and Their Implements (1Kings 7:40).

Summary Of The Great Achievement Of Solomon (1Kings 7:41–51).

929 Chapters:

³³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:1.

³⁴ From <https://www.studylight.org/commentaries/fbm/1-kings-7.html> accessed December 23, 2017.

³⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 5–7 (culled from various sections).

Outlines of 1Kings 7 (Various Commentators)

1	Solomon builds his palace in 13 years
2-8	The structures are built with cedar
9-12	Hewn stones cover the cedar
13-47	Hiram's work
13-14	Introduction
15-22	Jachin and Boaz
23-26	The "sea"
27-39	The lavers
40a	Smaller vessels
30b-47	Summary statement
48-50	Solomon makes the other vessels
51	David's donations are placed in the treasury. ³⁶

Obviously, there is not a significant difference in the organizing for this chapter.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of 1Kings 7 from the Summarized Bible

Contents:	Work on the temple and Solomon's house.
Characters:	God, Solomon, Hiram.
Conclusion:	God who is best should be served and honored with our best.
Key Word:	Work ended, 1Kings 7:51.
Strong Verses:	1Kings 7:51 Thus all the work that King Solomon did on the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated, the silver, the gold, and the vessels, and stored them in the treasuries of the house of the LORD. (ESV)
Striking Facts:	The temple is not only a type of Christ but of the believer who is also spoken of as a temple, or habitation of God. (1Cor. 3:16–17; 1Cor. 6:19). It should be as beautiful as the Holy Spirit can make it, therefore we should be yielded to His master strokes.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 1Kings 7 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let me present this single summary.

Morgan G. Campbell Summarizes 1Kings 7

Taking advantage of the treaty with Hiram, Solomon also built a house for himself, the house of the forest of Lebanon, a description of which is given in the commencement of this chapter.

It is surely significant that the chronicler says concerning the Temple, "So he was seven years in building It"; and then, "And Solomon was building his own house thirteen years." Comment is hardly necessary, save, perhaps, to remind ourselves that however strong our zeal may be for the Ark of God, if the time and possessions devoted to our own comfort be greater than those devoted to the service of God, it is sure proof that the master passion is self-centered rather than God-centered.

The remainder of the chapter is occupied with a detailed description of the furniture of the Temple. An

³⁶ From [929 Chapters](#); accessed January 10, 2018.

Morgan G. Campbell Summarizes 1Kings 7

examination of this shows that essentially it is the same as the furniture of the Tabernacle, but that it is characterized by greater material magnificence and by durability.

Morgan G Campbell, *Exposition on Bible*; from e-Sword, 1Kings 7:1–51.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

These chapters are not in a strict chronological order (to be discussed at the end of this doctrine).

The Big Picture (1Kings 5–8)

Scripture	Text/Commentary
1Kings 5	Hiram and Solomon work out a deal for Solomon to pay for the materials needed to build the Temple and his Palace.
1Kings 6	The construction of Solomon's Temple.
1Kings 7:1–12	The construction of Solomon's palace and his Egyptian wife's home.
1Kings 7:13–51	The fashioning of the furnishings and furniture for the Temple.
1Kings 8:1–11	The Ark and other vessels are brought into the new Temple.
1Kings 8:12–61	Solomon speaks to the people and prays to God at the opening of the Temple.
1Kings 8:62–66	The animal sacrifices offered up at the inaugural celebration at the Temple.

1Kings 6:1–7:12 covers a period of 20 years, where the focus is strictly on the building of the Temple followed by the building of Solomon's palace complex. However, with 1Kings 7:13, we circle on back and deal with the furniture and furnishings of the Temple, which construction would have taken place during 1Kings 6 and immediately after (possibly prior to 1Kings 7:1).

By the time Solomon brings in the Ark of God into the Temple, and has the inaugural dedication of the Temple, the construction on his house has only just begun (at most). Laying the foundation is one of the most time consuming aspects of building a palace complex, and this would have been begun. Solomon would have been preparing the palace site (overseeing this preparation) at the most, by the time that we come to 1Kings 8. After completing the Temple and its furnishings, Solomon's primary focus would have been on the first celebration and dedication of the Temple. So, it is even possible that nothing was done on the palace complex until after the celebration of the Temple had taken place. So, in time, 1Kings 7:1 very likely followed 1Kings 8:61.

The Bible does not set out a precise timeline. We know when the Temple was begun and when it was completed; and we know when the celebration of the Temple took place. We also know how long it took to build the Temple and how long it took to build the palace complex. How much had been done on the palace complex by the end of the celebration is conjecture—logically, I lean toward nothing happening on the palace complex until *after* the Temple had been completed (along with all of its furnishings) and then celebrated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paragraph Divisions of Modern Translations for 1Kings 7

NET Bible	NKJV	NRSV	CEB	TLV
The Building of the Royal Palace	Solomon's Other Buildings	Solomon's Palace and Other Buildings	Solomon builds palaces	Solomon's Palace Complex
	7:1	7:1		7:1-5
	7:2-5	7:2-5		
7:1-12	7:6	7:6	7:1-12	7:6-7
	7:7	7:7		
	7:8	7:8		7:8
	7:9-12	7:9-12		7:9-12
Solomon Commissions Hiram to Supply the Temple	Hiram the Craftsman	Products of Hiram the Bronze worker	Solomon's temple equipment	Hiram the Bronze Craftsman
7:13-14	7:13-14	7:13-14	7:13-14	7:13-20
	The Bronze Pillars for the Temple			
	7:15-18			
7:15-22	7:19-20	7:15-22	7:15-22	7:21-22
	7:21-22			
	The Sea and the Oxen			
	7:23			
7:23-26	7:24-26	7:23-26	7:23-26	7:23-26
	The Carts and the Lavers			
7:27-37	7:27-37	7:27-37	7:27-37	7:27-37
7:38-39	7:38-39	7:38-39	7:38-39	7:38-40a
	Furnishings of the Temple			
	7:40-45a	7:40-44	7:40-45	7:40b-47
7:40-47	7:45b-47	7:45-47		
	7:48-50	7:48-50		7:48-50
7:48-51	7:51	7:51	7:48-51	7:51

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

I added quite a number of new charts: Titles and/or Brief Descriptions of 1Kings 7 (by Various Commentators); Brief, but insightful observations of 1Kings 7 (various commentators); Fundamental Questions About 1Kings 7; A Synopsis of 1Kings 7; Outlines of 1Kings 7 (Various Commentators); A Synopsis of 1Kings 7 from the Summarized Bible; and The Big Picture (1Kings –), all added to the introduction.³⁷

Many of these new charts and ideas will be eventually added to previous chapters of 1Kings, as well as to other exegeted chapters from the Bible.

³⁷ In all, I worked on this project off and on for a period of 1½ years; I am somewhat surprised by all of the new charts that I added here.

By this time, the *various commentators* charts have become more standardized. At some point, I need to weed through these comments and edit, restate or rephrase some of them; and eliminate others which are superfluous. However, by this time, you may be familiar enough with the writings of these various commentators to pick and choose which ones to read (or to skip over entire tables if you believe you have all the necessary information).

When my link for the Tanakh (JPS ©1985) went bad, I came across The Israel Bible (beta) which is almost word-for-word the same translation (they use a Hebrew transliteration instead of *cubits*). So that translation shows up in v. 6 and forward.

I have added in the translation done by the College Press Bible Study, which is found in the commentaries of e-sword; I do not believe, at this time, that this translation can be found online. Similarly, I am adding in the translation of the Rev. Dr. John Lange. Unlocked Dynamic Bible (for e-sword) was just put on the Bible Support site; and I really like the way it sounds; so that will be added into this document.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Since I have done a fair amount of building and reconstruction in my day, I had expected that this chapter would be fairly easy, and that I would be able to take my 21st century brain and apply it to building which was done 3000 years ago. Well, I was wrong. I have struggled with many of these verses—particularly in the first $\frac{3}{4}$ ^{ths} of this chapter, and continually referred to existing translations in many cases in order to put together a translation of my own (I usually translate and give a basic exegesis of each verse before looking at the work of others)—and, quite frankly, in many cases, I have not been very pleased with the results or with the explanation I have provided.

There have been two areas of translation which have made me want to throw up my hands and give up: for some passages in Job and these past 3 chapters of 1Kings. I spent a lot of time struggling with these passages and I am still not satisfied with the final translations or my interpretations.

In studying many commentators, it is clear that those who understood the Hebrew had the same problems, and suggested a number of solutions (missing text, transposed text, etc.) for the difficulties which they encountered. There was quite a scramble to explain this or that phrase. As a result, you will find many doctrines throughout which sound like *Explaining 1Kings 7:20a (various commentators)*. In other words, there were so many times that I asked, *what the heck is the author saying and what does it mean?*

Much of this is extreme detail on the description of some items built for the Temple (those found in vv. 13–51³⁸). Since people did not carry around a camera-phone in their back pockets in those days, descriptions, at time, are rather involved and detailed; and if there was any problem with the transmission of the text, confused.

It is certainly reasonable to ask, *why all of this detail? Why does the Bible include a detailed overview of the buildings constructed by Solomon?* Does this help with the Hebrew language? Does this provide evidence for the historicity of the writing? There is a great amount of detail for the building of the Temple (1Kings 6); but relatively little detail on the other buildings that Solomon did (1Kings 7:1–12).

Conversely, there is also a distinct lack of detail in the descriptions which follow. Does the main building have walls? Does it have rooms? Are the other building/living areas described open air or also enclosed by walls? There is a great deal of missing information; and you will see me struggle with nearly every verse in an attempt to nail down exactly what is being said; as well as, determining what information has been left out. I have struggled with the first 12 verses of this chapter far more than I do with most sections of the Bible; and have depended very heavily upon commentators who have come before me.

³⁸ But textual problems are found throughout this chapter.

In the whole, we will understand what is going on, what is being built and essentially what it looks like (besides which, there are numerous artists who made drawings of what they believed this items looked like). However, when pressed to explain just exactly what this or that phrase means, that will be more difficult. So, the overall picture of what vv. 15–22 tells us—we understand it reasonably well and there are many who have drawn pictures of what it is we are studying (part based upon the text and part on their imagination). However, when explaining just exactly what these 4 or 5 words mean here or there, that becomes much more challenging, and on many occasions, I was not up to that challenge.

This is very much like a genealogy passage; where it is clear many errors crept into the text. The same is true here. However, as a person who has done some minor designs of buildings and interiors, I find this to be, at times, fascinating (and, at other times, quite tedious).

My examination might be far too extensive and detailed for most people. Pastor Mike Smith, whom I quote from extensively, has a much shorter [commentary](#) which is most suitable for the average reader/student of Scripture. The document will open up in Word or WP on your computer.

Many commentators go into great detail about the symbology of this passage. I avoid that, except when it comes to Solomon's duplication of the articles of furniture used originally in the Tabernacle. These are from God and therefore would have meaning. Solomon did not necessarily add any meaning to his buildings or to the items built for the Temple.

Also, there are at least two commentators who really dislike this whole building project done by Solomon; and they criticize him profusely for it. I include many of those comments as well as a rebuttal [here](#).

Although some commentators only paid a passing tribute to this particular chapter, more than I expected gave quite a detailed look at the material here. There are quite a number of collections of commentators who have their opinion about this or that phrase, most of which I did not find to be understandable. You may find yourself skipping over some of these opinions or discussions. I would not blame you there.

Quite frankly, there will be times when there is entirely too much slogging through this or that phrase. If you come to a difficult phrase and you think, *I don't really care what exactly this means*; then you can easily skip over the opinions of 3 or 10 commentators who have tried to make sense of it, as they will all be gathered together in a box which may be easily passed over (as the Hebrew exegesis can be easily skipped over throughout).

A considerable amount of commentary will be found within the Hebrew exegesis tables. There will be words and phrases which commentators will address, and sometimes, that discussion or commentary seemed better suited within the exegesis of the Hebrew itself.

Despite struggling with some phrases and verses, and not coming up with a full explanation of them, my attitude is sometimes one of frustration; but generally not. Sometimes a commentators faces some difficult passages and sometimes we can unravel them and sometimes we can't. That is never a reason to quit or to go on to other work. It is the Word of God, and I attempt to treat it as such, to be carefully examined, explained and applied, whenever possible.

There are no doubt difficulties with the text here, yet I believe that a great many applications from this chapter are found to benefit our natural and spiritual lives. Obviously a pastor-teacher covering this material would do some considerably more editing than I have done, even to the point of glossing over some passages and verses. This is where a commentator and a pastor-teacher part company—I do everything possible to unearth the meaning of a passage, resulting in, too often, a surfeit of material and commentary—but a pastor-teacher cannot do this. He has to determine how much his congregation needs to know. So, whereas I slogged through this chapter over a period of two or more solid months³⁹, writing and studying night and day; a pastor-teacher might spend 1 or 2 or 3 classes on it, and move forward from there.

³⁹ I did not actually sit down and begin this chapter and work it all of the way through at one sitting or at a continuous series of sittings.

In the translations, I did not include every single footnote relating to cubits. Many converted to feet, but footnoted the original text in cubits; many had cubits in the text, but footnoted to feet or centimeters. For most passages, I preserved some of those footnotes, but not all.

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon Builds His Palace and Other Buildings

As you go through these first 12 verses, you may find it helpful to occasionally look at the **illustrations** which are available. Although none of these illustrations are completely accurate, this does help us to form a picture in our mind's eye of what it is we are reading.

One key to help with understanding what Solomon builds is, all buildings are a combination of form and fashion, design and function. Things which are built have a reason why they are built; but design is added in order to be pleasing to man's eyes. The right combination makes the building pleasing to all. When it comes to translating, we must bear in mind that, in each instance, we are looking at either function or design (and on rare occasions, both).

A **chiasm** is a way of organizing written material.

Dr. Peter Pett's Chiasmic approach to 1Kings 7:1–12

- a And Solomon was building his own house thirteen years, and he finished all his house (1Kings 7:1).
- b For he built the house of the forest of Lebanon. Its length was a hundred cubits, and its breadth fifty cubits, and its height thirty cubits, on four rows of cedar pillars, with cedar beams on the pillars, and it was covered with cedar above, over the forty and five beams, that were on the pillars, fifteen in a row (1Kings 7:2–3).
- c And there were beams in three rows, and window was over against window in three ranks, and all the doors and posts were made square with beams, and window was over against window in three ranks (1Kings 7:4–5).
- d And he made the hall of pillars; its length was fifty cubits, and its breadth was thirty cubits, and a porch before them, and pillars and a threshold before them (1Kings 7:6).
- e And he made the hall of the throne where he was to judge, even the hall of judgment, and it was covered with cedar from floor to floor (1Kings 7:7).
- d And his house where he was to dwell, the other court within the porch, was of the like work. He made also a house for Pharaoh's daughter (whom Solomon had taken to wife), which was like this porch (1Kings 7:8).
- c All these were of costly stones, even of hewn stone, according to measure, sawed with saws, within and without, even from the foundation to the coping, and so on the outside to the great court (1Kings 7:9).
- b And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits, and above were costly stones, even hewn stone, according to measure, and cedar-wood (1Kings 7:10–11).
- a And the great court round about had three courses of hewn stone, and a course of cedar beam, in a similar fashion to the inner court of the house of YHWH, and the porch of the house (1Kings 7:12).

Pett: Note that in 'a' he built and finished his house, and in the parallel he built around it the great court. In 'b' the emphasis is on the largeness of the building, and in the parallel the emphasis is on the largeness of the foundation. In 'c' more of the detail is given and in the parallel details of the method of working are supplied. In 'd' we have a description of the hall of pillars, and in the parallel a description of the two palaces. Centrally in 'e' we have the hall of justice where the righteousness of the Law would be applied.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:1–12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Introducing Solomon's Various Building Projects (many commentators)

Dr. Thomas Constable: *Solomon seems to have built several separate but interconnected buildings. A large common courtyard evidently surrounded the temple and the palace (1Kings 7:12). A similar view is that the palace was one structure and the other buildings were really sections of it. [Note: Wood, p. 291, n. 17.] The geographical proximity of the temple and palace visualized the fact that the king was acting for God. We do not know exactly where Solomon placed the palace buildings in relation to each other or to the temple. [Note: See David Ussishkin, "King Solomon's Palaces," *Biblical Archaeologist* 36 (1973):78–105, for similar temple palace complexes in the ancient Near East].⁴⁰*

Keil and Delitzsch discuss the order in which these things were recorded: *The different divisions are given in 1Kings 7:1–8 in their natural order, commencing at the back and terminating with the front (1Kings 7:8), and there then follows in 1Kings 7:9–12 the description of the stones that were used.*⁴¹

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

F. B. Meyer is one of the few to speak about preparing the building site: *It is more than likely that the area of Mount Zion was greatly enlarged by walls built up from the valley and filled in with earth. This furnished room for the many splendid buildings named in this paragraph. Traces of these cyclopean walls can still be seen.*⁴²

The Brevity of the Descriptions of Solomon's House (commentators)

Whedon remarks: *The description given in this chapter of Solomon's royal house is, on account of its brevity, exceedingly obscure, and we are often obliged to conjecture the meaning, or to gather it from supposed analogies in ancient Oriental architecture.*⁴³

Fergusson observes: *The exhumation of the palaces of Nineveh, and the more careful examination of those at Persepolis, have thrown a flood of light on the subject. Many expressions which before were entirely unintelligible are now clear and easily understood; and, if we cannot yet explain every thing, we know at least where to look for analogies, and what was the character, even if we cannot predicate the exact form, of the buildings in question.*⁴⁴

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

⁴⁰ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:1–12.

⁴¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:1.

⁴² F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 7:1–12.

⁴³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:1–12.

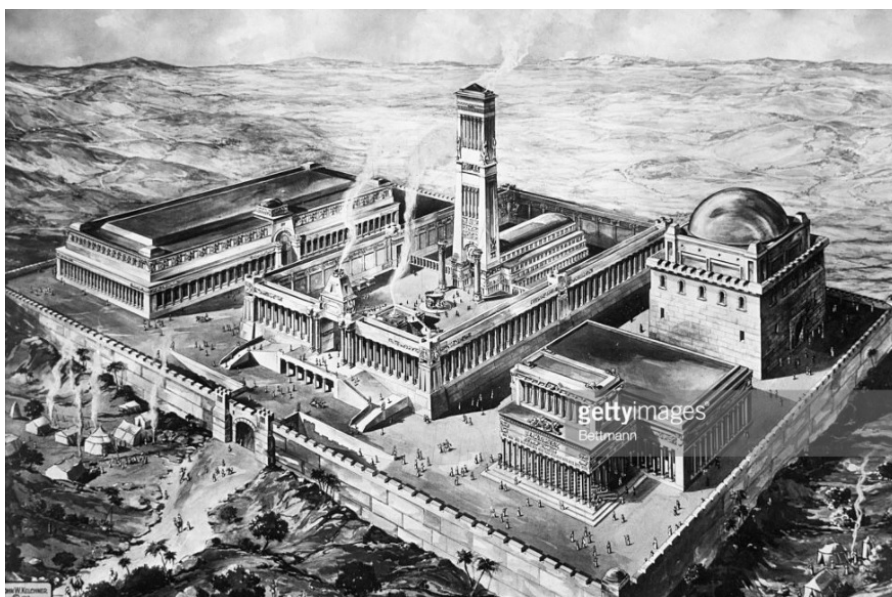
⁴⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:1–12. Further source citation there.

Solomon's Temple/Palace Complex (an illustration); from [Getty Images](#); accessed January 18, 2018.

The complex in the middle would be the Temples, where the high entryway is accepted. Off to the right we see what might be considered the Hall of Pillars. My guess is, affixed to the Hall of Pillars is the King's palace and behind that is the living quarters for Solomon (and/or, for his Egyptian wife). I do not know what would be going on to the right of the Temple complex.

Like all illustrations, we have no idea as to how close this is the accurate.

Before we embark on a study of the building which Solomon did, the pious believer may ask, *why is any time at all given to the building of Solomon's palace and his palace complex? After all, ought we be this concerned about earthly matters?* Lange answers this question for us:



Lange: *The building of the house for the king followed immediately upon the building of the temple; they belong together. Altar and throne stand and fall together, even as we have the two commandments: Fear God, honor the king (1Peter 2:17; Prov. 24:21). In the kingdom where religion and Christianity are cherished and highly honored, there royalty is most secure; a God-fearing people is the best, nay, the only support of the throne.—Kings and princes cannot, on account of their high position, choose to live in ordinary houses, or yet in poor hovels; it is simply folly to reproach them when they build castles for themselves. The building of palaces then becomes sinful and blamable only when they are built for the gratification of ostentation and insolence, or at the expense of a poor and oppressed people.—Before his dwelling-house Solomon placed the courts of the throne and of justice, and before these the armory, for it is the high and noble privilege of royalty to administer judgment and justice within the kingdom to all the nation (1Chron. 18:14;*

Psalm 89:14), and from without, to protect it by force of arms from all its enemies. [Accommodate and apply these remarks to the State, or nation, the body politic—to its public buildings and the rest, as well as to the reverence for law needed upon the part of the people, and they will be found useful for our American people to consider.⁴⁵

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

Kukis slavishly literal:

And his house built Solomon three-teen a year. And so he completes all his house. 1Kings 7:1

Kukis moderately literal:

Solomon built his [own] house in 13 years; and [by this time], he has completed [the construction of] all his buildings.

Kukis paraphrase

Solomon built his own house in 13 years. Also, during that period of time, he completed all of his major building projects.

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 translation⁴⁶; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

⁴⁵ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:1–12 (Homiletical and Practical). The initials E. H. are found at the end of all this, suggesting perhaps that this was a contribution from someone other than Lange.

⁴⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

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

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

Underlined words indicate differences in the text.

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

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

Ancient texts:

Masoretic Text (Hebrew)
Dead Sea Scrolls

And his house built Solomon three-teen a year. And so he completes all his house. There is very little text available from this chapter. From about the middle of the chapter to the end, there are bits and pieces of text; but not even a single verse remains entirely intact. In fact, there may not be a single verse remaining half intact. Somewhere in vv. 25–27, there is most of a word found which is not in the Masoretic text, but is found in the parallel Chronicles text.⁴⁷ Although the authors suppose that this could indicate that the writer of Chronicles was using a Samuel-Kings text more expansive than today's MT; but this could also be a word or phrase which simply dropped out of the Kings' text. I found this particular chapter to be such a struggle at times, that I would not be surprised if a key word dropped out of the text here or there.

Revised Douay-Rheims
Peshitta (Syriac)
Septuagint (Greek)

And Solomon built his own house in thirteen years, and brought it to perfection.
BUT Solomon took thirteen years to build his own house and to finish it.
And Solomon built a house for himself in thirteen years. The LXX has the latter portion of this chapter placed in 1Kings 6 (which is a fairly logical placement).

Significant differences:

The Hebrew word for *perfection* (Latin) *finish* (Aramaic) and *completion* are the same. The Greek lacks the second phrase.

Limited Vocabulary Translations:

Bible in Basic English
Easy English

Solomon was thirteen years building a house for himself till it was complete.
Solomon builds his palace
Solomon was building his palace for 13 years. Then he finished it.

⁴⁷ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 262.

Easy-to-Read Version–2006	Solomon's Palace King Solomon also built a palace for himself. It took 13 years to build Solomon's palace.
God's Word™	The Palace Built in 13 Years Solomon took 13 years to finish building his palace.
NIRV	Solomon Builds His Palace But it took Solomon 13 years to finish constructing his palace and the other buildings related to it.

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon builds palaces Now as for Solomon's palace, it took thirteen years for him to complete its construction.
Contemporary English V. New Berkeley Version	Solomon's palace took thirteen years to build. But it took Solomon 13 years to complete the building of his own house. Fewer workers or more elaborate construction.
New Life Version	Solomon's House Solomon was building his own house thirteen years, and he finished all of it.
New Living Translation	Solomon Builds His Palace Solomon also built a palace for himself, and it took him thirteen years to complete the construction.
Unlocked Dynamic Bible	They also built a palace for Solomon, but it required thirteen years to build it.

Partially literal and partially paraphrased translations:

American English Bible	Then over the next thirteen years, Solomon finished building his own house, which was also constructed of wood from the forests of Lebanon. A portion of v. 2 is included for context.
International Standard V	Solomon's Palace But Solomon took thirteen years to build his own palace, and finally finished it.
New Advent (Knox) Bible	Then, for thirteen years, Solomon was engaged in building a palace for himself; so long was it before all was finished.
Translation for Translators	They built a palace for Solomon They also built a palace for Solomon, but it required 13 years to build it.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Solomon is to have built his house for three and ten years, even was he to complete his house.
Christian Standard Bible	Solomon's Palace Complex Solomon completed his entire palace complex after 13 years of construction.
College Press Bible Study	THE CONSTRUCTION OF THE PALACE COMPLEX 7:1–12 Now his own house, Solomon was thirteen years in the process of building; and he finished all his house.
Ferrar-Fenton Bible	(B. C. 1005.) Solomon builds numerous Palaces But Solomon was thirteen years building his own Palace, and completing all his palaces, and building the Palace of the Forest of Lebanon. A portion of v. 2 is included for context.
God's Truth (Tyndale) Lexham English Bible	And Salomon built his own house in thirteen years space and full finished it. Solomon Continues to Build Solomon built his house [over] thirteen years, and he finished all of his house.

NIV, ©2011 Solomon builds his palace
It took Solomon thirteen years, however, to complete the construction of his palace.

Tree of Life Version Solomon's Palace Complex
But it took Solomon 13 years to build and complete his own palace.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The palace and the temple
Solomon took thirteen years to build his own palace.

The Heritage Bible **The palace and the temple**
Solomon took thirteen years to build his own palace.
Solomon will build his palace on the mountain of the Temple beside the house of God. This transfer of the royal residence from the lower city to the mountain of the Temple might seem to be without interest to us. But hidden behind this is a new concept of the power that Solomon brings to Israel. David his father, this "king after God's heart," had built his palace in the midst of his people (2 S 5:9) and when he had raised an altar to Yahweh, he built it on the hill that dominated the town in the north. Solomon abandoned his father's palace and built his sumptuous residence on this hill beside the temple. It is a significant gesture. Henceforth God and the king will reside on the holy mountain, and the people below.
Samuel had firmly warned Saul, the first king, that the demands of the law were valid for both king and people (2 S 12:14-15). Solomon turns a deaf ear; like so many princes and dictators, he intends to give his power absolute authority equal to that of God. He distances himself from the people and installs himself beside God. This deviation from the meaning of power would be criticized by the prophets (Jer 22:13-19), and Jesus will show by his own example that power lies in service (Mk 10:41-45).

New American Bible (2002) His own palace Solomon completed after thirteen years of construction.

New American Bible (2011) To finish the building of his own house Solomon took thirteen years. 1 Kgs 9:10. [7:1–12] The account of Solomon's building of the Temple (the Lord's "house") is interrupted by an account of his building of the palace (Solomon's "house"), which contained also the main buildings of public administration. The passage is anachronistic, since 6:38–7:1 and 9:10 imply that the palace was not begun until the Temple was completed. By placing the account here, the narrator highlights the fact that Solomon spent almost twice as long on his own "house" as on the Lord's.

New Jerusalem Bible As regards his palace, Solomon spent thirteen years on it before the building was completed.

Revised English Bible By the time he had finished, Solomon had been engaged on building for thirteen years.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Shlomo built a palace for himself, taking thirteen years to finish it.
The Complete Tanach⁴⁸ And Solomon built his house thirteen years and he finished all his house.

And Solomon built his house thirteen years: because in work [of the] Most High he hurried, and in his own way he was sluggish. The text tells of his praiseworthiness.

exeGesés companion Bible **THE BUILDING OF THE HOUSE OF SHELOMOH**
And for thirteen years,
Shelomoh builds his own house;
and he finishes all his house:...

⁴⁸ With Rashi's [Commentary](#).

JPS (Tanakh—1985)	And it took Solomon thirteen years to build his palace, until his whole palace was completed.
Orthodox Jewish Bible	But Sh'lomo was building his own Bais (palace complex) thirteen years, and he finished all his Bais.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Solomon's Palace Now Solomon built his own house (palace) in thirteen years, and he finished all of his house [in that time]. Solomon built God's house first, then his own. That his took much longer is no reflection on Solomon, because David had made every possible preparation for building the temple, greatly reducing the time needed to finish it (1 Chr 22:2-5). David even left plans and patterns for the temple and loyal friends eager to help (1 Kin 5:1; 1 Chr 28:14-19).</p>
The Expanded Bible	<p>Solomon's Palace King Solomon also built a palace [^Lhouse] for himself; it took him thirteen years to finish it.</p>
Kretzmann's Commentary	<p>Verses 1-12 Solomon's Palace But Solomon was building his own house, the complex of buildings which was his palace, thirteen years, and he finished all his house.</p>
NET Bible®	<p><i>The Building of the Royal Palace</i> Solomon took thirteen years to build his palace [<i>Heb</i> "His house Solomon built in thirteen years and he completed all his house."]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.</p>
The Voice	It took Solomon 13 years to complete his own house.

Literal, almost word-for-word, renderings:

English Standard Version	<p>Solomon Builds His Palace Solomon was building his own house thirteen years, and he finished his entire house.</p>
Modern English Version	<p>Solomon's Palace Built Solomon was building his own house for thirteen years, and he finished all his house.</p>
NASB	<p>Solomon's Palace Now Solomon was building his own house thirteen years, and he finished all his house.</p>
New European Version	<p>Solomon's House Solomon was building his own house thirteen years, and he finished all his house.</p>
New King James Version	<p>Solomon's Other Buildings But Solomon took thirteen years to build his own house; so he finished all his house.</p>
Niobi Study Bible	<p>Solomon's Other Buildings (Houses); The Construction and Furniture of the Temple But Solomon was building his own house thirteen years, and he finished all his house.</p>
The Pulpit Commentary	But Solomon was building his own house thirteen years [There is no contrast implied between the time spent upon the temple and that occupied in the building of the palace, as the word "but" seems to suggest. The close connexion which

exists in the original is interrupted by the division of chapters. In 1Kings 6:38 we read, "So was he seven years in building it." 1Kings 7:1 then proceeds, "And he was building his own house thirteen years." The much longer period occupied in the erection of the royal palace is easily accounted for. In the first place, the buildings were much larger, and the undertaking altogether was a much more extensive one (1Kings 7:2). Then, though seven years only were consumed in the actual building of the temple, yet preparations for the work had been made, both by David and Solomon, for a long time beforehand. Lastly, a special force of labourers would appear to have been employed on the temple, while it is probable that they wrought at the palaces in greatly diminished numbers. So that the longer period spent over his own house does not argue selfishness or worldliness on Solomon's part. On the contrary, it speaks well for his piety that he built the temple first and urged on that sacred work with so much vigour. The thirteen years date from the completion of the seven years of 1Kings 6:38. That is to say, the building of the temple and palace together occupied twenty years, as is expressly stated in 1Kings 9:10. It is therefore one of Stanley's reckless statements that the palace "was commenced at the same time as the temple, but not finished till eight years afterwards"], **and he finished all his house.** [By Solomon's "house" we are not to understand his private palace, or residence proper, alone (see 1Kings 9:8), but a range of palaces, more or less connected including the "house of the forest of Lebanon" (1Kings 9:2), "the porch of pillars" (1Kings 9:6), the throne-room or judgment hall (1Kings 9:7), his own house and the house of Pharaoh's daughter (1Kings 9:8). That all these are comprehended under the term "house" is evident from 1Kings 9:1, 1Kings 9:10, 1Kings 9:15; 1Kings 10:12, where Solomon's buildings are always spoken of as two, viz; "the house of the Lord" and the "king's house."

The situation of this string of palaces is by no means certain. Josephus says it stood over against (or opposite) the temple, which is highly probable; but this still leaves the question of site open, for the palace would be justly described as ἀντικρυς ἔχων ναόν, whether it stood west or south of the sanctuary. Ewald places it on the opposite ridge of Ophel, i.e; on the south prolongation of the temple mount; while Fergusson, Bähr, etc; locate it on the northeast side of Zion, on the opposite side of the Tyropoean valley, and overlooking it and the whole city of David. Recent explorations seem to favour Ewald's view. See "Recovery of Jerusalem," pp. 319 sqq, and "Our Work in Palestine," p. 159 sqq. When we remember that the very site of Zion is disputed, it will not surprise the reader that questions of this kind should be involved in uncertainty. And when it is further considered that the accumulated debris of Jerusalem at one point reaches a depth of 120 feet, i

And his own house has Solomon built thirteen years, and he finishes all his house.

Young's Updated LT

The gist of this passage:

Solomon completed building his own house after 13 years, which marked the completion of all of his major building projects.

1Kings 7:1a			
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</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Kings 7:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal perfect	Strong's #1129 BDB #124
Sh ^l ômôh (שְׁלֹמֹה) [pronounced sh ^l -oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
‘âsâr (עָשָׂר) [pronounced ‘gaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: [Solomon built his \[own\] house in 13 years;...](#) Solomon had two major building projects: building the palace of the king and building the Temple. In the previous chapter, we studied the building of the Temple; and in this chapter, we will study Solomon building his own house (as well as some related buildings). This will be much shorter and less detailed than what we studied for the Temple building. Only 12 verses are allotted for the building of the palace, at least one exterior open air building, and two personal homes which appear to be behind the palace.

Solomon's own house took longer to build for a number of reasons: (1) It was larger and more complex; (2) David helped Solomon with the plans and the gathering of raw materials for the Temple prior to his death. We have no idea what materials Solomon gathered in advance for his own home (although the pipeline for this delivery had been clearly established).

The reason it only took 13 years was, now Solomon was a more experienced builder now and he had established routes of delivery.

Solomon built the Temple first (and I would logically assume completed it and made it ready for celebration, as occurs in 1Kings 8) because this is what is important. Israel's relationship with God is what distinguishes Israel from the rest of the heathen world; and for this reason, Solomon would have seen to that aspect of his nation first. Israel is a nation of historical greatness and consequence, not because David and Solomon were great kings, but because Y^howah is her God.

Matthew Poole says⁴⁹ that Solomon built this palace for himself and his successors. This suggests an interesting topic—King David had, only 30 or so years previously built a palace. Why did Solomon choose to build another? This is not really addressed in Scripture. There are several possibilities (1) Solomon had come to find David's palace to be wholly inadequate; (2) Solomon decided to move the federal court to the outside of the palace walls; (3) The palace possibly needed to be relocated, based upon where the Temple was built. Or (4) Solomon was simply taken in by *house lust* (something which many of us have suffered). After seeing what Hiram and his men

⁴⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:1.

were capable of building, Solomon decided to upgrade. This is all speculation, of course. I don't know that the Bible ever gives us a reason.

Lange⁵⁰ sees this portion of v. 1 as the title for the section vv. 1–12. Although this is the big topic of the first 5 verses, those others are given over to other buildings.

F. B. Meyer concludes: *In order to estimate the real value of all this splendor we have only to turn to the earliest chapters of Ecclesiastes, where we read how little it satisfied the hunger of Solomon's soul. He turned away from it all, as unsatisfied as the prodigal from the husks of the swine. We were made for God and only God can suffice.*⁵¹

The book of Ecclesiastes provides us with some clues here to Solomon's motivation and focus. Eccles. 2:4–5, 11–12 *I made great works. I built houses and planted vineyards for myself. I made myself gardens and parks, and planted in them all kinds of fruit trees. Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun. So I turned to consider wisdom and madness and folly. For what can the man do who comes after the king? Only what has already been done.* (ESV)

These are great and marvelous projects and God has no problem with us designing our living environment to suit us (within reason). This is what he had Adam and the woman were to do in the Garden of Eden. But, Solomon, apparently, became obsessed with his building projects and expected to find deep satisfaction in them. I have purchased run-down home and have spend months fixing them up, and often, I would be proud of the end result, and even derive some enjoyment of what is was and how it all changed. But, I have never hoped to find deep, long-lasting satisfaction in such projects, as they are temporal and simply related to my work (which is in itself a source of happiness for the believer and unbeliever in life). But my focus throughout has been on the Word of God and the guidance and peace it has brought me, as opposed to searching for meaning and fulfillment by the works of my own hands.

1Kings 7:1b			
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
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 rd person masculine singular, Piel imperfect	Strong's #3615 BDB #477
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced 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

⁵⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:1 (Exegetical and Critical).

⁵¹ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 7:1–12.

1Kings 7:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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: ...and [by this time], he has completed [the construction of] all his buildings. Solomon have several building projects going on; and they were all completed within 13 years (all the important ones).

It appears that Solomon continued to build throughout his reign, but the Temple and Palace (along with some outbuildings) were completed over a period of 20 years (1Kings 6:38 7:1 2Chron. 8:1).

1Kings 7:1 Solomon built his own house in 13 years. Also, during that period of time, he completed all of his major building projects. The WEB Bible is used below:

Solomon's Building Schedule

Step	Text/Commentary
Solomon begins to build the Temple.	1Kings 6:1 In the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, he began to build Yahweh's house.
Solomon completes building the Temple.	1Kings 6:38 In the eleventh year, in the month Bul, which is the eighth month, the house was finished throughout all its parts, and according to all its specifications. So he spent seven years building it. This is actually 7½ years. This is interesting that Solomon's building of the Temple is listed as 7 years; but it seems that he began in his 4 th year and finished in his 11 th year, so that is seen as 7 years. So, the author does not round this off in the way that we would.
The celebration of the Temple.	1Kings 8:2 All the men of Israel assembled themselves to king Solomon at the feast, in the month Ethanim, which is the seventh month. This would have to be the next year, so 11 months transpire between the completion of the Temple and the bringing of the Ark into the Temple (which would have initiated the inaugural celebration of the Temple—1Kings 8).
Solomon building his own palace and some other buildings:	1Kings 7:1 Solomon was building his own house thirteen years, and he finished all his house. This would have been Solomon's 24 th year as king.
Completion of the building projects.	1Kings 9:10 At the end of twenty years, in which Solomon had built the two houses, Yahweh's house and the king's house.

Although the first few chapters of 1Kings is in chronological order, as are the building chapters, but 1Kings 4 and 9 are more thematic in nature.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The reason that the Temple took 7 years and the palace took 13 years is easily explained. First of all, there were many years of preparation for the Temple not included in this 7 year figure (1Chron. 22:2–4; 1Kings 5:13–18) secondly, the palace would have been larger and more complex; and the building of it included a number of other buildings as well. The Temple, even for that era (given Hiram's building skills) was a fairly simple building (apart from all of the gold used inside). There are essentially 2 rooms and a number of side rooms. We do not know

the floor plan of the palace, but there had to be some sort of throne room, a place where Solomon (and later kings) would meet other dignitaries); there needed to be a place for guards; some sort of comfort facilities needed to be provided for the king; and there needed to be a kitchen and a large dining space. This is the bare minimum for Solomon's palace. Third, a portion of the workforce was put on Temple furniture and furnishing detail (they would have been working at least for the 11 months after the completion of the Temple—see Solomon's building schedule above).

1Kings 7:1 Solomon built his own house in 13 years. Also, during that period of time, he completed all of his major building projects.

The Longer Time Spent Building the King's Palace (various commentators)

Benson: *[This 13 years is] Almost double the time to that in which the temple was built; because, neither were the materials so far provided and prepared for this as they were for the temple, nor did either he or his people use the same diligence in this as in the other work, to which they were quickened by God's express command.*⁵²

The Open Bible: *The palace complex took longer to complete because it included several buildings south of the Temple. **The Palace of the Forest of Lebanon** (vv. 2–5) served as a treasury (see 10:17) and armory (see Isa. 22:8). Other buildings were the **Hall of Pillars** (v. 6), the **Hall of the Throne** (v. 7), and residences for Solomon and Pharaoh's daughter (v. 8).*⁵³

College Press Bible Study: *Though Solomon was engaged for 7 1/2 years in the construction of the Temple, it took thirteen years for him to build his house; i.e., the palace complex. This longer period spent on his own house does not argue selfishness or worldliness on the part of Solomon. On the contrary, it speaks well for his piety that he built the Temple first. Three factors account for the longer construction of the king's house. First, much time was saved on the Temple construction due to the fact that David and Solomon had gathered materials before the actual building operation began. Second, the buildings which made up the palace complex were much larger and thus this undertaking was a more extensive one. Third, a special force of laborers was employed in the erection of the Temple while the number of workers was no doubt greatly diminished in this latter project.*⁵⁴

Dr. Thomas Constable: *Solomon's palace complex took longer to build than the temple because it was much larger. The king evidently completed the temple and then began work on his palace.*⁵⁵

Hawker: *I conceive that this length of time mentioned, which Solomon took to build his own house, more than the Lord's house, is not spoken of by way of reproof, but rather commendation.*⁵⁶

Hawker's meaning is, Solomon understood the importance of quickly putting together the Temple and its furnishings, as this was foundational to the country. The descriptions which we have read suggests that planning was fundamental and that quality was to be the outcome.

Matthew Henry: *He was thirteen years building this house, whereas he built the temple in little more than seven years; not that he was more exact, but less eager and intent, in building his own house than in building God's. He was in no haste for his own palace, but impatient till the temple was finished and fit for use.*⁵⁷

Trapp said that Solomon took his time, he had less help, less prepared materials, and less enthusiastic support and help from the people.⁵⁸

⁵² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:1.

⁵³ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 454 (footnote).

⁵⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:1–12 (comments).

⁵⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:1–12.

⁵⁶ Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, 1Kings 7:1.

⁵⁷ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 7:1–12.

⁵⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:1.

The Longer Time Spent Building the King's Palace (various commentators)

Jamieson, Fausset and Brown: *The time occupied in building his palace was nearly double that spent in the erection of the temple [1Kings 6:38], because neither had there been the same previous preparations for it, nor was there the same urgency as in providing a place of worship, on which the national well-being so much depended.*⁵⁹

Lange: *Solomon finished in thirteen years; but he only required seven years to complete the temple, because, perhaps, there were more buildings in the former, or fewer workmen were employed on them.*⁶⁰

Matthew Poole: *Thirteen years [was] almost double time to that in which the temple was built; because neither were the materials so far provided and prepared for this as they were for the temple; nor did either he or his people use the same alacrity and diligence in this as in the other work; nor had they the same obligations to this work as they had to that, to which they were quickened by God's express command, and by the necessity of setting up God's worship there, as the foundation of all the hopes and happiness both of king and people, whereas his building was only for Solomon's greater conveniency, and he had already a palace of David's building.*⁶¹

Matthew Henry: *[Solomon] was thirteen years building his house, yet he built the temple in little more than seven years; not that he was more exact, but less eager in building his own house, than in building God's. We ought to prefer God's honour before our own ease and satisfaction.*⁶²

Morgan G. Campbell seems to take the opposite view of most of the commentators above: *It is surely significant that the chronicler says concerning the Temple, "So he was seven years in building it"; and then, "And Solomon was building his own house thirteen years." Comment is hardly necessary, save, perhaps, to remind ourselves that however strong our zeal may be for the Ark of God, if the time and possessions devoted to our own comfort be greater than those devoted to the service of God, it is sure proof that the master passion is self-centered rather than God-centered.*⁶³

The Preacher's Complete Homiletical Commentary: *Because no previous building preparations had been made for the palace as for the temple, and there was less urgency about the king's house than that God's Holy Place should be prepared wherein He and His people might meet; and Solomon was more zealous in his work for Jehovah than for himself.*⁶⁴

Sutcliffe: *Solomon was thirteen years in building his own palace in Jerusalem, because fewer workmen were employed, many of whom were still engaged on the exterior parts of the temple.*⁶⁵

One should keep in mind that Solomon would have been using King David's palace until his new palace was built. Therefore, it was not as if Solomon reigned from a little storefront until his own palace was completed.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:1 Solomon built his own house in 13 years. Also, during that period of time, he completed all of his major building projects.

⁵⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:1.

⁶⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:1 (Exegetical and Critical).

⁶¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:1.

⁶² Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 7:1–12.

⁶³ Morgan G Campbell, *Exposition on Bible*; from e-Sword, 1Kings 7:1–51.

⁶⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:1.

⁶⁵ From <https://www.studydrive.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018.

Dr. Peter Pett: *Together with the building of the Temple the whole project took twenty years, that is, twenty years of hard labour for the Israelites and the Canaanites (and they were not even finished then for there would be much further building work – 1Kings 9:17–19).*⁶⁶

Lange: *Solomon first builds the house of the Lord, then begins to build his own house. We must first render to God what is of God, and when this has been truly done, then to Cæsar what is Cæsar's (Matt. 22:21). He who strives first after the kingdom of God, will likewise succeed in what he undertakes for his personal and temporal welfare (Matt. 6:33).*⁶⁷

Dr. Thomas Coke: *They who are great, may appear so; it is as fit that a king should dwell in a palace, as a peasant in a cottage... They who are occupied in building should take care not to lose, in the stone and mortar, their solicitude to secure a better house, not made with hands, eternal in the heavens.*⁶⁸

Nothing is ever said of David's residence, his palace (even if they are one and the same) or the dwellings of his wives. It appears that the housing of the Ark of God was a tent (the Ark was not seen); and we know next to nothing about its construction or disposition.

To properly translate this, I had to depend upon other translators. I will probably make some adjustments in these translations in the future. Throughout this chapter, there were building terms and descriptions which often confused me.⁶⁹

1Kings 7:1 **Solomon built his own house in 13 years. Also, during that period of time, he completed all of his major building projects.** With v. 2, we expand upon the information found in v. 1—the writer tells us in more detail the building that Solomon did. So this is not new material in addition to v. 1 but an expansion of what is found in v. 1. Solomon's house included *the House of the Forest of Lebanon* (vv. 2–5); *the hall of pillars* (v. 6); and *the hall of the throne* (also known as, *the hall of judgment*; which may be in the hall of pillars) (v. 7). These would have been the public buildings or, if you will, the federal or state buildings. Further back, where it appears to be behind the main building, Solomon builds his own personal quarters (his private residence—v. 8a) and also the personal residence of his Egyptian wife (possibly further back—v. 8b). Vv. 9–12 concentrate on the stone work for all of these buildings, which involved precision-cut stones which acted as the foundation for these various buildings. The stone work would have also been for the walls for the courtyard, and possibly the walls for these other buildings (this is somewhat unclear).

It appears that Solomon will construct a building complex which has the title *the house of the forest of Lebanon* (what exactly this means, we will discuss later). It is possible that this designation could be for the entire building complex, which takes in the capitol building, and Solomon's personal home and all of the other buildings. At this time, there was no specific word used to refer to a building complex (just as, in Genesis, often times, *house* could refer to a tent or to a large encampment (remember, Abraham was not just a married man with a wife, a surrogate wife and two kids; he was able to put together a crack military unit from his people).

As we will find time and time again, just the simple translation of a single word can change the meaning of the entire phrase being studied. This is why we can read 2 or 3 remarks on the same verse and not even realize that we are dealing with the same verse. As a result, there will be some phrases and passages where we cannot fully appreciate what is being said about them.

⁶⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:1.

⁶⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:1–12 (Homiletical and Practical).

⁶⁸ From <https://www.studydrive.org/commentaries/tcc/1-kings-7.html> accessed January 11, 2018.

⁶⁹ Most of the time, I can develop 3 original translations of any chapter of the Old Testament without too much difficulty. These chapters in 1Kings, however, were quite difficult to work through.

Vv. 2–12 will describe the palace of the king and the adjacent buildings and building features. It may help to examine some **pictures** of what they were thought to be like while viewing the exegesis (this will take you to the end of v. 12). While none of these pictures are going to be perfectly accurate, they will certainly provide some help in understanding all that we are reading.

And so he builds a house of a forest of the Lebanon, a hundred a cubit his length and fifty a cubit his width and thirty a cubit his height, upon four rows of pillars of cedar and beams of cedar woods upon the pillars. And covered over in the cedar from above the [side] chambers which [are] upon the pillars forty and five; five-teen a row. And windows three rows and light unto light three times. And all the openings and the door frames are squared a frame and in front light unto light three times.

1Kings
7:2–5

He built a house from the wood of Lebanon, 100 cubits long by 50 cubit wide by 30 cubits high. [The roof sat] upon four rows of cedar pillars with cedar beams on the pillars. [It was] covered over with cedar above over the [side] chambers which were on the 45 pillars, 15 in [each] row. [There were] 3 rows of [window] frames, windows opposite windows [in] 3 tiers. All of the doorways and posts were made square [along with their] frames, and, at the front, 3 rows of windows opposite [another set of] windows.

Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars. Large panels of cedar were placed over the 45 rafter beams which were on top of the pillars, with 15 in each row. Along the sides of the house, there were 3 rows of window frames, with windows set up directly opposite the windows on the other side. All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he builds a house of a forest of the Lebanon, a hundred a cubit his length and fifty a cubit his width and thirty a cubit his height, upon four rows of pillars of cedar and beams of cedar woods upon the pillars. And covered over in the cedar from above the [side] chambers which [are] upon the pillars forty and five; five-teen a row. And windows three rows and light unto light three times. And all the openings and the door frames are squared a frame and in front light unto light three times.

Revised Douay-Rheims

He built also the house of the forest of Libanus, the length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits: and four galleries between pillars of cedar: for he had cut cedar trees into pillars. And he covered the whole vault with boards of cedar, and it was held up with five and forty pillars. And one row had fifteen pillars, Set one against another, And looking one upon another, with equal space between the pillars, and over the pillars were square beams in- all things equal.

Peshitta (Syriac)

He built also the house of the forest of Lebanon; its length was a hundred cubits and its breadth fifty cubits and its height thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above upon beams that lay upon forty-five pillars, fifteen in a row. And there were balconies in three rows set one against another in three tiers. And all the doors and posts were square, set one against another in three tiers.

Septuagint (Greek)

And he built the house with the wood of Libanus; its length was a hundred cubits, and its breadth was fifty cubits, and its height was of thirty cubits, and it was made with three rows of cedar pillars, and the pillars had side-pieces of cedar. And he formed the house with chambers above on the sides of the pillars, and the number

of the pillars was each row forty and five, and there were three chambers, and space against space in three rows. And all the doors and spaces formed like chambers were square, and from door to door was a correspondence in three rows.

Significant differences: The Hebrew has *upon*, where the Latin has *between* and the Greek has *made with*. Where the Hebrew has *and beams of cedar woods upon the pillars*, the Greek and Latin have something quite different.

The Greek adds in the additional words *formed the house* (the Greek adds in some additional words or explanation in what follows as well). The Syriac has *beams* rather than *chambers* (which could very well be a problem of translation into the English).

In the 4th verse, there does not appear to be any reference to windows in the Latin, Greek or Syriac. The Latin verse is quite brief; the Syriac speaks of *balconies* and the Greeks speaks of *chambers*.

There are no doors or windows in the final verse in the Latin. Personally, I struggled with the translation of these verses (as well as many others); so it does not seem unlikely that so did those who translated into the Greek, Latin and Syriac; and then those who translated those languages back into English (which is what I actually look at).

Limited Vocabulary Translations:

Bible in Basic English	And he made the house of the Woods of Lebanon, which was a hundred cubits long and fifty cubits wide and thirty cubits high, resting on four lines of cedar-wood pillars with cedar-wood supports on the pillars. And it was covered with cedar over the forty-five supports which were on the pillars, fifteen in a line. There were three lines of window-frames, window facing window in every line. And all the doors and windows had square frames, with the windows facing one another in three lines.
Easy English	He built the House of the Forest of Lebanon. It was 100 cubits long, 50 cubits wide and 30 cubits high. It had 3 lines of cedar pillars. On top of them were (more) cedar beams, which (his men had) cut. They made the roof (also) from cedar wood. (The roof was over the pillars of) cedar wood. Also, it was over the cedar beams that were on top of (the pillars). There were 45 cedar pillars, in 3 lines of 15. Its windows were very high. There were three groups of them. They were on the other side from other (groups of windows). All the doors were a rectangular shape. The wood that held the doors and the windows was rectangular too. There were three (groups) of windows in the front (of the building).
Easy-to-Read Version–2006	He also built the building called the “Forest of Lebanon.” It was 100 cubits long, 50 cubits wide, and 30 cubits high. It had four rows of cedar columns. On top of each column was a cedar capital. There were cedar beams going across the rows of columns. There were 15 beams for each section of columns, making a total of 45 beams. On top of these beams there were cedar boards for the ceiling. There were three rows of windows across from each other on the side walls. There were three doors at each end. All the door openings and frames were square.
God’s Word™	He built a hall named the Forest of Lebanon. It was 150 feet long, 75 feet wide, and 45 feet high. It had four rows of cedar pillars supporting cedar beams. The hall was covered with cedar above the side rooms, which were supported by 45 pillars (15 per row) [Hebrew meaning of this verse uncertain.]. The windows were in three rows facing each other on opposite sides of the palace. All the doors and doorframes were square. There were three doors facing each other on opposite sides of the palace.

Good News Bible (TEV)	The Hall of the Forest of Lebanon [A large ceremonial hall in the palace, probably so called because it was paneled in cedar.] was 150 feet long, 75 feet wide, and 45 feet high. It had three [One ancient translation three; Hebrew four.] rows of cedar pillars, 15 in each row, with cedar beams resting on them. The ceiling was of cedar, extending over storerooms, which were supported by the pillars. On each of the two side walls there were three rows of windows. The doorways and the windows [One ancient translation windows; Hebrew doorposts] had rectangular frames, and the three rows of windows in each wall faced the opposite rows.
<i>The Message</i>	He built the Palace of the Forest of Lebanon a hundred and fifty feet long, seventy-five feet wide, and forty-five feet high. There were four rows of cedar columns supporting forty-five cedar beams, fifteen in each row, and then roofed with cedar. Windows in groupings of three were set high in the walls on either side. All the doors were rectangular and arranged symmetrically.

Thought-for-thought translations; paraphrases:

Common English Bible	He built the Forest of Lebanon Palace one hundred fifty feet in length, seventy-five feet in width, and forty-five feet in height. It had four rows of cedar columns with cedar engravings above the columns. The palace's cedar roof stood above forty-five beams resting on the columns, fifteen beams to each row. Three sets of window frames faced each other. All the doorframes were rectangular, facing each other in three sets.
Contemporary English V.	Forest Hall was the largest room in the palace. It was one hundred fifty feet long, seventy-five feet wide, and forty-five feet high, and was lined with cedar from Lebanon. It had four rows of cedar pillars, fifteen in a row, and they held up forty-five cedar beams. The ceiling was covered with cedar. Three rows of windows on each side faced each other, and there were three doors on each side near the front of the hall.
The Living Bible	One of the rooms in the palace was called the Hall of the Forest of Lebanon. It was huge—measuring 150 feet long, 75 feet wide, and 45 feet high. The great cedar ceiling beams rested upon four rows of cedar pillars. There were forty-five windows in the hall, set in three tiers, one tier above the other, five to a tier, facing each other from three walls. Each of the doorways and windows had a square frame.
New Berkeley Version	His house, constructed of Lebanese lumber, was 150 feet long, 75 feet wide, and 45 feet high, and rested upon four rows of cedar pillars with cedar rafters upon the phjillar. It was covered with cedar above the rafters upon the 45 pillars, 15 to a row. There were three tows of window frames, with window facing window for the three rows; and all the doors and windows had square frames, window over against window for the three rows.
New Life Version	He built the house of the trees of Lebanon. It was as long as fifty long steps, as wide as twenty-five long steps, and eight times taller than a man. It was built on four rows of cedar pillars, and large pieces of cedar wood lying on top of the pillars. And it was covered with cedar above the rooms that were on the forty-five pillars, fifteen in each row. There were three rows of special windows on one side, and three rows of windows on the other side. All the doors and windows were as high as they were wide. And there were three rows of windows on each side.
New Living Translation	One of Solomon's buildings was called the Palace of the Forest of Lebanon. It was 150 feet long, 75 feet wide, and 45 feet high [Hebrew 100 cubits [46 meters] long, 50 cubits [23 meters] wide, and 30 cubits [13.8 meters] high.]. There were four rows of cedar pillars, and great cedar beams rested on the pillars. The hall had a cedar roof. Above the beams on the pillars were forty-five side rooms [Or 45 rafters, or 45 beams, or 45 pillars. The architectural details in 7:2-6 can be interpreted in many different ways.], arranged in three tiers of fifteen each. On each end of the long hall were three rows of windows facing each other. All the doorways and

doorposts [Greek version reads *windows*.] had rectangular frames and were arranged in sets of three, facing each other.

Unlocked Dynamic Bible

One of the buildings they built was a large ceremonial hall. It was called the Palace of the Forest of Lebanon. It was forty-six meters long, twenty-three meters wide, and fourteen meters high. It was supported by four rows of cedar pillars. There were cedar beams across each row. The carpenters build a roof from cedar planks that were attached to beams. The carpenters made pillars to support the cedar beams. There were a total of forty-five pillars put in place, making fifteen pillars in each row to support the roof. On each of the two side walls there were three sets of windows facing each other. All the windows and doorways had rectangular frames. The windows along the long wall on one side faced the windows on the other side.

Partially literal and partially paraphrased translations:

American English Bible

It was a hundred-and-fifty feet long, seventy-five feet wide, forty-feet tall, and it had four rows of cedar columns that ran up to cedar rafters. The whole building was decorated with latticework on the upper parts of the columns, and there were forty-five columns in rows of fives and tens. There were also three windows on each of three sides, to provide lighting, and the windows and doorways were four-cornered, with arches over the three doorways.

International Standard V

He built his own palace out of timber supplied from the forest of Lebanon. It was 100 cubits long, 50 cubits wide, 20 cubits tall, and was constructed on four rows of cedar pillars, with cedar beams interlocking the pillars. There were 45 pillars paneled with cedar above the side chambers, with rows of fifteen pillars, with three rows of framed windows facing each other in three ranks. All the doorways and doorposts had rectangular frames, with the doorways facing each other in three tiers.

New Advent (Knox) Bible

It was then that he set up the building known as the Forest of Lebanon. This was a hundred cubits long, fifty cubits wide, and thirty cubits high, containing four galleries that ran between pillars cut from the trunks of cedars; he roofed it in, too, with cedar rafters, supported by forty-five pillars. The galleries were divided by rows of fifteen pillars placed at fixed intervals so as to face one another, with equal spaces between pillar and pillar; and these supported square beams of cedar that matched one another.

Translation for Translators

One of the buildings they built was a large *ceremonial hall*. It was called the Hall of the Forest of Lebanon. It was 150 feet long, 75 feet wide, and 45 feet high. It was *supported/held up* by four rows of pillars of wood from cedar trees. There were 15 pillars in each row. There were cedar beams across each row. *To support the roof* there were cedar beams that connected the rows of pillars. On each of the two side walls there were three rows of windows. All the windows and doorways had rectangular frames. The windows along the long wall on one side faced the windows on the other side.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

He was to build a house in the woods of Lebanon, and its length is to be a hundred cubits, its breadth is to be fifty cubits, and its height is to be thirty cubits, with four rows of cedar pillars, and cedar beams on the pillars. It is being paneled with cedar above the boards, that are to be on forty and five pillars, five and ten in a row. The window frames are to be in three rows, and a place to look is to be against a place to look, in three occurrences. The doors and the door posts are being square to the framework, of the place to look, even are they to be against the places to look, in their three rows.

College Press Bible Study	And he built the house of the forest of Lebanon; a hundred cubits was its length and fifty cubits was its width and thirty cubits was its height, upon four rows of cedar pillars, and cedar beams upon the pillars. And it was covered with cedar above the chambers which were upon the forty-five pillars, fifteen to a row. And there were beam-layers in three rows and outlook [The Hebrew word, which occurs only here, is different from the ordinary word for window, and probably denotes a larger opening.] was opposite outlook three times. And all the doors and posts [Many scholars follow the translation of the Septuagint and render the word “windows” as in the previous verse. However, this translation necessitates an emendation of the Hebrew text.] were squared with windows, and light was opposite light in three ranks.
Ferrari-Fenton Bible	It was a hundred cubits long, and fifty cubits wide, and with towers of thirty cubits at the corners; with 3 colonnades [definition, <i>a row of columns supporting a roof</i>] of cedar, and cedar beams upon the pillars, with a cedar ceiling over the verandahs, which were supported upon forty-five pillars, fifteen in a row, with three rows of 4 copings, and window above window for three stories; and all the doors 5 and door—posts had squared copings; and in the front, window above window . for three stories.
God’s Truth (Tyndale)	And he built the house of the wood of Libanon, an hundred cubits long and fifty broad, and thirty high, four square with rows of Cedar pillars and Cedar beams along upon the pillars. And the roof was Cedar above on high upon the beams that lay an high on the pillars, which pillars were forty and five in number, fifteen on a row, and the spaces between the pillars were one against another three fold. And all the doors with the side posts were four square one against another three fold.
HCSB	He built the House of the Forest of Lebanon. It was 150 feet long, 75 feet wide, and 45 feet high on four rows of cedar pillars, with cedar beams on top of the pillars. It was paneled above with cedar at the top of the chambers that rested on 45 pillars, 15 per row. There were three rows of window frames, facing each other [Lit frames, window to window] in three tiers [Lit three times; = at 3 different places]. All the doors and doorposts had rectangular frames, the openings facing each other [Lit frames, opposing window to window] in three tiers [Lit three times; = at 3 different places].
Lexham English Bible	He built the House of the Forest of Lebanon; one hundred cubits its length, fifty cubits its width, and thirty cubits its height, on four rows of cedar pillars and cedar beams atop the pillars. It was covered with cedar above, and the supporting beams which [were] on the forty-five pillars, fifteen [to] the row. [There were] three rows of specially designed windows; [with] window to window three times. All of the doorways and the doorframes [had] four-sided casings, with opening to opposite opening three times.
NIV, ©2011	He built the Palace of the Forest of Lebanon a hundred cubits long, fifty wide and thirty high [That is, about 45 metres long, 23 metres wide and 14 metres high], with four rows of cedar columns supporting trimmed cedar beams. It was roofed with cedar above the beams that rested on the columns – forty-five beams, fifteen to a row. Its windows were placed high in sets of three, facing each other. All the doorways had rectangular frames; they were in the front part in sets of three, facing each other [The meaning of the Hebrew for this verse is uncertain].
Tree of Life Version	He also built the Forest House of Lebanon: its length was 100 cubits, its width 50 cubits and its height 30 cubits, built on four rows of cedar pillars, with cedar beams upon the pillars. It was paneled with cedar above the side chambers, which were on 45 pillars—15 in a row. And there were window frames in three rows, with window opposite window in three ranks. And all the doorways had rectangular frame, and with window opposite to window in three tiers.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	He built the hall called the Forest of Lebanon one hundred cubits long, fifty wide, and thirty high; it was supported by four rows of cedar columns, with cedar capitals upon the columns. Moreover, it had a ceiling of cedar above the beams resting on the columns; these beams numbered forty-five, fifteen to a row. There were three window frames at either end, with windows in strict alignment. The posts of all the doorways were rectangular, and the doorways faced each other, three at either end.
New American Bible (2011)	He built the House of the Forest of Lebanon one hundred cubits long, fifty wide, and thirty high; it was supported by four rows of cedar columns, with cedar beams upon the columns. Moreover, it had a ceiling of cedar above the rafters resting on the columns; these rafters numbered forty-five, fifteen to a row. There were lattices in three rows, each row facing the next, and all the openings and doorposts were squared with lintels, each facing across from the next.
New Jerusalem Bible	He built the House of the Forest of Lebanon, a hundred cubits long, fifty cubits wide, and thirty cubits high, on four rows of cedar-wood pillars, with lengths of cedar wood laid horizontally on the pillars. The upper part was panelled with cedar right down to the tie-beams on forty-five pillars, fifteen in each row. There were three rows of window-frames, with the windows corresponding to one another at three levels. All the doorways and windows were rectangular, with the windows corresponding to one another at three levels.
New RSV	He built the House of the Forest of the Lebanon one hundred cubits long, fifty cubits wide, and thirty cubits high, built on four rows of cedar pillars, with cedar beams on the pillars. It was roofed with cedar on the forty-five rafters, fifteen in each row, which were on the pillars. There were window frames in the three rows, facing each other in the three rows. All the doorways and doorposts had four-sided frames, opposite, facing each other in the three row.
Revised English Bible	He built the House of the Forest of Lebanon, a hundred cubits long, fifty broad, and thirty high, constructed of four rows of cedar columns, on top of which were laid lengths of cedar. It had a cedar roof, extending over the beams, which rested on the columns, fifteen in each row; and the number of the beams was forty-five. There were three rows of window-frames, and the windows corresponded to each other at three levels. All the doorways and the windows had square frames, and window corresponded to window at three levels.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For he built the House of the L'vanon Forest 175 feet long, eighty-seven-and-a-half feet wide and fifty-two-and-a-half feet high, on four rows of cedar posts, with cedar beams on the posts. It had a roof made of cedar and supported by beams lying on forty-five posts, fifteen in a row. There were three rows of window openings, placed so that the windows on facing walls were opposite each other at all three levels. All the doors and doorways were rectangular and opposite each other at all three levels.
The Complete Tanach	And he built the house of the forest of Lebanon; one hundred cubits (was) its length, and fifty cubits its breadth, and thirty cubits its height, on four rows of cedar pillars, and cut beams of cedar upon the pillars.

The house of the forest of Lebanon: Jonathan, [therefore,] translated [this:] a house for the cooling of kings. (The cedar pillars [are those] that stood along the length of the one hundred cubits... Each row was arranged along the length of the one hundred [cubits]. [Therefore,] from the first row until the fourth row [was] fifty cubits, which was the width of the house. An annotation of the author of 'The Temple Structure'.)

And cut beams of cedar: The beams of cedar were [arranged] along the length of the house. [There was] a row of pillars on the ground and the cut beams [were placed] from pillar to pillar. (And the second row of pillars was in front of the first row [of pillars] and [facing] the width of the house. And so it was with all four rows. And the covering of the boards [on the beams was to serve] as the floor [of the upper story] of the house, [which was] from one row to the next row on the cut beams. And these pillars were made with many entrances like a porch, and the cut beams were as a lintel which is on the doorposts. And these cut beams were also in order to stand the walls on them; which are the אלגות mentioned in the text. And the reason that he said “the walls on the pillars” and did not say, ‘on the cut beams’ because the pillars are the main, since the house rests upon them. And the cut beams were only to strengthen and join one pillar to the other so that the dwelling should be one. And these beams were [flat] on their sides they were not vertical. And when he says “on the pillars” he means to say: on the cut beams which are on the pillars, but it was not called by its own name because of the pillars. It is also possible that the cut beams did not rise above the pillars, since they were not lying on the top but were placed at the top of the pillars and level with the top (but not as a lintel which overlooks the doorposts, but rather as a long peg which joins two pillars. That is, the pillars extended through the beams. And that which he said “and the cut beams on the pillars” [does not mean above the pillars but] on the top part of the pillars. [Now] we find, that that which is on the cut beams is [indeed] on the pillars. Up until here is the commentary of the author of ‘The Temple Structure’).

And it was covered with cedar: [There was] a ceiling over it from above.

On the walls: The upper partitions which were on the cut beams. [There were] four partitions next to each other in the width and extended along the length of the house. Each had openings and windows, for this was a summer home made for air. And on those partitions [was] the covering of the ceiling. The ceiling was of forty-five boards, three rows of boards [for the three spaces] [formed by] the four rows of pillars, fifteen boards to each row of the house, [that is, in each space fifteen of them were placed]. Their length was along the width of each row and their width was along the length of the house, one next to the other.

And it was covered with cedar above on the walls which (were) on forty-five pillars, fifteen (in) each row. And (there were) windows (in) three rows, and (each) window was opposite the (other) window three times.

And there were windows in three rows: He also made another covering near the three rows of boards and the three rows of lintels, because the width of fifteen boards did not cover the house in all its length which was one hundred cubits. And he, [therefore,] made near it to cover the house, a covering of small boards placed on small beams which were left (should read ‘placed’) from one row of long cut beams to the other. [There were then,] three small beams one next to the other (should read ‘at the end of the other’) and lintels on both their sides similar to a lintel against which the door strikes. And of those lintels the ends of the small boards were placed, the length of the small boards facing the width of the larger boards which he put there at first.

And each window was opposite the other window: The ends of the boards of this lintel were opposite the ends of the boards of this lintel.

Window: The word *הַזָּקָה* is an expression of ‘an edge,’ and Menachem [also] explained it thus and related it to “unto their desired haven (*מִצְפֵּה זֹוֹמָה*)” (Psalms 8:30). And every *תִּזְחָה* which is in the language of the Mishna is translated thus, as in the order of the priestly function at the daily sacrifice, (Tamid 2:4), and also “he should made a ledge (*תִּזְחָה*) from the outside” in the chapter of ‘The Partners’ in Baba Bathra (2a). [And as proof this is not a window we see that] Jonathan, too, rendered this: ‘a projection opposite a projection,’ but *מִיִּפּוֹק שׁ מִיִּמּוֹטָא* (above 6:4), and likewise *מִיִּעֹבֵר* he translated them all ‘beams.’

And all the entrances and posts (were) square, (also) the window; and (each) window was opposite the (other) window three times.

And all the entrances and posts: [They were many] because, generally, a king’s summer home is made with many entrances because of the air [which could enter thereby,] and it was therefore called ‘a forest house’ because it was like a forest [with many wooden posts].

Were square also the window: Jonathan translated [this:] ‘square and covered the beams’ [meaning] the entrances were covered with thin boards, [and] they were square as other entrances of houses, and they were not made a rounded arch similar to the entrance of a great hall.

And each window was opposite: And the front of the edge was put facing the other edge. The top of the board [was] towards the top of the other board three times in each board, and I do not know how [this was].

exeGeses companion Bible

...and he builds the house of the forest of Lebanon,
a hundred cubits long
and fifty cubits wide
and thirty cubits high;
on four rows of cedar pillars
with cedar beams on the pillars;
and ciels it with cedar above on the ribs
- on forty five pillars, fifteen in a row:
with lookouts in three rows;
and window against window in three steps:
and all the portals and posts
square with the lookouts:
with window against window in three steps.

JPS (Tanakh—1985)

He built the Lebanon Forest House with four rows of cedar columns, and with hewn cedar beams above the columns. Its length was 100 cubits, its breadth 50 cubits, and its height 30 cubits. It was paneled above with cedar, with the planks that were above on the 45 columns—15 in each row. And there were three rows of window frames, with three tiers of windows facing each other. All the doorways and doorposts had square frames—with three tiers of windows facing each other.

Orthodox Jewish Bible

He built also the Bais Ya’ar HaLevanon; the length thereof was a hundred cubits, and the width thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.
And it was roofed in erez (cedar) above the tzela’ot (chambers, side-rooms) upon the ammudim; there were forty-five, fifteen per row.
And there were shekufim (windows) in three rows, and outlook was opposite outlook, shalosh pe’amim (three times).
And all the petachim and mezuzot were framed foursided by beams; and outlook opposite outlook, shalosh pe’amim (three times).

The Scriptures 1998

And he built the house of the forest of Leb?anon. It was one hundred cubits long, and fifty cubits wide, and thirty cubits high, with four rows of cedar columns, and cedar beams on the columns. And it was panelled with cedar above the beams that were on forty-five columns, fifteen to a row. And there were windows with narrowed

frames in three rows, and window was opposite window, three times. And all the doorways and doorposts had square frames. And window was opposite window, three times.

Expanded/Embellished Bibles:

The Amplified Bible

He also built the House of the Forest of Lebanon; its length was a hundred cubits [i.e. one cubit is about 18 in] (150 ft.), its width fifty cubits (75 ft.), and its height thirty cubits (45 ft.), upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar [as a roof] on the supporting beams that were upon the forty-five pillars, fifteen in each row. There were artistic window frames in three rows, and window was opposite window in three tiers. All the doorways and doorposts [and windows] had squared [artistic] frames, and window was opposite window in three tiers.

The Expanded Bible

·Built of cedars from [He built the House/Palace of] the Forest of Lebanon, it was ·one hundred fifty feet [^Lone hundred cubits] long, ·seventy-five feet [^Lfifty cubits] wide, and ·forty-five feet [^Lthirty cubits] high. It had four rows of cedar columns which supported the cedar beams. There were forty-five beams on the roof, with fifteen beams in each row, and the ceiling was ·covered [paneled] with cedar above the beams. Windows were placed in three rows facing each other. All the doors ·were square [had rectangular frames], and the three ·doors [or windows] at each end faced each other.

Kretzmann's Commentary

He built also the house of the forest of Lebanon, the first of the buildings composing his palace (the length thereof was an hundred cubits and the breadth thereof fifty cubits and the height thereof thirty cubits) upon four rows of cedar-pillars, with cedar-beams upon the pillars. These pillars in their four rows stood along the surrounding wall, thus forming a peristyle enclosing a courtyard. And it was covered, it had a ceiling or roof, with cedar above upon the beams, the large joists, that lay on forty-five pillars, fifteen in a row. So the forty-five rooms arose in three stories of fifteen rooms each. And there were windows in three rows, and light was against light in three ranks, literally, "And layers of joists there were three rows, and prospect over against prospect three times," that is, the window-openings in the three stories on the inside offered a view of the corresponding section across the court, the effect probably being that of galleries surrounding the court. And all the doors and posts were square, the door-and window-openings with their lintels and sills, with the windows; and light was against light in three ranks, the openings being arranged so as to have both sides of the palace correspond exactly.

The Rev. Dr. John Lange

He built also the house of the forest of Lebanon; the length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four [The Sept. read three rows; the Arab. in 1Kings 7:3, sixty pillars.] rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above upon the beams [side chambers] [So the author translates צַלְעוֹת, and so also Keil. This translation is undoubtedly correct; but the VV. are in much confusion over these architectural details.], that lay on forty-five pillars, fifteen [i.e., chambers] in a row. And there were windows [beams] [So the author correctly translates שִׁפְרֵי־מַרְבֵּית supported by the Sept., and adds in parenthesis; i.e., over each of the three rows of chambers roof-beams were laid.] in three rows, and light [front] [i.e., so that the chambers stood over against one another, vis-à-vis.—Bähr. The Heb. word מַרְבֵּית occurs only here, and is of very doubtful signification. None of the old versions give the meaning window, nor can that sense be derived with any certainty from the etymology-root מַרְבֵּית. Our author concurs with Keil in giving the meaning as aspectus or prospectus, "view to or from" (Keil). The English expression "front to front" conveys the idea.] was against light [front] in three ranks. And all the doors [Viz.,

NET Bible®

of the chambers.—Bähr.] and posts were square with the windows [beams³]: and light [front] was against light [front] in three ranks.

He named [*Heb* “he built.”] it “The Palace of the Lebanon Forest” [This name was appropriate because of the large amount of cedar, undoubtedly brought from Lebanon, used in its construction. The cedar pillars in the palace must have given it the appearance of a forest.]; it was 150 feet [*Heb* “one hundred cubits.”] long, 75 feet [*Heb* “fifty cubits.”] wide, and 45 feet [*Heb* “thirty cubits.”] high. It had four rows of cedar pillars and cedar beams above the pillars. The roof above the beams supported by the pillars was also made of cedar; there were forty-five beams, fifteen per row. There were three rows of windows arranged in sets of three [*Heb* “and framed [windows in] three rows, and opening to opening three times.” The precise meaning of this description is uncertain. Another option might be, “overhung [in] three rows.” This might mean they were positioned high on the walls.]. All of the entrances [*Heb* “all of the doors and doorposts.”] were rectangular in shape [*Rectangular in shape*. That is, rather than arched.] and they were arranged in sets of three [*Heb* “and all the entrances and the doorposts [had] four frames, and in front of opening to opening three times” (the precise meaning of the description is uncertain).]. It will be readily understood what obstacles stand in the way of their settlement.]

The Pulpit Commentary

He built also [*Heb.* and he built. The A.V. rendering almost contradicts the view just advanced, viz; that the house of the forest of Lebanon was part of "all the house" (verse 1)] the house of the forest of Lebanon [so called, not because it was a summer residence in Lebanon, as some have supposed, nor yet merely because it was built of Lebanon cedar, but because it displayed, a perfect thicket or forest (*רַעֲיָ*) of cedar pillars]; the length thereof was one hundred cubits [the temple proper was 60], and the breadth thereof fifty cubits [The temple was but 20. It does not follow that this space of 100 x 50 cubits was all roofed in, for it would seem as if the house was built round a courtyard. Rawlinson remarks that a roof of 75 feet is "much greater than is ever found in Assyria." But it is by no means certain that there was any such roof here], and the height thereof thirty cubits [the same as the temple], upon four rows of cedar pillars [How these were disposed of, or what was their number, it is impossible to say. Thenius says they were 400, but this is pure conjecture. The description is so meagre and partial that it is impossible to form a correct idea of the building. The remark made above (Heb. 6:1–20. Introd. Note) as to the temple applies with still greater force to the palaces. "There are few tasks more difficult or puzzling than the attempt to restore an ancient building of which we possess nothing but two verbal descriptions; and these difficulties are very much enhanced when one account is written in a language like Hebrew, the scientific terms in which are, from our ignorance, capable of the widest latitude of interpretation, and the other, though written in a language of which we have a more definite knowledge, was composed by a person who could never have seen the building he was describing"], with cedar beams [*תֹּתְרָכִי*, cut or hewn beams] upon the pillars. [This palace, according to Fergusson, was "the great hall of state and audience" and the principal building of the range. But if it was this, which is very doubtful, for the throne was in the hall of judgment (1Kings 5:7), it would seem to have served other purposes besides that of an audience-chamber. Among other things, it was certainly an armoury (1Kings 10:17. cf. Isa. 22:8). The Arab. Verses calls it "the house of his arms." Possibly it was also the residence of the bodyguard (cf. 1Kings 14:28 with 1Kings 10:17). Bähr observes that the arrangement of the palaces accords with the Jewish conceptions of the kingly office. The first, the armoury, represents him in his militant character (1Sam. 8:20), the second in his judicial function (1Sam. 8:5, 1Sam. 8:6; 2Sam. 15:4; 1Kings 3:9), while the third shows him in his private capacity.]

And it was covered [or roofed] with cedar above [cf. 1Kings 6:9, 1Kings 6:15] upon the beams [צלגות lit; ribs, the word used in 1Kings 6:5 of the side chambers, and in 1Kings 6:34 (in the masculine) of the leaves of the doors], that lay on forty-five pillars, fifteen in a row. [Rawlinson, al. are much exercised to reconcile this statement with that of 1Kings 6:2, which speaks of four rows, But the explanation is very simple, viz; that the "forty-five, fifteen in a row" does not refer to the pillars but to the side chambers or compartments (A.V; "beams"). The description is so very loose and general that positive statements are out of place, but the meaning certainly appears to be this, that there was a roofing of cedar over the side chambers (which rested upon the pillars mentioned in 1Kings 6:2) forty-five in number, fifteen in a row. It is true the Masoretic punctuation is against this view. It is also clear that the LXX. understood the numbers forty-five and fifteen to refer to the pillars, for they have essayed to cut the knot by reading three rows instead of "four rows," in 1Kings 6:2. Similarly the Arab. in 1Kings 6:3 reads sixty instead of forty-five; obviously another desperate attempt to solve the difficulty by a corruption of the text. But the solution suggested above is so simple and natural that we can hardly be wrong in adopting it. Bähr says positively that forty-five pillars could not have supported a structure 100 cubits by 50 cubits, "nor could the building have been named 'forest of Lebanon' from forty-five scattered pillars." It would follow hence, that there were side chambers only on three sides of the building, as was the case in the temple. And if (as has been inferred from 1Kings 6:4, 1Kings 6:5) a three-storied structure is here described; if, that is to say, the forty-five chambers were divided fifteen to a tier or story, it is highly probable that they would be distributed six to each long side and three to the rear (Bähr). This arrangement—a court surrounded by a colonnade and galleries—is still found in the East; as all travellers know. And in its favour it may be said that it is such as to have been suggested by the plan of the temple. The ground plan is the same, with this difference, that a courtyard occupies the place of the temple proper.]

And there were windows [שקפים same word as in 1Kings 6:4, i.e; beams or lattices. Keil understands, beam layers; and Bähr, ubergelegte Balken. The LXX. has πλευρώων] in three rows [or tiers. All we can say is that there is a possible reference to three stories formed by the three rows of beams], and light [lit; outlook. מרתף probably means a wide outlook. LXX. χῶρα, aspectus, prospectus] was against light in three ranks [Heb. three times. The meaning is that the side chambers were so built and arranged that the rooms had their windows exactly vis-a-vis in each of the three stories. Josephus explains, θυρώμασι τριγλύφοις, windows in three divisions, but this is no explanation of the words "light against light," etc. Fergusson understands the three outlooks to mean, first, the clerestory windows (that there was a clerestory he infers from Josephus Ant; 7.5. 2), who describes this palace as "in the Corinthian manner," which cannot mean, he says, "the Corinthian order, which was not then invented, but after the fashion of a Corinthian oecus, which was a hall with a clerestory");

(2) a range of openings under the cornice of the walls; and

(3) a range of open doorways. But all this is conjecture.

And all the doors and posts [For מרתף posts, Thenius would read מרתף outlooks, after 1Kings 7:4, which seems a natural emendation, especially as the LXX. has χῶραι. We should then get the sense of "doors and windows "] were square of beam. [The word translated "windows" in 1Kings 7:4; the proper rendering is beam, and the meaning apparently is that all these openings were square in shape. Nothing is said about the height of the rooms, and as the commentators are not agreed whether there was one story or three, that can obviously be only matter of conjecture. Rawlinson, who thinks of but one hall, with three rows of windows, supposes, after Houbigant, that one row was placed in a wall which ran down the

middle of the apartment. Such an arrangement, he observes, was found by Layard at Nimrud.]

The Voice

He constructed the house of the forest of Lebanon, and it was 150 feet long, 75 feet wide, and 45 feet high. It was built on top of cedar beams supported by 4 rows of cedar columns. The space above the side rooms (which were on top of the 45 columns, 15 columns in each row) was paneled with cedar. There were 3 rows of window frames directly opposite each other—3 on each side. The doorways and doorposts were square, and the openings were directly opposite each other: 3 on each side.

Literal, almost word-for-word, renderings:

Context Group Version

For he built the house of the forest of Lebanon; the length was a hundred cubits, and the width fifty cubits, and the height thirty cubits, on four rows of cedar pillars, with cedar beams on the pillars. And it was covered with cedar above over the forty five beams, that were on the pillars; fifteen in a row. And there were beams in three rows, and window was opposite window in three ranks. And all the doors and jambs were made square with beams: and window was opposite window in three ranks.

Emphasized Bible

Yea he built the house of the forest of Lebanon, a hundred cubits, the length thereof, and, fifty cubits, the breadth thereof, and, thirty cubits, the height thereof,—upon four rows of pillars of cedar, with beams of cedar, upon the pillars; and it was covered with cedar above upon the joists, that were on forty-five pillars,—fifteen in a row. And there were, window spaces, in three rows,—and light over against light, three times. And, all the openings and the posts, were square in their frame,—and light was over against light, three times.

Modern English Version

He built the House of the Forest of Lebanon. Its length was a hundred cubits, and its width was fifty cubits, and its height was thirty cubits [About 150 feet long, 75 feet wide and 45 feet high, or 45 meters long, 23 meters wide and 14 meters high.], built on four rows of cedar pillars with cedar beams upon the pillars. It was covered with cedar over the top of the beams, which sat upon forty-five pillars, fifteen in a row. There were window frames in three rows and window opposite window in three tiers. All the doors and posts were rectangular with the openings facing each other in three tiers.

NASB

He built the house of the forest of Lebanon; its length was 100 cubits [I.e. One cubit equals approx 18 in] and its width 50 cubits and its height 30 cubits, on four rows of cedar pillars with cedar beams on the pillars. It was paneled with cedar above the side chambers which were on the 45 pillars, 15 in each row. *There were artistic window frames* in three rows, and window was opposite window in three ranks. All the doorways and doorposts had squared *artistic frames*, and window was opposite window in three ranks.

New King James Version

He also built the House of the Forest of Lebanon; its length was one hundred cubits, its width fifty cubits, and its height thirty cubits, with four rows of cedar pillars, and cedar beams on the pillars. And *it was* paneled with cedar above the beams that were on forty-five pillars, fifteen to a row. *There were windows with beveled frames* in three rows, and window was opposite window in three tiers. And all the doorways and doorposts *had* rectangular frames; and window was opposite window *in* three tiers.

Third Millennium Bible

He built also the House of the Forest of Lebanon; the length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above upon the beams that lay on fortyfive pillars, fifteen in a row. And there were windows in three rows, and light was against light in three ranks. And all the doors and posts were square, with the windows; and light was against light in three ranks.

Young's Updated LT

And he builds the house of the forest of Lebanon; a hundred cubits is its length, and fifty cubits its breadth, and thirty cubits its height, on four rows of cedar pillars, and cedar-beams on the pillars; and it is covered with cedar above, on the sides that are on the forty and five pillars, fifteen in the row. And windows are in three rows, and sight is over-against sight three times. And all the openings and the side-posts are square—windows; and sight is over-against sight three times.

The gist of this passage:
2–5

Solomon builds his palace from Lebanese lumber.

1Kings 7:2a			
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
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal perfect	Strong's #1129 BDB #124
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ya'ar (רְעִי) [pronounced <i>YAH-ğahr</i>]	<i>wood, forest, thicket; a beehive; an excess of honey; a thicket of trees</i>	masculine singular construct	Strong's #3293 and #3264 (plural form) BDB #420
L ^e bânôwn (לְבָנוֹן) [pronounced <i>l^{eb}-vaw-NOHN</i>]	<i>white; and is transliterated Lebanon</i>	proper noun/location; with the definite article	Strong's #3844 BDB #526

Translation: *He built a house from the wood of Lebanon,...* For whatever reason, the wood from Lebanon was seen to be the finest wood of that era which could be used. I have worked with several kinds of wood, and cedar has a particularly aromatic smell; besides being a very durable wood under all kinds of weather conditions.

Solomon is not building his house out in the forests of Lebanon; but he is taking wood from those forests in order to build his house. One or two commentators suggested that what he built looked like a forest—which I think is poppycock. The whole purpose of having these buildings is to have a place for national business to be conducted (meetings, dinners, courts). This does not work if you have a pillar every 10 or 15 ft.

It is not entirely clear to me if *the house of the forest of Lebanon* is a singular building with outbuildings; or if this is the name of buildings which are herein described. The word *house* is somewhat of an all-purpose word, and it can mean *house, housing complex; palace; or a people from a specific patriarch*.

1Kings 7:2–5 Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars. Large panels of cedar were placed over the 45 rafter beams which were on top of the pillars, with 15 in each row. Along the sides of the house, there were 3 rows of window frames, with windows set up directly opposite the windows on the other side. All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

The House of the Forest of Lebanon (various commentators)

The Preacher's Complete Homiletical Commentary: *[T]his "house of the forest of Lebanon" [is likely]...the first of the various edifices composing the palace, not a separate summer residence on Lebanon Probably his own house, this house of the forest of Lebanon, and the house for Pharaoh's daughter, were sectional structures, unitedly forming one grand royal abode.*⁷⁰

College Press Bible Study: *This building received its name from the fact that it was built of cedar wood and from the fact that it contained a virtual forest of cedar pillars. Owing to the brevity of the account and the obscurity of the text, attempts to mentally and pictorially reconstruct this building are largely pure conjecture.*⁷¹

Wiseman: *The Pillared Hall (called the Palace of the Forest of Lebanon) was used as an audience chamber or throne hall, and . . . was larger than the temple. It also served as a state treasury, displaying selected precious objects received as tribute (cf. 1Kings 10:16–17).*⁷²

Keil and Delitzsch mention a false approach to this which I had not come across: *That all these buildings were only different portions of the one royal palace, and the house of the forest of Lebanon was not a summer residence of Solomon erected on Lebanon itself, as many of the earlier commentators supposed, is indisputably evident, not only from the first verse when correctly interpreted, but also and still more clearly from the fact that when the buildings of Solomon are spoken of afterwards (see 1Kings 9:1, 1Kings 9:10, 1Kings 9:15, and 1Kings 10:12), we only read of the house of Jehovah and the house of the king, that is to say, of the temple and one palace. The description of the several portions of this palace is so very brief, that it is impossible to form a distinct idea of its character.*⁷³

Trapp: *[Solomon built the house] [f]or public feasts, games, pastimes, and delights, {Eccles. 2:4–6} for a magazine also. {1Kings 10:16–17 Isa. 22:8}.*⁷⁴

The NIV Study Bible: *Four rows of cedar pillars in the palace created the impression of a great forest.*⁷⁵

Sutcliffe had a unique take on this: *He built also the house (the palace) of the forest of Lebanon. A forest adjacent to Jerusalem, called so, as having some resemblance to Lebanon.*⁷⁶

We find this same designation in 1Kings 10:16–17 where 500 gold shields are hung in this house.

It is possible that the designation for the entire building complex (see **building configuration**) was called the Houst of the Forest of Lebanon; and that we are studying the various parts of it.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

⁷⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:2.

⁷¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:2–5 (comments).

⁷² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:2–5 (comments). They cite Wiseman, p. 111.

⁷³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:1–12.

⁷⁴ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:2.

⁷⁵ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 477 (footnote).

⁷⁶ From <https://www.studydrive.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018.

1Kings 7:2–3a Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars.

The Location of the House of the Forest of Lebanon (various commentators)

I believe the correct understanding is, there is one main building and other structures around and near it; and all of this is done in Jerusalem.

Lange: *This was the first of the various buildings composing the palace, therefore by no means a separate summer residence apart on Mount Lebanon (Dathe, Michaelis, and others). It was only given the name of Lebanon on account of the multitude of cedars standing alongside of each other.*⁷⁷

Trapp: *[It was] built it was in Jerusalem, Solomon's dwelling house and throne not far from it. {1Kings 7:6–8}.*⁷⁸

Benson argues against this, but by first assuming it to be true: *The house mentioned in the foregoing verse was in Jerusalem, and was probably the place of Solomon's residence during the winter. This seems to have been built for his summer residence, on some cool, shady mountain near Jerusalem, and to have been called the house of the forest of Lebanon, because it was situated in a lofty place, bearing some resemblance to mount Lebanon, and probably was surrounded with many tall cedars, such as grew there. That it was near Jerusalem, and not on mount Lebanon, properly so called, seems evident, because there was the throne of judgment, (1Kings 7:7,) which it was most proper should be in the place of his constant and usual residence; and because there was the chief magazine of arms, (Isa. 22:8,) and Solomon's golden shields were placed there, (1Kings 10:17; 1Kings 14:25–28,) which no wise prince would have put in a place at the extremity of his kingdom, and at such a distance from his royal city as mount Lebanon was from Jerusalem.*⁷⁹

There are some who believed this to be a summer home further north for Solomon:

Dr. Thomas Coke: *He built also the house of the forest of Lebanon— The house mentioned in the foregoing verse was in Jerusalem, the winter residence of Solomon. This was built in a cool shady mountain near Jerusalem for his summer residence. See chap. 1 Kings 14:25-26. It was called the house of the forest of Lebanon, because it was situated in a lofty place like Lebanon, and probably surrounded with many such fine cedars as grew there. Calmet is of opinion, that it was so called from the number of cedar pillars which supported it.*⁸⁰

His assumption leads to a number of things which do not make sense; therefore, the original assumption cannot make sense.

Matthew Poole: *[The] house [was] so called...[b]ecause it was built in the mountain and forest of Lebanon, for his recreation there in summer time. But it is generally and more probably held, that it was in or near Jerusalem, both because there was the throne of judgment [there] (1Kings 7:7)...and because there was the chief magazine of arms (Isa. 22:8), and Solomon's golden shields were put there, as is manifest from 1Kings 10:17 14:25,26,28, which no wise prince would do in a place so remote from his royal city, and in the utmost borders of his kingdom.*⁸¹

⁷⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:2 (Exegetical and Critical).

⁷⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:2.

⁷⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:2.

⁸⁰ From <https://www.studyLight.org/commentaries/tcc/1-kings-7.html> accessed January 11, 2018.

⁸¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:2 (slightly edited).

The Location of the House of the Forest of Lebanon (various commentators)

Wesley placed this palace in Lebanon: *An house so called, because it was built in the forest of Lebanon, for a summer - seat, whither Solomon, having so many chariots and horses, might at any time retire with ease.*⁸² One problem with Wesley's comment is, kings rarely retire. David's transition of the throne to his son, which included a period of co-regency, was in its intent, fairly peaceful; but not in all respects, if you will recall.

In my studies, I did not come across anyone who argues passionately for this particular home to be up in or near Lebanon. However, apparently, at one time, that was one approach that commentators took. And a few state it simply, but without offering any reasonable proof.

Some do not know:

Jamieson, Fausset and Brown: *It is scarcely possible to determine whether this was a different edifice from the former, or whether his house, the house of the forest of Lebanon, and the one for Pharaoh's daughter, were not parts of one grand palace.*⁸³

Apart from the name, there is no reason to think that this palace/summer home was built up in Lebanon. It seems more likely to me that this is simply the palace that Solomon built for himself. Otherwise, Solomon mentions the building of his summer getaway home; but does not talk about the building of his actual palace.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:2–3a [Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars.](#)

The Name of the House of the Forest of Lebanon (various commentators)

David Guzik: *So much magnificent cedar wood from Lebanon was used to build Solomon's palace that they called it the "House of the Forest of Lebanon." Walking in the richly paneled walls of the palace was like walking in a forest.*⁸⁴

Jamieson, Fausset and Brown: *[It was given this name because it] contained such a profuse supply of cedar columns as to have occasioned this peculiar designation. We have a similar peculiarity of name in the building called the East India house, though situated in London.*⁸⁵

The Geneva Bible: *Because of the beauty of the place, and great abundance of cedar trees that went into the building of it, it was compared to mount Lebanon.*⁸⁶

Keil and Delitzsch: *This building - so named because it was built, so to speak, of a forest of cedar pillars - is called in the Arabic the "house of his arms," because, according to 1Kings 10:17, it also served as a keeping-place for arms:" it is hardly to be regarded, however, as simply an arsenal, but was probably intended for other purposes also.*⁸⁷

⁸² John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 7:2.

⁸³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:2.

⁸⁴ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 7:2–12.

⁸⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:2.

⁸⁶ Geneva Bible Translation Notes; 1599, courtesy of e-sword, 1Kings 7:2.

⁸⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:2–5.

The Name of the House of the Forest of Lebanon (various commentators)

Trapp: *[It is given this name] because it was made of the cedars of Lebanon, in which regard also the temple is called Lebanon, {Zech. 11:1} and partly because it was a kind of abridgment of that famous forest, and contained in it, and in the gardens and groves about it, all the delights and pleasures of that forest, in solitary walks, sweet smells, music of birds, and sight of wild beasts, &c..*⁸⁸

I think that the name simply refers to the aromatic woods which were using in the building of this palace, which wood would have filled the air for a considerable time with the smells of the forest of Lebanon. The idea that this *looked like a forest* somehow is taking it too far.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:2–5 Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars. Large panels of cedar were placed over the 45 rafter beams which were on top of the pillars, with 15 in each row. Along the sides of the house, there were 3 rows of window frames, with windows set up directly opposite the windows on the other side. All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

A Description of the House of the Forest of Lebanon (various commentators)

Jamieson, Fausset and Brown: *The description is conformable to the arrangement of Eastern palaces. The building stood in the middle of a great oblong square, which was surrounded by an enclosing wall, against which the houses and offices of those attached to the court were built. The building itself was oblong, consisting of two square courts, flanking a large oblong hall which formed the center, and was one hundred cubits long, by fifty broad. This was properly the house of the forest of Lebanon, being the part where were the cedar pillars of this hall.*

Jamieson, Fausset and Brown further describe it: *In front was the porch of judgment, which was appropriated to the transaction of public business. On the one side of this great hall was the king's house; and on the other the harem or royal apartments for Pharaoh's daughter (Esther 2:3, 9). This arrangement of the palace accords with the Oriental style of building, according to which a great mansion always consists of three divisions, or separate houses - all connected by doors and passages - the men dwelling at one extremity, the women of the family at the other, while public rooms occupy the central part of the building.*⁸⁹

Pastor Mike Smith: *The Palace of the Forest of Lebanon, 1 Kings 10:17, 21, Isa. 22:8, was probably given its name because of the extensive use of Lebanese cedar throughout.*⁹⁰

J. Vernon McGee: *We are told that the "length thereof was an hundred cubits," which is half the length of a football field. The breadth was fifty cubits, which is seventy-five feet. The height of it was thirty cubits; that is forty-five feet. It was built "upon four rows of cedar pillars, with cedar beams upon the pillars." Hiram, king of Tyre, furnished the stone and the cedars, which were the cedars of Lebanon. There are very few of those tall, graceful cedars left today. All of that country, including Palestine, has been denuded. Apparently at one time it was heavily timbered.*⁹¹

A description of the house bleeds over to another doctrine, where we talk about how many buildings made up this palace complex.

⁸⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:2.

⁸⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:2.

⁹⁰ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

⁹¹ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 7); accessed January 10, 2018.

Chapter Outline

Charts, Maps and Short Doctrines

It is good to think about other palaces in order to see a comparison.

King's Palaces in the Ancient World (various commentators)

Dr. Thomas Constable: *In the ancient world people regarded a king's palace as some indication of his greatness as well as the greatness of his god.*⁹²

Keith Whitelam: *Palace and temple complexes are the most important visual symbols of royal power and indicate more precisely the location of the center within a stratified society.*⁹³

A. Leo Oppenheim: *Ancient Near Easterners did not view a king's sovereignty as established until he had built a palace for himself.*⁹⁴

The Cambridge Bible: *This building...mentioned again in 1Kings 10:17 and 2Chron. 9:16 appears, from those passages, to have been Solomon's armoury. The multitude of pillars, which was the marked feature of the lower floor, made it admirably suited for the hanging of shields and targets. Its name was probably given because the wood of its pillars came from Lebanon, and when these were in position they looked like the trunks of forest trees.*⁹⁵

No matter how grace oriented the king, his palace must reflect wealth, power and security. It would make little sense for the King of Israel to occupy a tent up in the mountains.

Chapter Outline

Charts, Maps and Short Doctrines

Solomon is going to meet a variety of dignitaries. He will entertain his generals, he will meet with the elders, and he will (probably) host meals there. So, where all of this takes place has to have an air of authority and class. Solomon, based upon what we will study later on, probably took this too far. However, what is described herein sounds fairly reasonable.

1Kings 7:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mê'âh (מאה) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral	Strong's #3967 BDB #547
'ammâh (אמה) [pronounced ahm-MAW]	cubit (18 inches); often cubits in the singular	feminine singular noun	Strong's #520 BDB #52
'ôrek ^e (ארך) [pronounced OH-reck]	length; forbearance, self- restraint	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #753 BDB #73
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

⁹² Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:1–12.

⁹³ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:1–12. Constable cites Keith Whitelam, "The Symbols of Power," *Biblical Archaeologist* 49:3 (September 1986):170.

⁹⁴ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:1–12. Constable cites A. Leo Oppenheim, *Ancient Mesopotamia*, pp. 95-98.

⁹⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:2.

1Kings 7:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chāmishîym (מֵישִׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
ʾammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
rôchab (רֹחַב) [pronounced <i>ROH-khab</i>]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931
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
shelôshîym (שְׁלֹשִׁים) [pronounced <i>sh^elow-SHEEM</i>]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
ʾammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6967 BDB #879

Translation: ...100 cubits long by 50 cubit wide by 30 cubits high. By today's standards, apart from the height, this is not a particularly large home. It is 150'x75' and 3 or 4 stories high. Whether Solomon organized this into separate floors at this time in the description is unknown. Perhaps the high ceilings allowed for better ventilation.

Some translators have suggested that this is the main room and that other rooms were built off of this main reception area. The Temple was built in this way—with the Temple first being built, and then 3 stories of rooms were added along the 3 sides of the Temple.

This is much the opposite of the way most homes and buildings are constructed in the United States. The overall building is planned out; that building is built; and then the interior is then finished. For the most part, additional side buildings are not typically added the American-built homes (the exception being, smaller homes or even log cabins being built on a pier and beam foundation; where often what the family can afford is built; and as they save up their funds, they may add some additional rooms.

Was this massive room subdivided up? Was there an eating area, kitchen, meeting room? That would seem logical to me. In any case, this was quite a massive room (or building); this particular portion of it being over 11,000 sq. ft. (an average American home is probably somewhere between 1000 and 2000 sq. ft.). People have a difficult time trying to understand measurements, but this building is approximately a quarter acre and it is the size of a medium-sized (or more) lot in a typical neighborhood. Most drug stores (Rite Aid, CVS) have stores which measure 11,000–15,000 sq. ft. However, none of them are 45 ft. high (a high ceiling in a house or store might be 10–15'). In most houses, a ceiling height is about 8'; and in some cases 10' or 12'. In any case, the buildings Solomon built had unusually high ceilings compared to our ceilings of modern buildings today.

This seems to suggest that the house known as *the house of the forest of Lebanon* has the measurements given; and therefore, it not the name for this whole housing project.

1Kings 7:2–3a Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars.

The Dimensions of the House of the Forest of Lebanon (various commentators)

Pastor Mike Smith: *It was located not in Lebanon but in Jerusalem. It measured 150 feet by 75 feet and was 45 feet high. The floor space was 11,250 square feet that was more than four times the 2,700 square feet of the temple floor. The palace evidently served as an armory, 1 Kings 10:17, Isa. 22:8.*⁹⁶

Dr. Peter Pett: *The measurements of the house of the Forest of Lebanon dwarf the Temple, a contrast that the writer no doubt intended us to observe. It was one hundred cubits long (compared with sixty), fifty cubits wide (compared with twenty), and thirty cubits high, and was especially notable for the four rows of huge cedar pillars around which it was constructed. The pillars, which would have looked like a forest of cedars, were what gave the house its name, and they were necessary so as to bear its massive roof, and possibly a second story. There were apparently fifteen pillars in each row.*⁹⁷

College Press Bible Study: *With its dimensions of a hundred fifty by seventy-five feet, the house of the forest of Lebanon covered over four times the area of the Temple building. It does not follow that this entire area of 11,250 square feet was all under roof, for it seems that the house was built around an open courtyard. The height of the building was the same as that of the Temple, viz., forty-five feet.*⁹⁸

Expositor's Bible Commentary: *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.*⁹⁹

Barnes: *Its length of "a hundred cubits," or 150 feet, was nearly twice as long as the entire temple without the porch. Some of the great halls in Assyrian palaces were occasionally as much as 180 feet.*¹⁰⁰

Therefore, what is described here is in keeping with the dimensions of the buildings of that general era.

Now, whereas the length of the building is typical, its breadth is not. Barnes: *The breadth "of fifty cubits," or 75 feet, is a breadth very much greater than is ever found in Assyria, and one indicative of the employment in the two countries of quite different methods of roofing. By their use of pillars the Jews, like the Persians, were able to cover in a very wide space.*¹⁰¹

John Dummelow: *The Temple was of small extent compared with the royal palace, so that the time spent on the latter exceeded that required for the former.*¹⁰²

The difference in size between the palace and the Temple is easy to explain. The interior of the Temple was not a public place. This was not like a church where worship services were held. All of that occurred in the courtyard (which certainly represents our estrangement from God, even if saved). Only priests entered into the Temple and they had very limited responsibilities within the Temple.

⁹⁶ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

⁹⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:2.

⁹⁸ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:2–5 (comments).

⁹⁹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

¹⁰⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:2.

¹⁰¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:2.

¹⁰² From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

On the other hand, the palace was for Solomon and his cabinet and his military heads. It is likely that he would have received some dignitaries there; and reasonable that meals were held in there. Most of us have been inside a state capitol and some in a federal capitol building, and there is a lot that takes place. Therefore, more room was required.

I have often wondered about David's palace and Solomon's palace and thought to myself, "Solomon, was your father's palace not good enough for you?" But, perhaps in David's time, and surely in Solomon's, it became apparent that it was not large enough; a defect which Solomon likely cured. Or, perhaps the location of the Temple changed things. Why Solomon built a new palace is never told to us.

I do not believe that we know what happened to David's palace.

Chapter Outline

Charts, Maps and Short Doctrines

One of the simplest, most basic questions to ask is, *how many buildings are we talking about?* It appears to me that the *house of the forest of Lebanon* is what is discussed in vv. 2–5. From there, we move to another building or section—perhaps adjacent to or connected to the first building.

1Kings 7:2–5 Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars. Large panels of cedar were placed over the 45 rafter beams which were on top of the pillars, with 15 in each row. Along the sides of the house, there were 3 rows of window frames, with windows set up directly opposite the windows on the other side. All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

How Many Buildings Are Here? (various commentators)

Barnes: *Many have supposed that the buildings mentioned in 1Kings 7:1–2, 1Kings 7:8, were three entirely distinct and separate buildings. But it is perhaps best to consider the "house" of 1Kings 7:1 as the palace proper – Solomon's own dwelling-house (see 1Kings 7:8); the house of 1Kings 7:2, as the state apartments; and the house for Pharaoh's daughter as the harem or zenana; and to regard these three groups of buildings as distinct, though interconnected, and as together constituting what is else-where termed "the king's house" 1Kings 9:10.*¹⁰³

These distinct buildings would be (1) the house of the forest of Lebanon; (2) the Hall of Pillars; and (3) the Hall of Judgment. There appear to be two additional buildings, perhaps behind the large central building: Solomon's personal residence and the residence of his Egyptian queen. It would make sense for Solomon and his queen's homes to be in the most protected place of all Israel.

Pastor Mike Smith: *Solomon's throne hall, the Hall of Justice, was attached to the Palace of the Forest of Lebanon, vs. 8a, and a separate residence/palace for Pharaoh's daughter whom he had married, vs. 8b, all of harmonious design. A great courtyard, vs. 9, united all these buildings into one palace complex.*¹⁰⁴

James Burton Coffman: *Keil pointed out that there are a number of special projects included here: "(1) The house of the forest of Lebanon (1Kings 7:2-5); (2) The pillar hall and porch (1Kings 7:6); (3) The throne room and judgment hall (1Kings 7:7); (4) Solomon's own dwelling; (5) The house for Pharaoh's daughter (1Kings 7:8)."*¹⁰⁵

¹⁰³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:2.

¹⁰⁴ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

¹⁰⁵ From <https://www.studylight.org/commentaries/bcc/1-kings-7.html> accessed January 10, 2018. He cites Keil and Delitzsch Old Testament commentary, Vol. 3a; p. 89.

How Many Buildings Are Here? (various commentators)

J. Vernon McGee: *It took seven years to build the temple, but it took almost twice that long to build his own house. It must have been a very elaborate palace. He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars [1Kings 7:2]. Solomon also built the house of the forest of Lebanon. That was his lodge, his second house. Perhaps that is where he went on vacation.*¹⁰⁶ This may be one of the few times that McGee is wrong.

Although we have some details of what is built; this portion of 1Kings 7 is nowhere near as detailed as the parallel building of the Temple.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Solomon's Palace (a graphic); from [Slide Share](#); accessed January 25, 2018. I used this simply because there is a dearth of graphics on Solomon's palace.

It is questionable that these are the only main details given about the palace and whether they are properly interpreted.

It appears to me that the House of the Forest of Lebanon is the palace (this is not explicitly stated). There is a Hall of Pillars which appears to be outside of the Palace as sort of an entryway. The Hall of Judgment is probably a part of the Hall of Pillars, as an outside.

It appears that Solomon's own residence and his queen's residence are behind the palace (these homes are separate but possibly near to one another). Everything is surrounded by a courtyard.

Solomon's House

Only three main details given for the Kings Palace.

1 Kings 7:8a

- It was located within a courtyard.
- This courtyard was within the porch of justice; the audience room & hall of justice (7:7) served as main entrance to the Kings residence.
- The royal residence was built on the same order as the porch of justice.



Artists concept of Solomon's House.

1Kings 7:2c

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
ʾarᵇbâʾâh (אַרְבַּע) [pronounced <i>ahr^e-baw-GAW]</i>	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
tûwr (טוּר) [pronounced <i>toor]</i>	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine plural construct	Strong's #2905 BDB #377

¹⁰⁶ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 7); accessed January 10, 2018.

1Kings 7:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural construct	Strong's #5982 BDB #765
‘erez (אֲרֵז) [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
kâruthâh (כַּרְתָּח) [pronounced <i>kaw-rooth-AW</i>]	<i>something cut, beams, hewn (cut) timber</i>	feminine plural noun; this is the feminine passive participle of Strong's #3772	Strong's #3773 BDB #503
‘erez (אֲרֵז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765

Translation: ...[The roof sat] upon four rows of cedar pillars with cedar beams on the pillars. I believe that the foundation is being discussed here, where there are cedar pillars with beams laid across the pillars, which is what the house sits upon. However, if that is the case, then this is built differently than the Temple, which had a foundation of stone laid into the ground. It seems unlikely that a larger building would be done differently.

This is somewhat confusing. Here is how some have rendered this:

Translations of 1Kings 7:2c

New King James Version	...with four rows of cedar pillars, and cedar beams on the pillars.
NASB	...on four rows of cedar pillars with cedar beams on the pillars.
Modern English Version	...built on four rows of cedar pillars with cedar beams upon the pillars.
The Voice	It was built on top of cedar beams supported by 4 rows of cedar columns.
The Expanded Bible	It had four rows of cedar columns which supported the cedar beams.
Complete Jewish Bible	...on four rows of cedar posts, with cedar beams on the posts.
New Jerusalem Bible	on four rows of cedar-wood pillars, with lengths of cedar wood laid horizontally on the pillars.
Revised English Bible	constructed of four rows of cedar columns, on top of which were laid lengths of cedar.
New American Bible (2011)	it was supported by four rows of cedar columns, with cedar beams upon the columns.

This approach appears to be fairly consistent. There are 4 rows of cedar pillars or columns. Are the 4 rows of cedar pillars placed throughout the house to hold up the cedar beams, which become the beams for the roof?

The way this seems to me at first was, it was the building which set upon these 4 rows of cedar, because of the way this was constructed. Perhaps this originally read *upon it, by it, near it*; but that particular letter fell off the manuscript?

Chapter Outline

Charts, Graphics and Short Doctrines

So, it is not really clear whether we are speaking of the foundation or where these pillars are actually to be found.

1Kings 7:2–3 He built the House of the Forest of Lebanon. Its length was a hundred cubits and its breadth fifty cubits and its height thirty cubits, and it was built on four rows of cedar pillars, with cedar beams on the pillars. And it was covered with cedar above the chambers that were on the forty-five pillars, fifteen in each row. (ESV)

First problem is, *what* was built on four rows? That does appear to be the ceiling beams. But the second problem is more difficult to explain: *if we have 45 pillars with 15 in each row, then that is 3 rows, not 4.*

Explaining the 4 rows of pillars (various commentators)

Lange: *The expression Upon four rows of cedar pillars is to be connected with words at the beginning: he built. The four rows of pillars stood along the surrounding wall, thus forming a peristyle which enclosed a courtyard.*¹⁰⁷

Barnes: *The Septuagint gives “three rows.” If the pillars were forty–five 1Kings 7:3, fifteen in a row, there should have been but three rows, as seems to have been the case in the old palace of Cyrus at Pasargadae. If there were four rows of fifteen, the number of pillars should have been sixty.*¹⁰⁸

The reference to 4 rows here is confusing, as that does not give us an easy division of the 45 pillars.

Benson: *Upon four rows of cedar pillars — Which supported the building, and between which there were four stately walks. With cedar beams upon the pillars — Which were laid for the floor of the second story.*¹⁰⁹

The Cambridge Bible: *The number of the pillars is not given, but they must have been both very numerous and very substantial to support the three tiers of building which stood above them. It appears that the house had an external wall, and then rows of cedar pillars, four deep, stood round about, within the enclosure, to support the cedar beams which made the first floor of the chambers that ran along the sides. The cedar beams were no doubt let into the external wall as well as supported on the pillars.*¹¹⁰

Dr. John Gill: *[The] cedar beams upon the pillars...laid the floor for the second story.*¹¹¹

Matthew Poole: *[The building itself sat] Upon four rows of cedar pillars; upon which the house was built, and between which there were four stately walks. With cedar beams upon the pillars; which were laid for the floor of the second story.*¹¹²

Wesley: *[The beams] were laid for the floor of the second story.*¹¹³

¹⁰⁷ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:2 (Exegetical and Critical).

¹⁰⁸ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 7:2.

¹⁰⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:2.

¹¹⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:2.

¹¹¹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 7:2.

¹¹² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:2.

¹¹³ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 7:2.

It is not clear to me if this is a reference to the foundation, to the walls (this seems like it could not be the height of a 45' wall), or the courtyard material. Most suggest that these are the pillars and beams necessary for the second story.

In any case, despite the many explanations above, I don't know that any of them really do the trick.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:3

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
çâphan (סָפַח) [pronounced <i>saw-FAHN</i>]	<i>covered [over], paneled, hidden, concealed</i>	Qal passive participle	Strong's #5603 & #8226 BDB #706
Keil and Delitzsch: סָפַח is to be understood of the roofing, as in 1Kings 6:15. ¹¹⁴			
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
'erez (אֵרֶז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine singular noun with the definite article	Strong's #730 BDB #72
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ma'al (מֵעַל) [pronounced <i>MAH-ğahl</i>]	<i>higher, higher part, above, upon, forward</i>	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by</i> .			
tsâlê' (צַלְעֵי) [pronounced <i>TSAY-lawğ</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine plural noun with the definite article	Strong's #6763 BDB #854
There are two different spellings of this word.			
BDB full set of definitions: <i>side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark)</i> .			
The WEB renders v. 3: It was covered with cedar above over the forty-five beams, that were on the pillars, fifteen in a row. They are following the KJV, which carries a lot of weight in translation even today.			
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced <i>ğahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752

¹¹⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:3–4.

1Kings 7:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ammûwd (דומע) [pronounced <i>gáhm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
‘ar ^e bâ‘îym (מֵיעֲבָרָא) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
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
chămishshâh (חֲמִשָּׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
chămishshâh (חֲמִשָּׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
‘âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine singular noun	Strong's #2905 BDB #377

Translation: [It was] covered over with cedar above over the [side] chambers which were on the 45 pillars, 15 in [each] row. At first I thought that this might be paneling along the walls or the roof, but I think that this is the cedar floor installed over the beams and pillars.

Perhaps this refers to massive ceiling joists which span across the 75' width (was there any support from underneath?). It sounds as if there are pillars below, and that these beams are sitting upon these pillars—and, logically, the outer walls of this building—perhaps as the joists of the ceiling.

Since we have the verb *covered over*, this is more likely the roof and a description of how the roof is done.

Exactly what does this mean? Are these the pillars or are these the beams? It would seem logical that the support for the roof would be a very important aspect of the building. This may be 45 pillars, set up in a 3x15 array, with beams set over them. I am interested in how this is described and interpreted by commentators. It makes more sense to me for this to be a reference to the pillars rather than to the beams.

The translation of one particular word can change the meaning of this passage considerably:

Multiple explanations for 1Kings 7:3 (various translations and commentators)

First some translations:

Concordant Literal Version	...and [it is] covered with cedar above, on the sides that [are] on the forty and five pillars, fifteen in the row.
English Standard Version	And it was covered with cedar above the chambers that were on the forty-five pillars, fifteen in each row.
The Scriptures 1998+	And it was panelled with cedar above the beams that were on forty-five columns, fifteen to a row.
Son of Man Bible	The house was roofed with cedar that rested on beams . Those beams were supported by pillars. There were forty-five beams, fifteen in a row. (This appears to be identical to the ULLB).
Voice in the Wilderness	And it was paneled with cedar above the beams that were on forty-five pillars, fifteen to a row.
World English Bible	It was covered with cedar above over the forty-five beams , that were on the pillars, fifteen in a row.

One word in question is tsâlê' (צֹלַי) [pronounced *TSAY-lawg*]. BDB full set of definitions: *side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark)*. Strong's #6763 BDB #854.

Obviously, the translation here is key.

Trapp suggests: *Ribs: for beams are to a building what ribs are to a living creature. In Africa they make, if not beams, yet rafters for houses, of the whale's ribs.*¹¹⁵

Benson: *So in this second story there were only three rows of pillars, which were sufficient for the ornament of the second and for the support of the third story; and we may conjecture from hence that there were threescore pillars below.*¹¹⁶

NIV Study Bible: *forty-five beams, fifteen to a row*. Suggests that there were three floors in the building above the main hall on the ground level. The building included storage area for weaponry (see 10:16–17).¹¹⁷

The Cambridge Bible may provide the best explanation here: *The word here rendered 'beams' is the same which has been rendered 'side-chambers' in 1Kings 6:5. In two descriptions which are so closely related as that chapter and this, it is difficult to suppose that the word has a different sense in the two places.*

The Cambridge Bible continues: *[Therefore] we have here an account of a series of side-chambers which ran all round the inside walls of this house of the forest of Lebanon, as the others did round the outside wall of the Temple. Taking the word as 'side-chambers,' the text says that they were supported upon the pillars already mentioned in 1Kings 7:2, and then adds that these chambers were forty-five in number, fifteen in a row. This seems to mean that the whole three tiers of rooms numbered forty-five, each of the three stories being divided into fifteen chambers. If we suppose that the chambers were only on three sides like those surrounding the Temple, then six on each side and three at each end would exactly make up the number, and would suit with the dimensions of the house, which was twice as long as it was broad. The whole verse then may be translated 'And it was covered with cedar above, over the forty and five side-chambers, which were upon the pillars, fifteen in a row.'*¹¹⁸

¹¹⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:3.

¹¹⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:3–5.

¹¹⁷ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 477 (footnote).

¹¹⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:3.

Multiple explanations for 1Kings 7:3 (various translations and commentators)

Dr. John Gill: *On the second floor were three rows of pillars, fifteen in a row, which made forty five, that stood to east, north, and south; and upon these pillars beams, which were the floor of the third story, over which was a roof of cedar wood.*¹¹⁹

Matthew Poole: *[I]n this second story were only three rows of pillars, which was sufficient for the ornament of the second, and for the support of the third story.*¹²⁰

John Dummelow: *The house of the forest of Lebanon] so called from the quantity of cedar wood from Lebanon employed in its construction. It was a rectangular hall, 100 x 50 x 30 cubits, its roof being supported by cedar beams resting upon three rows (so LXX for four rows) of cedar pillars, numbering 45 in all; and was used as an armoury (Isaiah 22:8).*¹²¹

If these are side rooms, there is a different description given of such rooms in 1Kings 6:5 **He also built a structure against the wall of the house, running around the walls of the house, both the nave and the inner sanctuary. And he made side chambers all around.** (ESV) Although 1Kings 6 was difficult to translate and interpret from time to time, it is not nearly so as 1Kings 7.

Again, we have some reasonable explanations, but none of them seem certain.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Although the side rooms are an important topic, according to commentators, I am not clearly recognizing any Scripture reference to such side rooms (although some do find this in the words used—see the above doctrine). Such side rooms were clearly mentioned in the description of the Temple; and it is logical that Solomon's palace has such side rooms added around the original massive structure.

The Side Rooms of the House of the Forest of Lebanon (various commentators)

College Press Bible Study: *It would seem that the house of the forest of Lebanon had three tiers of side chambers modeled after those of the Temple. These side chambers, roofed over with cedar, rested on the pillars mentioned in 1Kings 7:2. There were forty-five chambers arranged fifteen in a row on each tier or story (1Kings 7:3). The rows of side-rooms were built one over the other by means of layers of beams.*

College Press Bible Study: *Hammond (PC, p. 125) suggests that the chambers were only built on three sides of the rectangular building and that on each tier they were divided six to each long side and three to the rear.*¹²²

Keil and Delitzsch: *As the building was not merely a hall of pillars, but, according to 1Kings 7:3, had side-rooms (צִלְפָּן, cf. 1Kings 6:5) above the pillars, the construction of it can hardly be represented in any other way than this, that the rooms were built upon four rows of pillars, which ran round all four sides of the building, which was 100 cubits long and fifty cubits broad in the inside, and thus surrounded the inner courtyard on all sides. Of course the building could not rest merely upon pillars, but was surrounded on the outside with a strong wall of hewn square stones (1Kings 7:9), so that the hewn beams which were laid upon the pillars had their outer ends built into the wall, and were supported by it, so as to give to the whole building the requisite strength.*¹²³

¹¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:3.

¹²⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:3.

¹²¹ From <https://www.studydrive.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

¹²² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:2–5 (comments).

¹²³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:2–5.

The Side Rooms of the House of the Forest of Lebanon (various commentators)

Keil and Delitzsch: *the doorways were square, the square form of the moulding or framework would follow as a matter of course. מִיַּתְּפָה are both the doors, through which the different rooms were connected with one another, and also those through which the building and its stories were reached, of course by stairs, probably winding staircases, as in the side stories of the temple. The stairs were placed, no doubt, at the front of the building. The height given is thirty cubits, corresponding to that of the whole building (1Kings 7:2). If we reckon the height of the lower pillars at eight cubits, there were twenty-two cubits left for the stories; and assuming that the roofing of each was one cubit in thickness, there remained eighteen cubits in all for the rooms of the three stories; and this, if equally distributed, would give an internal height of six cubits for each story, or if arranged on a graduated scale, which would probably be more appropriate, a height of seven, six, and five cubits respectively.*¹²⁴

Lange: *But if the forty-five rooms were so divided that each of the three surrounding rows of the story had fifteen, we are obliged to admit that the stories only covered three sides of the square space, since forty-five cannot be so divided into four parts as to make twice as many rooms on the two long sides of 100 cubits as on the two other sides of fifty cubits. On the other hand, the fifteen rooms of each of the three rows are very naturally and simply divided, if we imagine six on each long side and three on the rear side. In that case, either the colonnade and the three-storied structure that rested on it would not have continued over the front short side of the wall that surrounded the square space, and it must have been provided only with entrance-gates, or else this wall only enclosed three sides of the square, so that the building stood quite open in the front. The last is not admissible, because 1Kings 7:12 says that the whole palace was surrounded by a great court, which had a stone wall running around it, and also doubtless doors that could be shut.*¹²⁵

Chapter Outline

Charts, Maps and Short Doctrines

Keil and Delitzsch: *The numbers “forty-five and fifteen the row” cannot refer to מִיַּדְוִמְעָה, but must refer, as Thenius assumes, to תַּעֲלִצָה as the main idea, which is more precisely defined by לַע מִיַּדְוִמְעָה. If we took it as referring to the pillars, as I myself have formerly done, we should have to assume that there were only galleries or pillar-halls above the lower rows of pillars, which is at variance with תַּעֲלִצָה. There were forty-five side-rooms, therefore, built upon the lower rows of pillars, in ranges of fifteen each. This could only be done by the ranges of rooms being built, not side by side, but one over the other, in other words, by the forty-five side-rooms forming three stories, as in the side buildings of the temple, so that each story had a “row” of fifteen side-rooms round it. This view receives support from 1Kings 7:4 : “and beam-layers (שִׁפְפָקִים, beams, as in 1Kings 6:4) were three rows, and outlook against outlook three times;” i.e., the rows of side-rooms were built one over the other by means of layers of beams, so that the rooms had windows opposite to one another three times; that is to say, the windows looking out upon the court were so arranged in the three stories that those on the one side were vis à vis to those on the opposite side of the building.*¹²⁶

Keil and Delitzsch tend to be quite dense; but I think the point of this is, these are not pillars but 3 stories of side rooms.

Dr. Peter Pett: *The four rows of pillars were connected at the top by huge beams, forty five in all, stretching across from pillar to pillar, on which the massive roof, or possibly an upper story, would rest. (The word for ‘beams’ can, however, mean either beams or side chambers, as in 1Kings 6:5; 1Kings 6:8; 1Kings 6:15–16).*¹²⁷

¹²⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:5.

¹²⁵ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:2 (Exegetical and Critical).

¹²⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:3–4.

¹²⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:3.

1Kings 7:4a

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
shâqûph (שקוף) [pronounced <i>shaw-KOOF</i>]	<i>[window] frame, casing of windows; beams laid over; an opening [with a beveled jam]</i>	masculine plural noun	Strong's #8261 BDB #1054
The Cambridge Bible: <i>This is not the usual word for 'windows,' but is that which in 1Kings 6:4 describes the sloping woodwork, or lattice, used in the windows of the Temple. From its use in the two descriptions it may be supposed to indicate the like work here as there, and so 'windows' is no inappropriate rendering, as it can be understood from the former passage... 'Window-spaces' would perhaps give the best idea of what appears to be meant, which is some wooden framework fitted into those walls which looked into the interior court.</i> ¹²⁸			
sh ^l ôshâh (שלש) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
ṭûwr (טור) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine plural noun	Strong's #2905 BDB #377
Trapp gives one explanation: <i>i.e., In three stories, called also ranks here.</i> ¹²⁹			

Translation: [There were] 3 rows of [window] frames,... The homes of that era, lacking air conditioning, were aired out by windows (which were openings in the wall, not glass windows as we have today). Considerable windows would have brought in light in the daytime, but, more importantly, air by catching the breezes.

It would have been known that openings on one side of a building are of no help when it comes to airing out that building; so there would have to be openings on opposite sides of the building.

Logically, there would be room divisions within this large building; but not necessarily individual ceilings as we have in our homes. However, I do not think that we have any reference to room divisions here.

These would not be windows as we are familiar with; but these are simply open areas at the ceiling. They would bring in light and fresh air.

1Kings 7:4b

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

¹²⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:2.

¹²⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:4.

1Kings 7:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mechězâh (מַחְצֵאָה) [pronounced mekh-ez-AW]	light, place of seeing, window	feminine singular noun	Strong's #4237 BDB #303
'el (עַל) [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
mechězâh (מַחְצֵאָה) [pronounced mekh-ez-AW]	light, place of seeing, window	feminine singular noun	Strong's #4237 BDB #303
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	a three, a trio, a triad, a threesome	numeral; masculine singular noun	Strong's #7969 BDB #1025
p ^e âmîym (פְּעָמַיִם) [pronounced peh-ġaw-MEEM]	times, beats, feet, occurrences, steps; the connotation is the passage of time	feminine plural noun	Strong's #6471 BDB #821

This is an unusual usage of this particular word, as it is generally related to time. The ESV and Owens translate this *tiers*; Green's Literal translation renders this *rows*; and Webster and WEB render this *ranks*. Are the windows set up in such a way as to reveal the time?

Wesley: *In ranks - One exactly under another.*¹³⁰

Translation: ...windows opposite windows [in] 3 tiers. I think what we have here are windows on opposite sides of the homes, so that the air can flow in and out, depending upon the winds.

Do we simply have 3 open areas on one side and then 3 open areas on the other? Or this may refer to 3 rows of windows, on opposite sides of the room.

Dr. Peter Pett: *The beams were in three rows, lying on top of the four rows of pillars, and in each of the side walls were three rows of windows, paralleled on each side. Alternately we may see this as indicating side chambers on three stories, as with the Temple.*¹³¹

1Kings 7:4–5 Along the sides of the house, there were 3 rows of window frames, with windows set up directly opposite the windows on the other side. All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

The Windows of the House of the Forest of Lebanon (various commentators)

College Press Bible Study: *Things were so arranged that the windows looking out upon the court from one side corresponded exactly to those on the opposite side of the building (1Kings 7:4).*¹³²

¹³⁰ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 7:4.

¹³¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:4.

¹³² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:2–5 (comments).

The Windows of the House of the Forest of Lebanon (various commentators)

Lange: *The word חַרְחָרָה occurs only here, and does not mean the same as חַלּוּן windows, but aspectus, prospectus. Towards the interior of the building the chambers stood open (Sept.: καὶ χῶρα ἐπὶ χῶραν τρισσῶς), so that the view from each of the chambers in the rows over one another opened on the opposite one. This rather resembled a gallery, which was divided off by board partitions into single chambers. [Like boxes at the theatre.] The doors, which led from one room to another, were square (1Kings 7:5); where חַרְחָרָה is subjoined, we must either translate, with the posts, or, what seems better, read as Thenius חַרְחָרָה, which also suits the repeated "light against light."*¹³³

Barnes: *Either three ranges of windows, one above the other, on either side of the house; or perhaps the three ranges were one in either side wall, and the third in a wall down the middle of the hall, along the course of the midmost row of pillars. The windows were directly opposite one another, giving what we call a through light.*¹³⁴

The Cambridge Bible: *This means that the windows in every one of the three stories were exactly over each other. There is a very slight difference in the Hebrew of the final clause of the next verse, but the sense is exactly the same.*¹³⁵

The Geneva Bible: *There were as many and like proportion on the one side as the other, and at every end even three in a row one above another.*¹³⁶

Dr. John Gill: *And there were windows in three rows,... Both in the second and third stories, east, north, and south, there being none in the west, where the porch stood: and light was against light in three ranks; or the windows, through which light was let, answered to each other.*¹³⁷

Matthew Poole: *Light was against light; one directly opposite or answering to the other, as is usual in well-contrived buildings. In three ranks; one exactly under another.*¹³⁸

John Dummelow: *The external walls were pierced with three rows of windows, so arranged that those in each side corresponded in position to those in the opposite side.*¹³⁹

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:5a

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
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

¹³³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:2 (Exegetical and Critical).

¹³⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:4.

¹³⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:4.

¹³⁶ Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 7:4.

¹³⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:4.

¹³⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:4.

¹³⁹ From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

1Kings 7:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pethach (פֶּתַח) [pronounced PEH-thahkh]	opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]	masculine plural noun with the definite article	Strong's #6607 BDB #835
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
m ^e zûwzâh (מְזוּזָה) [pronounced m ^e -zoo-SAW]	side post, door-post, gate-post; door frame	feminine plural noun with the definite article	Strong's #4201 BDB #265
This is analogous to our <i>door frame</i> , except that it is apparently a great deal more solid and possibly more ornate. The singular emphasizes the singular nature of the door frame (which is just the opposite of our concept of a <i>pair of pants</i>).			
râba' (עָבַר) [pronounced raw-BAHG]	[being] squared	Pual passive participle	Strong's #7251 BDB #917
This is identical in spelling to Strong's #7250, which means <i>to lie stretched out, lie down</i> . The idea may be related to <i>sprawling out on all fours</i> .			
sheqeph (שֶׁקֶף) [pronounced SHEH-kehf]	a [window] frame; framework, casing of doors, lintel	masculine singular noun; pausal form	Strong's #8260 BDB #1054
The Cambridge Bible: [Perhaps this should be understood to mean] the 'framework' of the doorways, the sense would be 'were set square in the framework,' i.e. of the doorways. ¹⁴⁰			

Translation: All of the doorways and posts were made square [along with their] frames,... One of the most important concepts in building a house is squaring everything up, and the home is built so that all of the doorways and their frames are squared up (this could be a reference to the doors and windows).

1Kings 7:5 All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

The Doors and Access to the House of the Lebanon Forest (various commentators)

This final verse has several different translations (consider the first phrase):

American Revised Version	And all the doors and posts were square in prospect: and light was over against light in three ranks.
Concordant Literal Version	And all the openings and the side-posts [are] square--windows; and sight [is] over-against sight three times.
Context Group Version	And all the doors and jambs were made square with beams: and window was opposite window in three ranks.
English Standard Version	All the doorways and windows had square frames, and window was opposite window in three tiers.

¹⁴⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:5.

The Doors and Access to the House of the Lebanon Forest (various commentators)

Maybe we find the word *windows* in the first phrase and maybe we don't. It is somewhat unclear as to why they are mentioned in the second phrase.

College Press Bible Study: *The doors—both those through which the different rooms were connected with one another and those through which the building and its stories were reached—were square (1Kings 7:5). The upper stories were no doubt reached by a winding staircase located on the front side of the building.*¹⁴¹

Barnes: *The doorways, and the posts which formed them, seem to be intended. These were square at top, not arched or rounded. In Assyrian buildings arched doorways were not uncommon. The doorways also, like the windows, exactly faced one another.*¹⁴²

Benson: *That is, the figures of the doors and windows were one and the same, namely, square.*¹⁴³

Dr. John Gill: *The doors into the several stories and apartments, and the posts and lintel of them, and the windows over them, were all square.*¹⁴⁴

Matthew Poole: *He speaks either, first, of the same lights mentioned 1Kings 7:4, it being the manner of the Hebrews to repeat the same things; or rather, of the smaller windows or lights, which were over the several doors, as the manner of many buildings is.*¹⁴⁵

What Matthew Poole seems to be suggesting is, there were windows associated with the doors (probably above the doors) in rows or columns of 3.

Although it may seem odd to us to point out that the doors and windows were squared (that is, cut in a rectangular fashion), recall that there were some odd shapes for doors in the Temple.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:5b

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
I am not sure if this next word is the noun or the preposition.			
mûwl (לּוּמ) [pronounced <i>mool</i>]	<i>front, in the opposite direction</i>	noun	Strong's #4136 BDB #557
mûwl (לּוּמ) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
There are many spellings of this word: mul (לּ) [pronounced <i>mool</i>]; mōw' (לּוּמ) [pronounced <i>moh</i>], mōwl (לּוּמ) [pronounced <i>moh</i>], and mûwl (לּוּמ) [pronounced <i>mool</i>].			

¹⁴¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:2–5 (comments).

¹⁴² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:5.

¹⁴³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:3–5.

¹⁴⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:5.

¹⁴⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:5.

1Kings 7:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mechězâh (מַחְצֵאָה) [pronounced mekh-ez-AW]	light, place of seeing, window	feminine singular noun	Strong's #4237 BDB #303
'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
mechězâh (מַחְצֵאָה) [pronounced mekh-ez-AW]	light, place of seeing, window	feminine singular noun	Strong's #4237 BDB #303
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	a three, a trio, a triad, a threesome	numeral; masculine singular noun	Strong's #7969 BDB #1025
p ^{ec} âmîym (פַּעַמִּימ) [pronounced peh-ġaw-MEEM]	times, beats, feet, occurrences, steps; the connotation is the passage of time	feminine plural noun	Strong's #6471 BDB #821

This is an unusual usage of this particular word, as it is generally related to time. The ESV and Owens translate this *tiers*; Green's Literal translation renders this *rows*; and Webster and WEB render this *ranks*. Are the windows set up in such a way as to reveal the time?

Repeating this noun suggests that this is a proper usage of it.

Translation: ...and, at the front, 3 rows of windows opposite [another set of] windows. The are rows of windows at the front of his house as well.

1Kings 7:5 All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

What is being said about the windows in 1Kings 7:5b? (various commentators)

There is somewhat more consistency with the second phrase of v. 5:

American Revised Version	...and light was over against light in three ranks.
Concordant Literal Version	...windows; and sight [is] over-against sight three times.
Context Group Version	...and window was opposite window in three ranks.
English Standard Version	...and window was opposite window in three tiers.

Barnes suggests¹⁴⁶ that the doors faced one another like the windows (which would explain why the windows are mentioned here).

Benson: *This is meant of the smaller windows or lights which were over the door, and which were also square.*¹⁴⁷

John Gill: *and light was against light in three ranks; they answered one another as before.*¹⁴⁸

¹⁴⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:5.

¹⁴⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:3–5.

¹⁴⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:5.

What is being said about the windows in 1Kings 7:5b? (various commentators)

Wesley: *He speaks, of smaller windows or lights, which were over the several doors.*¹⁴⁹

Again, I am at a loss to draw a conclusion.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The house of the forest of Lebanon will be mentioned again in 1Kings 10:17 and 2Chron. 9:16 when Solomon will 300 gold shields into the house and, presumably, hang them on the wall¹⁵⁰ there.

I may want to change the order of these various doctrines below; will wait for two comments before moving and listing them in the contents.

1Kings 7:2–5 Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars. Large panels of cedar were placed over the 45 rafter beams which were on top of the pillars, with 15 in each row. Along the sides of the house, there were 3 rows of window frames, with windows set up directly opposite the windows on the other side. All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

The Support Beams of the House of the Forest of Lebanon (various commentators)

College Press Bible Study: *The structure was supported by four rows of cedar pillars which probably ran around all four sides, and by great support beams (1Kings 7:2) which stretched from these pillars to a stone wall (1Kings 7:9). How these pillars were arranged or what the number of pillars might have been remains a matter of conjecture.*¹⁵¹

Dr. Peter Pett: *All the doors and door posts were made square with the beams, thus providing strength to the construction, and to the doors, and it is again repeated that the windows were opposite each other in three ranks. It is being emphasised that the whole place was light and airy.*¹⁵²

I need to relocate this and cut back on the initial verses.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:2–5 Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars. Large panels of cedar were placed over the 45 rafter beams which were on top of the pillars, with 15 in each row. Along the sides of the house, there were 3 rows of window frames, with windows set up directly opposite the windows on the other side. All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

¹⁴⁹ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 7:5.

¹⁵⁰ This is an assumption which I have made.

¹⁵¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:2–5 (comments).

¹⁵² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:5.

Other Commentary on the House of the Lebanon Forest (various commentators)

College Press Bible Study: *Keil conjectures that the cedar pillars in the building were twelve feet tall, and the side chambers on top of them thirty–three feet tall. Allowing for the thickness of supporting beams, this would still leave nine feet for the internal height of each story. To judge from 1Kings 10:17 and Isa. 22:8 this building served as a treasury and armory. Possibly it was also the residence of the royal bodyguard.*¹⁵³

Lange: *According to 1Kings 10:16 sq., and Isa. 22:8, [this house of the Lebanon Forest] seems to have served chiefly, if not altogether, as an armory; the Arabic says, “A house for his weapons.”*¹⁵⁴

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:2–5 Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars. Large panels of cedar were placed over the 45 rafter beams which were on top of the pillars, with 15 in each row. Along the sides of the house, there were 3 rows of window frames, with windows set up directly opposite the windows on the other side. All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.

Throughout much of this chapter, I have been unhappy with my own translation. Whereas, I am happy with 90% of it, there are a few words here and there, or phrases, which muck things up enough to leave fairly large questions about this detail or that. At least, this is not a chapter dealing with intricate doctrines

I think we can reasonably conclude that this is Solomon's palace and that it is 150' x 75' and 4 or 5 stories high (which high ceilings appear to be common in their structures). It appears that the roof is constructed of cedar beams resting upon rows of cedar pillars, although the number of pillars and beams appear to have been confused in the translation. There are windows (openings) at the top of the main structure, which appear to be on all 4 walls, to provide light and air circulation. The doorways are square and framed out with large posts. Nothing is said about the division into rooms. That would make sense that there would be walls, rooms, and doors, even if they are open at the top.

At this point, the author speaks of another area of this housing complex which is built. I lean toward this being outside of the *house of the forest of Lebanon*, perhaps in front of it. It is logical for this to be an open air gathering place; but the walls for the previous building do not appear to be a part of the description.

When seeing what others have done, along with their commentary, I may change my translation.

I placed these two verses together; but, in retrospect, it is not clear whether they should have been separated or if they speak of 1 or 2 functioning areas. Almost every translator understands this to mean that we are speaking of two different sections of the king's palace. In reviewing my own translation below (which is at odds with every translation), I see it as acceptable, as only one set of measurements are given and a specific *porch of pillars* is never spoken of again in Israel's remaining history. In fact, v. 6 is the only verse in the Bible with the two words *porch* and *pillars* found in it. Therefore, although most people see two different *rooms* here, let me suggest that the hall of judgment is either equivalent to the porch of pillars or is placed within the porch of pillars.

¹⁵³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:2–5 (comments).

¹⁵⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:2 (Exegetical and Critical).

And a porch of pillars he made, 50 a cubit his length and 30 a cubit his width and a porch upon their faces. And pillars and a threshold [possibly, *roof*] upon their faces. And a porch of the throne where he will judge. A porch of the judgment he will make and covered over in cedar from the floor and as far as the floor.

1Kings
7:6-7

He made a porch [using] pillars, its length and width being 50 cubits by 30 cubits. The porch [is] next to the palace [lit., facing them]; the pillars and threshold [are also] opposite [the palace] [lit., facing them]. [This is] the porch of the throne where he will judge. He will make [it into] a justice porch. All of the walls [lit., *from floor to floor*] are paneled with cedar wood.

Solomon made a porch in front of the palace with covered pillars, 75' by 45'; and he will judge from this porch sitting upon his throne. It is designed so he will be facing those in court. This will be where justice is dispensed. The walls will be paneled with cedar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a porch of pillars he made, 50 a cubit his length and 30 a cubit his width and a porch upon their faces. And pillars and a threshold [possibly, <i>roof</i>] upon their faces. And a porch of the throne where he will judge. A porch of the judgment he will make and covered over in cedar from the floor and as far as the floor.
Revised Douay-Rheims	And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch: and pillars, <u>and</u> ##chapters upon the pillars. He made also the porch of the throne, wherein is <u>the seat of judgment</u> : and covered it with cedar wood from the floor to the top.
Peshitta (Syriac)	And he made a porch of pillars; its length was fifty cubits, its breadth thirty cubits; and the porch was upon the pillars, with a court in front. Then he made a porch for the throne where he might judge, even the porch of judgment; and covered it with cedar from the floor to the ceiling.
Septuagint (Greek)	And <i>he made</i> the porch of the pillars, they were fifty cubits long and fifty broad, the porch <u>joining them</u> in front; and the other pillars and the thick beam were in front of the house by the porches. And there was the Porch of seats where he would judge, the porch of judgment.

Significant differences: After we have (another) porch mentioned, it is not clear in any translation where it is in regards to the first porch. It is not clear what happens after the porch is mentioned, apart from there being pillars. Is there a roof over them? The Latin appears to have *Chapters*. The Greek has something about *joining them*, but it is not clear what that means exactly. The second half of v. 6 seems to have been difficult for many to interpret.

In v. 7, the Latin has *the seat of judgment*; but the Hebrew reference is where he (Solomon) would judge. It is not clear if the cedar is for the floor or a wall (walls?); and the Greek leaves this off altogether.

Limited Vocabulary Translations:

Bible in Basic English	And he made a covered room of pillars, fifty cubits long and thirty cubits wide, and ... with steps before it. Then he made a covered room for his high seat when he gave decisions; this was the covered room of judging; it was covered with cedar-wood from floor to roof.
Easy English	He also made a hall of pillars. It was 50 cubits long and 30 cubits wide. The pillars were at the front of the hall, and there was a low wall in front of them. 7 And he built

a room to put his throne (special seat for a king) in. He sat on it to decide who was right. And he decided who was wrong. He covered it with cedar wood from floor to ceiling.

Easy-to-Read Version–2001	Solomon also built the "Porch of Columns." It was 50 cubits long and 30 cubits wide. Along the front of the porch, there was a covering supported by columns. Solomon also built a throne room where he judged people. He called this the "Hall of Judging." The room was covered with cedar from the floor to the ceiling.
Good News Bible (TEV)	The Hall of Columns was 75 feet long and 45 feet wide. It had a covered porch, supported by columns. The Throne Room, also called the Hall of Judgment, where Solomon decided cases, had cedar panels from the floor to the rafters [Some ancient translations rafters; Hebrew floor.].
<i>The Message</i>	He built a colonnaded courtyard seventy-five feet long and forty-five wide. It had a roofed porch at the front with ample eaves. He built a court room, the Hall of Justice, where he would decide judicial matters, and paneled it with cedar.
Names of God Bible	Solomon made the Hall of Pillars 75 feet long and 45 feet wide. In front of the hall was an entrance hall with pillars. He made the Hall of Justice, where he sat on his throne and served as judge. The hall was covered with cedar from floor to ceiling.
NIRV	Solomon built the throne hall. It was called the Hall of Justice. That's where he would serve as judge. He covered the hall with cedar boards from floor to ceiling. The palace where he would live was set farther back. Its plan was something like the plan for the hall.
New Simplified Bible	Solomon made the Hall of Pillars seventy-five feet long and forty-five feet wide. In front of the hall was an entrance hall with pillars. He made the hall for the throne. It was a place where he could sit on his throne and judge. The hall was covered with cedar from floor to ceiling.

Thought-for-thought translations; paraphrases:

Common English Bible	He made the throne room the Hall of Justice, where he would judge. It was covered with cedar from the lower to the upper levels. The royal residence where Solomon lived was behind this hall. It had a similar design.
Contemporary English V.	Pillar Hall was seventy-five feet long and forty-five feet wide. A covered porch supported by pillars went all the way across the front of the hall. Solomon's throne was in Justice Hall, where he judged cases. This hall was completely lined with cedar.
The Living Bible	Another room was called the Hall of Pillars. It was seventy-five feet long and forty-five feet wide, with a porch in front covered by a canopy that was supported by pillars. There was also the Throne Room or Judgment Hall, where Solomon sat to hear legal matters; it was paneled with cedar from the floor to the rafters.
New Berkeley Version	He made a vestibule of pillars, 75 feet long and 45 feet wide with a porch in front of them and pillars and cornice in front. He constructed a throne porch, a porch of judgment, where he might pronounce decisions [The king was final judge, the "Supreme Court."], and it was paneled with cedar from floor to roof.
New Life Version	There was a porch in front with pillars, and an overhead covering in front of them. He made a room for the throne, the room for judging. It was where he would decide between right and wrong. It was covered with cedar from the floor to the roof.
New Living Translation	Solomon also built the Hall of Pillars, which was 75 feet long and 45 feet wide [Hebrew 50 cubits [23 meters] long and 30 cubits [13.8 meters] wide.]. There was a porch in front, along with a canopy supported by pillars.

Solomon also built the throne room, known as the Hall of Justice, where he sat to hear legal matters. It was paneled with cedar from floor to ceiling [As in Syriac version and Latin Vulgate; Hebrew reads from floor to floor].

Unlocked Dynamic Bible

And he made the Hall of Pillars; its length was fifty cubits, and its breadth thirty cubits. There was a porch in front with pillars, and a canopy in front of them. And he made the Hall of the Throne where he was to pronounce judgment, even the Hall of Judgment. It was finished with cedar from floor to rafters.

Partially literal and partially paraphrased translations:

American English Bible

The palace had a columned entryway that was seventy-five feet long and forty-feet wide, which had a porch in front with columns and thick beams. This was where [Solomon's] throne was located and where he did his judging. There was a [special] columned porch for his judgment seat, and then there was a courtyard in front of the place where he sat that could be expanded whenever there was a need to do so. A portion of v. 8 is included for context.

Beck's American Translation

He made a hall of pillars, 50 cubits long and 30 wide. In front of it there was a porch with pillars and a threshold [*Heb uncertain*] (with steps).

He made a hall with a throne, the hall of justice, where he would decide court cases. It was covered with cedar from floor to ceiling.

International Standard V

There was also a hall of pillars 50 cubits long and 30 cubits wide, and a porch in front with pillars, and a canopy in front of the pillars [*Lit. of them*]. He constructed the Judgment Hall for the throne room where he would be ruling, paneling it with cedar from floor to ceiling [*Lit. floor to floor*].

New Advent (Knox) Bible

There was a pillared hall fifty cubits long and thirty wide, and a second hall in front of it, with pillars to support the architrave. And there was a hall containing his judgement-seat, panelled in cedar from floor to ceiling; within it was a private apartment which he used when he was administering justice. The house he built for Pharaoh's daughter that he had married was of the same workmanship as this hall. V. 8 is included for context.

Translation for Translators

They also built another building called the Hall of Pillars. It was 75 feet long and 45 feet wide. It had a covered porch whose roof was supported by pillars.

Then they made a building called the Hall of the Throne. It was also called the Hall of Judgment. That was where Solomon decided/judged concerning people's disputes. The walls were covered with cedar boards, from the floor to the rafters.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

He was to make the porch of pillars, the length is to be fifty cubits, and its breadth is to be thirty cubits. The porch is to be turned before the pillars and the projecting roof. He is to have made a porch for the throne, where he was to judge, even the porch of judgment; and it was to be paneled with cedar from floor to floor.

College Press Bible Study

And he made a porch of pillars; fifty cubits was its length and thirty cubits was its width, and the porch was before them, and the pillars and the threshold were before them. Then he made a porch for the throne on which he would render judgment, the porch of judgment, and it was covered with cedar from one side of the floor to the others.

Ferrar-Fenton Bible

He also made a colonnade of fifty cubits long, and thirty cubits wide, with a hall before it, with columns and an awning before them. Beside the Throne-room, where he appointed a hall to deliver judgments, which was celled with cedar, plank to plank.

God's Truth (Tyndale)

And he made a porch of pillars fifty cubits long and thirty cubits broad: and yet a porch before that with pillars, and a thick pillar before that. Then he made a porch to sit and judge in, siled with Cedar throughout all the pavements.

NIV, ©2011	He made a colonnade fifty cubits long and thirty wide [That is, about 23 metres long and 14 metres wide]. In front of it was a portico, and in front of that were pillars and an overhanging roof.
Tree of Life Version	He built the throne hall, the Hall of Justice, where he was to judge, and he covered it with cedar from floor to ceiling [Vulgate and Syriac; Hebrew <i>floor</i>]. He also made a portico of columns, 50 cubits long and 30 cubits wide, with a porch in front, and in front of that were pillars and an overhanging roof. He also made the Hall of the Throne where he would judge—the Hall of Justice. It was paneled with cedar from the floor to the ceiling.
The Urim-Thummim Version	And he made a porch of pillars; its length was 50 cubits [75 feet], and its width 30 cubits [45 feet]: and the porch was in front of them: and the other pillars and the thick beam were in front of them. Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	The porch of the columned hall he made fifty cubits long and thirty wide. The porch extended the width of the columned hall, and there was a canopy in front. He also built the vestibule of the throne where he gave judgment - that is, the tribunal; it was paneled with cedar from floor to ceiling beams.
New American Bible (2011)	He also made the Porch of Columns, fifty cubits long and thirty wide. The porch extended across the front, and there were columns with a canopy in front of them. He also made the Porch of the Throne where he gave judgment—that is, the Porch of Judgment; it was paneled with cedar from floor to ceiling beams.
New English Bible—1970	He made also the colonnade, fifty cubits long and thirty broad [prob. rdg, Heb adds and a colonnade and pillars in front of them] with a cornice above. He built the Hall of Judgement, the hall containing the throne where he was to give judgement; this was panelled in cedar from floor to rafters.
New Jerusalem Bible	He also made the Colonnade, fifty cubits long and thirty cubits broad, with a cornice in front. He also made the Hall of the Throne where he used to dispense justice, that is, the Hall of Justice; it was panelled in cedar from floor to beams.
Revised English Bible—1989	Solomon made also the portico, fifty cubits long and thirty broad, with a cornice above. He built the Portico of Judgement, the portico containing the throne where he was to give judgement; this was panelled in cedar from floor to rafters.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made the columned hall eighty-seven-and-a-half feet long and fifty-two-and-a-half feet wide, with a columned, corniced porch in front of it. He made the Hall of the Throne his place for dispensing justice, that is, the Hall of Judgment; it was covered with cedar from floor to ceiling.
The Complete Tanach	And he made the porch of pillars; fifty cubits its length, and thirty cubits its breadth, and a porch before them, and pillars and thick beams before them.

And the porch of pillars: He made a porch before these pillars as an entrance to the house. Its length was fifty cubits along the width of the house, which was also fifty cubits, and thirty cubits its width before the extent of the length of the house, only that the longer measurement is always called the length and the shorter one is called the width.

And a porch before them: [In addition] he made a high porch around the entire house.

And pillars and thick beams before them: And on the cut beams of cedar which were no lower pillars he erected on (should read 'still') more pillars and joists from pillar to pillar the pillars to connect walls from one to the other, and the joists to cover the ceiling. בַּע is a joist, as we learn, "And the מִיָּבֵעַ, these are the joists."

And he made a porch for the throne where he might judge, the porch of judgment; and (it was) covered with cedar from one side of the floor to the other.

And a porch for the throne: [Jonathan renders:] And a porch to set the throne of judgment to judge there, he made a vestibule to the house of judgment there.

And it was covered with cedar: The earth of the floor was covered with cedar.

From one side of the floor: Jonathan rendered [this] 'from foundation to foundation' [meaning,] from the base of this wall and until the base of this other wall [which was opposite. The entire floor was covered.]

exeGesés companion Bible	And he works a porch of pillars, fifty cubits long and thirty cubits wide: with the porch at their face; and the pillars and the thick beam at their face. And he works a porch for the throne for judging - the porch of judgment; and ciels it with cedar from floor to floor.
The Israel Bible (beta)	He made the portico of columns 50 amot long and 30 amot wide; the portico was in front of [the columns], and there were columns with a canopy in front of them. He made the throne portico, where he was to pronounce judgment—the Hall of Judgment. It was paneled with cedar from floor to floor.
Orthodox Jewish Bible	And he made Ulam HaAmmudim (Hall of Pillars); the length thereof was fifty cubits, and the width thereof thirty cubits: and the ulam (portico) was in front of them [i.e., the petachim]; and the other amrudim [for the portico roof] with the thick beam were before them. Then he made Ulam HaKisse where he would judge, even the Ulam HaMishpat; and it was covered with erez (cedar) from floor to floor [i.e., covering the entire floor].
<i>The Scriptures</i> 1998	And he made the porch of the columns, fifty cubits long and thirty cubits wide. And the porch was in front of them, and the columns and the roof was in front of them. And he made a hall for the throne, the Hall of Right-ruling, where he ruled. And it was panelled with cedar from floor to floor.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He also made the Hall of Pillars; its length was fifty cubits (75 ft.) and its width thirty cubits (45 ft.). There was a porch in front, and pillars and a threshold in front of them. He made the hall for the throne where he was to judge, the Hall of Judgment; it was paneled with cedar from [one] floor to [another] floor.
The Expanded Bible	Solomon also built the porch that had pillars [Hall of Pillars; Colonnade]. This porch was seventy-five feet [^L fifty cubits] long and forty-five feet [^L thirty cubits] wide. Along the front of the porch was a roof [cornice; canopy] supported by pillars. Solomon also built a throne room where he judged people [dispensed justice/judgment; decided legal matters], called the Hall of Justice [or Judgment]. This room was covered [paneled] with cedar from floor to ceiling [beams; rafters; or floor].
Kretzmann's Commentary	And he made a porch of pillars, a special portico or colonnade; the length thereof was fifty cubits and the breadth thereof thirty cubits; and the porch was before them, for the colonnade before the House of Lebanon led to the Porch of Judgment; and

the other pillars and the thick beam were before them, this being the entrance space to the colonnade. This entire building, therefore, seems to have been an open hall, with special porches at either end.

Then he made a porch for the throne, apparently at the end of the great colonnade, where he might judge, even the Porch of Judgment, for it served both purposes; and it was covered with cedar from one side of the floor to the other; three sides of this porch receiving walls of cedar from the floor to the roof-beams, it was a porch enclosed on three sides, and its floor, as well as that of the great colonnade, was covered with cedar-wood.

The Rev. Dr. John Lange

And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other pillars and the thick beam [threshold] [So our author translates, Schwelle, following the Chald. אֲתָפֹלֶקֶת.] were before them. Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other [from the floor to the floor] [עֲקֻרְקֵה־דָבַע עֲקֻרְקֵה־מִן]. This expression has much puzzled expositors. Notwithstanding the explanations of the author and of Keil, the best sense seems to be the simplest and most literal, from the floor to the floor, i.e., from the floor on one side all over the walls, ceiling, and opposite walls, to the floor on the other side.].

NET Bible®

He made a colonnade [Heb “a porch of pillars.”] 75 feet [Heb “fifty cubits.”] long and 45 feet [Heb “thirty cubits.”] wide. There was a porch in front of this and pillars and a roof in front of the porch [Heb “and a porch was in front of them (i.e., the aforementioned pillars) and pillars and a roof in front of them (i.e., the aforementioned pillars and porch).”]. He also made a throne room, called “The Hall of Judgment,” where he made judicial decisions [Heb “and a porch for the throne, where he was making judicial decisions, the Porch of Judgment, he made.”]. It was paneled with cedar from the floor to the rafters.

The Voice

Solomon then constructed the hall of pillars. It was 75 feet long and 45 feet wide. There was a porch with pillars and a canopy as an entryway before them. Then he made the hall for the throne. This is where he would give judgment; thus it was called the hall of judgment. The entire room was paneled from floor to floor [Latin manuscripts read, “ceiling,” because the floor above is the ceiling of the first floor.] with cedar.

Literal, almost word-for-word, renderings:

Emphasized Bible

And, a porch of pillars, made he, fifty cubits, in length, and, thirty cubits, in breadth,—and, a porch, was on the one front of them, and pillars and threshold, were on the other front of them.

And, a porch for the throne, where he should judge, even the porch of judgment, made he, and it was wainscotted with cedar, from floor to ceiling.

English Standard Version

And he made the Hall of Pillars; its length was fifty cubits, and its breadth thirty cubits. There was a porch in front with pillars, and a canopy in front of them.

And he made the Hall of the Throne where he was to pronounce judgment, even the Hall of Judgment. It was finished with cedar from floor to rafters [Syriac, Vulgate; Hebrew floor].

Modern English Version

He made a porch of pillars with a length of fifty cubits and a breadth of thirty cubits [About 75 feet long and 45 feet wide, or 23 meters long and 14 meters wide.]. There was a porch in front with pillars, and a canopy in front of them.

Then he made a porch for the throne, from which he would judge, and called it the Hall of Judgment. It was covered with cedar from one side of the floor to the other.

NASB

Then he made the hall of pillars; its length was 50 cubits and its width 30 cubits, and a porch was in front of them and pillars and a threshold in front of them.

Third Millennium Bible He made the hall of the throne where he was to judge, the hall of judgment, and it was paneled with cedar from floor to floor.
 And he made a Porch of Pillars: the length thereof was fifty cubits, and the breadth thereof thirty cubits; and the porch was in front of them, and the other pillars and the thick beam were in front of them. Then he made a porch for the throne where he might judge, even the Porch of Judgment; and it was covered with cedar from one side of the floor to the other.

Young's Updated LT And the porch of the pillars he has made; fifty cubits its length, and thirty cubits its breadth, and the porch is before them, and pillars and a thick place are before them. And the porch of the throne where he judges—the porch of judgment—he has made, and it is covered with cedar from the floor unto the floor.

The gist of this passage: Solomon makes either two outdoor forums or perhaps one outdoor forum (his open court) which is a part of the *porch of pillars*.
 6–7

There are two possible approaches to this passage: (1) mine, where this is really one area being made, where the open court is placed within the porch of pillars; or (2) everyone else's where Solomon designs a porch of pillars and a hall of justice—two separate areas, perhaps adjacent, perhaps not. The more I examine this, the more that I lean toward the hall of justice as being a part of the porch of pillars.

1Kings 7:6a			
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
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ulâm (אֹרֶן) [pronounced <i>oo-LAWM</i>]	<i>porch, vestibule [attached to the main building]</i>	masculine singular construct	Strong's #197 BDB #17
'ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun	Strong's #5982 BDB #765
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: He made a porch [using] pillars,... Outside of his house, which was the palace, Solomon made a porch, which is an outdoor area which is used by people. Literally, this is a *porch of pillars*.

I think the idea is, there are pillars about and possibly a ceiling/roof. This could be the grand entryway into the palace. You walk amongst these pillars into the entrance of the palace (I am speculating here).

What seems unlikely to me is that, every 5' or 15' there are pillars so that there is no single significant area without a pillar in it. It would be a meaningless space, unless there was space enough to use.

In any case, often the way a place looks from the outside is extremely important to some. Furthermore, this is the palace of the king; so opulence is not out of place.

1Kings 7:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chāmishîym (מֵישִׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
ʾammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
ʾôrek ^e (אָרֶכֶּה) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #753 BDB #73
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
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced <i>sh^elow-SHEEM</i>]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
ʾammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
rôchab (רֹחַב) [pronounced <i>ROH-khab</i> ʿ]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931

Translation: ...its length and width being 50 cubits by 30 cubits. This outside area is fairly large, 75'x45'. That is the size of a reasonably large house (nearly 3400 sq. ft.). As is always the case, the space outside seems much smaller than it actually is. We might think of a 12'x16' bedroom as being a reasonable size; but a deck outside of the house of that size will seem smallish.

Some have complained that it is not the right size to go in front of the palace, but there is no reason why this porch of pillars must match the width or length of the palace. Perhaps it does and perhaps it doesn't.

In any case, this area is large enough to contain within it a *Hall of Justice*. I have seen the inside of many courtrooms and they tend to be about 50' x 50'. If the Hall of Justice is a part of the Porch of Pillars, then it takes up a lion share of it.

1Kings 7:6c			
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
ʾulâm (אֹלָמָה) [pronounced <i>oo-LAWM</i>]	<i>porch, vestibule [attached to the main building]</i>	masculine singular noun	Strong's #197 BDB #17
ʿal (עַל) [pronounced <i>ǰah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

1Kings 7:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural noun (plural acts like English singular) with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815

Together, 'âl and pānîym mean *upon their face, against the face of; facing them, in front of them, before (as in preference to) them, in addition to them, overlooking them.*

Translation: The porch [is] next to the palace [lit., facing them];... It is not entirely clear what the porch is facing; The nearest masculine plural noun is *pillars*; so perhaps the porch is facing towards or opposite the pillars (at a right angle to the pillars?). It could be that this is merely telling us that the porch is at the front of the palace. Or is this another porch, but given without dimensions? It sounds as if there is another porch; but, if there is, what are its dimensions?

1Kings 7:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'ammûwd (עַמּוּד) [pronounced 'gahm-MOOD]	pillar, column; platform, scaffold	masculine plural noun	Strong's #5982 BDB #765
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âb (אֶבֶן) [pronounced 'gaw ^b v]	threshold, steps [up to a porch]; landing; pitched roof	masculine singular noun; meaning is uncertain	Strong's #5646 BDB #712

In 1Kings 7:6, this is translated *a canopy* (ESV, Owens); *roof* (Green's literal translation); *thick beams* (Webster).

The Cambridge Bible: *[The thing referred to here is probably not a "thick beam"; it is] likely to have been a threshold or step work by which the porch was entered. The twice repeated 'before them' must refer to the same thing, viz. to the pillars of the first named porch, of which they formed the striking feature. So the sense of the verse would be 'he made the porch of pillars and in front of them also another porch with its pillars and a staircase or set of steps to approach it by.*¹⁵⁵

Spelled the same as Strong's #5645 BDB #728, which means *cloud, dark cloud, cloud-mass, darkness [caused by an overcast sky]; a dark thicket [of woods].*

'al (אֶל) [pronounced 'gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
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¹⁵⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:6.

1Kings 7:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural noun (plural acts like English singular) with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815

Together, 'âl and pānîym mean *upon their face, against the face of; facing them, in front of them, before (as in preference to) them, in addition to them, overlooking them.*

Benson: *Or, according to them; (see the margin;) that is, they were directly opposite one to another.*¹⁵⁶

Translation: ...the pillars and threshold [are also] opposite [the palace] [lit., facing them]. Now we have the pillars facing or being opposite *them*; so it is unclear what they are opposite. It could be that, facing out from the massive room previously described, what can be seen is the porch area at the front of the palace.

1Kings 7:6–7 Solomon made a porch in front of the palace with covered pillars, 75' by 45'; and he will judge from this porch sitting upon his throne. It is designed so he will be facing those in court. This will be where justice is dispensed. The walls will be paneled with cedar.

Bear in mind, most commentators and translators see the Porch of Pillars as separate from the Hall of Justice.

The Porch of Pillars (commentators/discussion)

the NIV Study Bible: *Apparently an entrance hall to the Palace of the Forest of Lebanon. Its length (50 cubits) corresponds to the width of the palace.*¹⁵⁷

Barnes: *Probably the porch of the "House of the Forest." Porches of columns immediately in front of columnar chambers were a favorite feature of Persian architecture...Most of the Persepolitan porches had small pillared chambers at some little distance in front of them.*¹⁵⁸

Dr. Peter Pett: *This large 'hall of pillars' may have been built on to the front of the house of the forest of Lebanon, stretching across its width of fifty cubits. It may have been where people who were seeking audience to the king waited. This hall too had its own porch, with pillars and a threshold in front of it.*¹⁵⁹

Benson: *this was for his guard, and for people to walk in who came upon business, as well as for the more magnificent entrance into the house. Upon this also it is probable there were other rooms built as in the house.*¹⁶⁰

The Preacher's Complete Homiletical Commentary: *[The] porch of pillars...was the second division of the palatial edifice, and formed the Court of Judgment; in the rear of the porch of pillars, which was an extended colonnade, was located this "porch of judgment" (1Kings 7:7), where the "throne" stood.*¹⁶¹

¹⁵⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:6.

¹⁵⁷ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 477 (footnote).

¹⁵⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:6.

¹⁵⁹ Dr. Peter Pett, *Commentary Series on the Bible*; from e-sword, 1Kings 7:6.

¹⁶⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:6.

¹⁶¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:6.

The Porch of Pillars (commentators/discussion)

The Preacher's Complete Homiletical Commentary: *In the royal palace were deposited the weapons of war, the targets and shields of beaten gold (1Kings 10:16-17). Thus was set forth the mission of the king against his enemies—his protecting war-strength. In the Porch of Pillars, sometimes called the Tower of David—apparently hung over the walls outside, as was the custom in many warlike cities, were a thousand golden shields, which gave the whole palace the name of the Armory.*

The Preacher's Complete Homiletical Commentary: *[There were] five hundred [shields] which David had carried off in his Syrian wars from the guard of Hadadezer, as trophies of arms and ornaments, in which the Syrians specially excelled. It was these which, being regarded as spoils won in a sacred cause, gave, in all probability, occasion to the expression 'the shields of the earth belong unto God.' When the Israelites first desired a king, one important purpose was that he might go out before them and fight their battles (1Sam. 8:20): and they would be reminded of this every time they gazed upon the glittering shields of the royal armoury.*¹⁶²

College Press Bible Study: *The porch of pillars was no doubt a covered colonnade; i.e., it had a roof but no sides. The pillars were its only walls. From the fact that this porch was seventy-five feet long, the same width as the house of the forest of Lebanon, some commentators have concluded that it served as the entrance to that building. The porch was forty-five feet in width or depth. A small porch of pillars and steps stood in front of the colonnade. The size of this building and the fact that it had itself a porch favor the view that the porch of pillars was an independent structure [As opposed to the view that the porch of pillars was simply the vestibule to the house of the forest of Lebanon or the hall of justice.]. No doubt it stood between the house of the forest of Lebanon and the hall of justice and may have connected the two buildings. What, if any, special function the porch of pillars served is not stated. It may have been that here litigants awaited the call to present their case in the hall of justice.*¹⁶³

Lange: *[The] porch of pillars...stood inward from the armory, and had two divisions, viz., the porch of pillars and the throne or hall of judgment. The measures, 60 cubits long and thirty broad, are generally thought to belong only to the porch of pillars, and older commentators have believed, from analogy with 1Ki 6:3, that because fifty cubits are the measure of the breadth of the armory, the length was to be understood as the breadth, and the breadth as the depth, as in the temple-porch; so that the porch of pillars must have immediately adjoined the armory.*

Then Lange says: *But the name אֵלֶּךָ contradicts this; its etymology does not signify (see on 1Kings 6:3) an adjoined rear part, but can only mean a fore-building. Besides, the porch of pillars itself had again a porch, so that it cannot have been immediately joined to the armory. The fifty cubits are to be wholly understood of the length. So we may describe the porch of pillars as "a colonnade," running from the front to the rear, "probably roofed in, but open at the sides (Porticus), and leading to the porch of judgment" (Thenius, Keil).*

Lange continues: *But the width of thirty cubits does not suit the length of fifty cubits, if it was only a passage to a building; it suits an independent structure alone. The armory, that was not in the least like a passage, resembled the fore-space of the temple, and other buildings; it was twice as long as it was broad. How, then, could a building, the breadth of which was three-fifths of its length, be a mere passage? If the porch of pillars were only a passage to the hall of judgment, it is inexplicable why the text gives only the size of the subordinate part, and says not a word about those of the main portion.*

¹⁶² *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:1–12 (homiletics).

¹⁶³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:6 (comments).

The Porch of Pillars (commentators/discussion)

Lange continues: *All this forces us to the conclusion that the measure is that of the whole building, including, therefore, both divisions, the porch of pillars and porch of judgment. The latter must have been, then, the rear division, in which, like the debir of Jehovah's house, the throne described (1Kings 10:18, sq.) stood; the former the front, a building of pillars in fact, where they who were admitted to the king's audience assembled, or over whom he sat in judgment. This view explains why the porch of pillars had also a fore-porch and an entrance-space, such as a mere passage never has, but which is appropriate only to buildings. This fore-porch was no doubt an entrance-space, the roof of which was supported by two or four pillars, as the Targumists explain the word בַּעַ, a threshold space, a "perron with steps" (Keil). If both divisions of the building are called מַלְוֹא, it is because it was the entrance building of the king's peculiar residence. The concluding words of 1Kings 7:7 : covered with cedar from one side of the floor to the other, can mean only this: that the floor of the porch of pillars, as well as the floor of the porch of judgment, was covered with cedar. Keil explains: "from the lower floor to the upper, in so far, namely, over the porch of judgment as there were rooms built;" the floor of the latter being the ceiling of the hall of judgment.*

Lange concludes: *The existence of an upper structure is not, however, hinted at, and how could the text, instead of simply saying from the floor to the ceiling, speak of a floor without saying of what it was the floor. The Vulgate translates: a pavimento usque ad summitatem; the reading must have been different therefore, and as the Syriac has it thus also, Thenius supposes that instead of עֵקֶר־קֶהָ it originally stood תּוֹרוֹקָה in the text, which is to be understood, as in 1Kings 6:15–16, of the beams of the roof. In this case the words might bear the meaning, which seems very admissible, that the porch walls were lined with cedar from the floor to the roof-beams.¹⁶⁴*

It is almost as difficult to wade through Lange as it is through Keil and Delitzsch. However, let me make a point about the size of the Porch of Pillars and its location. If it is in front of Solomon's palace, it does not have to have the same measurement across—it can be smaller or it can be larger—either can be aesthetically pleasing (although if it larger, it may seem more like the back of the building).

After a great deal of discussion, Keil and Delitzsch write: *The utter uncertainty as to the number and position of the four rows of pillars is sufficient in itself to render it quite impossible to draw any plan of the building that could in the slightest degree answer to the reality. Moreover, there is no allusion at all in the description given in the text to either entrance or exit, or to staircases and other things, and the other buildings are still more scantily described, so that nothing certain can be determined with regard to their relative position or their probable connection with one another.¹⁶⁵*

Later, they write: *With regard to the situation of this hall in relation to the other parts of the building, which is not precisely defined, we may infer, from the fact that it is mentioned between the house of the forest of Lebanon and the throne and judgment halls, that it stood between these two. The length of this building (fifty cubits) corresponds to the breadth of the house of the forest of Lebanon; so that, according to the analogy of the temple-hall (1Kings 6:3), we might picture to ourselves the length given here as running parallel to the breadth of the house of the forest of Lebanon, and might therefore assume that the pillar-hall was fifty cubits broad and thirty cubits deep. But the statement that there was a hall in front of the pillar-hall is irreconcilable with this assumption. We must therefore understand the length in the natural way, as signifying the measurement from back to front, and regard the pillar-hall as a portico fifty cubits long and thirty cubits broad, in front of which there was also a porch as an entrance. מִקֶּדֶם־לָהֶם, in front of them, i.e., in front of the pillars which formed this portico. The last words, "and pillars and threshold in front of them," refer to the porch. This had also pillars, probably on both sides of the doorway, which carried the roof.¹⁶⁶*

¹⁶⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:6–7 (Exegetical and Critical).

¹⁶⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:2–5.

¹⁶⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:6–8.

The Porch of Pillars (commentators/discussion)

It is quite difficult to determine the specifics of these buildings; and only the most basic stuff is given to us about these other buildings that Solomon built.

The Cambridge Bible: *This would seem to have been a separate building not connected with the house of the forest. In the same manner the porch for the throne in the next verse was unconnected with any other building. What was the purpose of the porch of pillars is not stated.*¹⁶⁷

Although I lean towards the porch of pillars being connected to the house of the forest of Lebanon as a spectacular front porch sort of thing, it is not impossible for this to be set off a ways from the main building.

Gill has determined that the *porch of pillars [is] [a]t the west end of the house*. Because the breadth of the house is the same 50 cubits, Gill has apparently assumed that the porch was put at the end of the house of the forest of Lebanon *adding to the length of the house, making it one hundred and thirty.*¹⁶⁸

Gill also appears to differentiate between the porch of pillars and the porch in front of the house, writing: *and the porch was before them; the four rows of cedar pillars of the house, 1Kings 7:2 this porch was either for his guards to keep watch in; or for his courtiers to walk in, sheltered from rain or the like; or perhaps only for grandeur and magnificence.*¹⁶⁹

One can certainly take the ESV translation and come to that conclusion: *And he made the Hall of Pillars; its length was fifty cubits, and its breadth thirty cubits. There was a porch in front with pillars, and a canopy in front of them.* (1Ki ngs 7:6)

Matthew Poole, on the other hand, sees the porch of pillars as being out in front with another lesser porch in front of that. *[First there is the] porch of pillars,...supported by divers pillars, for the more magnificent entrance into the house; upon which also it is thought there were other rooms built, as in the house. [Then there is an additional]...porch, now mentioned, which is said to be before them, i.e. before the pillars on which the house of Lebanon stood, or before the doors and posts mentioned 1Kings 7:5; or, a porch, i.e. another and a lesser porch, which was before them, i.e. before the pillars of the greater porch now mentioned. [There are also]...the other pillars, or, and pillars, i.e. fewer and lesser pillars for the support of the lesser porch.*

So both Poole and Gill, taking all of this verse, come to separate conclusions as to the location of the porch of pillars.

John Dummelow: *A porch of pillars] There was another building with numerous pillars, having a portico (the porch was before them), of which the thick beam was the threshold.*¹⁷⁰

I don't know if this would be considered a separate building, per se. This sounds like an exterior area, but its exact function is unknown. It is only mentioned here. When searching out *porch, pillars* or *hall, pillars*; I find no other verse in the Old Testament. Was this here only for looks? Or is this the front entryway as well as the location of Solomon's court?

Keil and Delitzsch reference someone who suggests that there are 400 pillars, giving this a *real* forest like appeal. I just cannot buy into that; it makes very little sense.¹⁷¹ In fact, they spent no little time on discussing the number of pillars, which did not seem to be very important to me.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

¹⁶⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:6.

¹⁶⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:6 (slightly edited).

¹⁶⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:6.

¹⁷⁰ From <https://www.studydrive.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

¹⁷¹ If you want to further investigate it: Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:2-5.

1Kings 7:7a

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
ʿulâm (אֹלָמַי) [pronounced oo-LAWM]	<i>porch, vestibule [attached to the main building]</i>	masculine singular construct	Strong's #197 BDB #17
kiççêʿ (כִּישֵׁר) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the definite article	Strong's #3678 BDB #490
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâphaṭ (שֹׁפֵט) [pronounced <i>shaw-FAHT</i>]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	3 rd person masculine singular, Qal imperfect	Strong's #8199 BDB #1047

Translation: [This is] the porch of the throne where he will judge. Out here on the porch is from where Solomon will judge. Their courts occurred out of doors and were open pretty much to anyone.

I at first took this to be the same area, described by the name, *porch where he judges*. This could be a section of that large porch and it could be a separate area as well. If this were a separate building/living space, I would have expected this to read, *and so Solomon builds a porch of the throne from where he will judge*.

In the ancient world, courts were often held in the open areas, often at the entry to a city. They were very public. Solomon decided to keep these courts very public, but he associates them here with the outside of the palace.

There would eventually be a throne of ivory made for Solomon to sit upon and judge (1Kings 10:18).

1Kings 7:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿulâm (אֹלָמַי) [pronounced oo-LAWM]	<i>porch, vestibule [attached to the main building]</i>	masculine singular construct	Strong's #197 BDB #17
The NET Bible: <i>The precise meaning of the term translated "roof" is uncertain; it occurs only here and in Ezek 41:25-26.</i> ¹⁷²			
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the definite article	Strong's #4941 BDB #1048

¹⁷² From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 3, 2017.

1Kings 7:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘āsâh (אָסָה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: [He will make \[it into\] a justice porch](#). This exterior space seems to have the specific purpose of being an area from which justice is dispensed.

Literally, *he has made [it] into a porch of judgement*. What made indicate that we are speaking of a portion of the same porch area spoken of in v. 6 is, there are no measurements given here. So, we do have a set of measurements for the porch in v. 6, but no such measurements given here. Therefore, this *porch of judgment* could simply be a part of the exterior porch build by Solomon outside of the entrance¹⁷³ to the palace.

The hall of the throne, the hall of judgment, could very well be a part of the porch of pillars. If you go off to the left (or to the right), we have the place where Solomon would hold court. There are no measurements given for it; no talk of pillars—so that would suggest to me that the hall of judgment is a portion of the porch of pillars.

Also, not only is there only one set of measurements, but only one of these areas appears to have a specific function or purpose. We fully understand what it means to have a porch of judgment, as the ancient world courts were often held outdoors near the entry gate of a city; so this would be similar, except that it is at the entryway of the palace. On the other hand, we have no idea what the purpose is of a porch of pillars.

It is not clear whether the hall of justice is some entirely new structure or if it is a part of the porch of pillars.

It was very common for kings to sit in public to give their judgment on various court cases (1Kings 22:10; Psalm 122:5).

I may need to split this doctrine up. [1Kings 7:6–7 Solomon made a porch in front of the palace with covered pillars, 75' by 45'; and he will judge from this porch sitting upon his throne. It is designed so he will be facing those in court. This will be where justice is dispensed. The walls will be paneled with cedar.](#)

The Hall of Justice (various commentators)

Matthew Poole sees this as a separate porch from those named above, *another porch or distinct room without the house*.¹⁷⁴

Barnes: *The porch or gate of justice still kept alive the likeness of the old patriarchal custom of sitting in judgment at the gate*.¹⁷⁵

Barnes seems to be suggesting that this hall of justice is not really connected in any way to the building that Solomon is doing; but that it is by the city gate instead. Although this is not impossible, describing it right here would be an odd place.

Dr. Peter Pett: *He also built a hall where he could dispense justice, which contained his throne of judgment. This was covered with cedar 'from floor to floor' i.e. from the floor below to the 'floor' above (we would say from floor to ceiling)*.¹⁷⁶

¹⁷³ So far, it is just my assumption that the entrance of the palace leads out to this very large porch.

¹⁷⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:7.

¹⁷⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:7.

¹⁷⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:7.

The Hall of Justice (various commentators)

Clarke: *One porch appears to have been devoted to the purposes of administering judgment, which Solomon did in person.*¹⁷⁷

College Press Bible Study: *While the function of the third building in the palace complex is explicitly stated, the description is even more vague than in the preceding cases. This building served the dual purpose of an audience room and a court of justice. It was open only in front, and was shut in by solid walls on the other three sides. The interior was covered with cedar “from one side of the floor to the other” (lit., from floor to floor). Keil thinks that the building was two stories and that the walls from the ground floor to the floor of the second story were covered with cedar. Others think the expression means that the walls and ceiling from one side of the floor to the opposite side were covered with cedar.*¹⁷⁸

Keil and Delitzsch: *The throne–hall and the judgment–hall are therefore one and the same hall, which was both a court of judgment and an audience–chamber, and in which, no doubt, there stood and splendid throne described in 1Kings 10:18–20. But it is distinguished from the pillar–hall by the repetition of *עֲשֵׂה*.*¹⁷⁹

The Preacher’s Complete Homiletical Commentary: *The most attractive portion of the palace of Solomon was the Porch of Judgment, in the interior of which the throne was erected. It represented the royal elevation and majesty, and signified the vocation of the king in judging and ruling his subjects.*¹⁸⁰

Stanley: *This porch was the gem and centre of the whole empire, and was so much thought of that a similar likeness to it was erected in another part of the royal precinct for the queen. Within the porch itself was to be seen the king in state. On a throne of ivory brought from Africa or India, the throne of many an Arabian legend, the kings of Judah were solemnly seated on the day of their accession. From its lofty seat, and under that high gateway, Solomon and his successors after him delivered their solemn judgments. That porch, or gate of justice, still kept alive the likeness of the old patriarchal custom of sitting in judgment at the gate; exactly as the gate of justice still recalls it to us at Granada, and the Sublime Porte—the Lofty Gate at Constantinople. He sat on the back of a golden bull, its head turned over its shoulder, probably the ox or bull of Ephraim; under his feet, on each side of the steps, were six golden lions, probably the lions of Judah. This was the seat of judgment. This was the throne of the house of David.*¹⁸¹

Benson: *[T]he porch of judgment... was [so] called, because here he sat to judge and determine the causes that were brought before him. But some think it unlikely that this porch was adjoining to the house of the forest of Lebanon. They judge it more probable that it was built in some place near the royal palace in Jerusalem.*¹⁸²

Benson is one of the few to locate the house of the forest of Lebanon north up near Lebanon.¹⁸³

¹⁷⁷ Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, 1Kings 7:7.

¹⁷⁸ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:7 (comments).

¹⁷⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:7.

¹⁸⁰ *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:1–12 (homiletics).

¹⁸¹ *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:1–12 (homiletics).

¹⁸² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:7.

¹⁸³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:2.

The Hall of Justice (various commentators)

Based upon the final statement, The Cambridge Bible thinks: *What is meant is that this was not an unenclosed porch like 'the porch of pillars' mentioned previously, but that it was enclosed with cedar wood walls all round from the floor to the ceiling. If this can be the sense of the word 'floor' in the second case, we must suppose the roof of the porch to be regarded as the floor of some upper room above it. But the word 'floor' עֵקֶרֶק is not very unlike תּוֹרוֹק 'beams' and so some have suspected the scribe of having written the former instead of the latter in the second place. This would make all easy, but the other explanation is quite possible, and is accepted by Gesenius.*¹⁸⁴

John Dummelow: *A porch for the throne] This was a third building which served as a court of justice. From one side.. other] better, 'from floor to ceiling.'*¹⁸⁵

Whereas, I count two living spaces so far (the King's palace and the Porch of Pillars—in which is the Hall of Justice), others, like Dummelow, see the Hall of Justice as a third functional space.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:7c

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
çâphan (סָפָן) [pronounced <i>saw-FAHN</i>]	<i>covered [over], paneled, hidden, concealed</i>	Qal passive participle	Strong's #5603 & #8226 BDB #706
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
'erez (אֶרֶז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine singular noun with the definite article	Strong's #730 BDB #72
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
qar ^e qa ^c (עֵקֶרֶק) [pronounced <i>kahr-KAHQ</i>]	<i>floor, bottom; ground</i>	masculine singular noun with the definite article	Strong's #7172 BDB #903
'ad (עַד) [pronounced <i>âhd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min... 'ad (עַד ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
qar ^e qa ^c (עֵקֶרֶק) [pronounced <i>kahr-KAHQ</i>]	<i>floor, bottom; ground</i>	masculine singular noun with the definite article	Strong's #7172 BDB #903

¹⁸⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:7.

¹⁸⁵ From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

1Kings 7:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: *The Hebrew text reads, "from the floor to the floor." The second occurrence of the term עֲקָרָקָה (haqqarqa', "the floor") is probably an error; one should emend to תּוֹרוֹקָה (haqqorot, "the rafters"). See 6:16.*¹⁸⁶

Keil and Delitzsch: *עֲקָרָקָה דַּע עֲקָרָקָהּ. These words are very obscure. The rendering given by Thenius, "panelled from the floor to the beams of the roof," is open to these objections: (1) that נָפֶס generally does not mean to panel, but simply to cover, and that נָפֶס דָּרָאָב is particular cannot possibly be taken in a different sense here from that which it bears in 1Kings 7:3, where it denotes the roofing of the rooms built above the portico of pillars; and (2) that the alteration of the second עֲקָרָקָה into תּוֹרוֹקָה has no critical warrant in the rendering of the Syriac, a fundamento ad coelum ejus usque, or in that of the Vulgate, a pavimento usque ad summitatem, whereas the lxx and Chald. both read עֲקָרָקָה דַּע. But even if we were to read תּוֹרוֹקָה, this would not of itself signify the roof beams, inasmuch as in 1Kings 6:16 תּוֹרִיקָה or תּוֹרוֹקָה receives its more precise definition from the expression נָפֶסָה תּוֹרִיקָה (תּוֹרוֹקָה) in 1Kings 7:15.*

Keil and Delitzsch continue: *The words in question cannot have any other meaning than this: "from the one floor to the other," i.e., either from the floor of the throne-hall to the floor of the pillar-hall (described in 1Kings 7:6), or more probably from the lower floor to the upper, inasmuch as there were rooms built over the throne-room, just as in the case of the house of the forest of Lebanon; for עֲקָרָקָה may denote not only the lower floor, but also the floor of upper rooms, which served at the same time as the ceiling of the lower rooms. So much, at any rate, may be gathered from these words, with all their obscurity, that the throne-hall was not an open pillar-hall, but was only open in front, and was shut in by solid walls on the other three sides.*¹⁸⁷

Bear in mind, the more difficult the Hebrew, the more difficult Keil and Delitzsch's explanation of it.

Translation: All of the walls [lit., from floor to floor] are paneled with cedar wood. Possibly, from floor to floor indicates that all of the flooring has been done in cedarwood. This could be the floor of the justice porch or possibly the floor for the entire porch of pillars.

Dr. Thomas Coke: *[The] sacred writer undoubtedly meant, that its covering at the top, its ceiling, was of cedar...[and] paved with stone.*¹⁸⁸

Most understand this to be a floor to ceiling area. So, somewhere on this porch there is an area possibly defined by cedar siding which acts as the sides of this courtroom. These sides are described as going from floor to floor, which possibly means *from floor to ceiling*. The floor to ceiling idea is supported by Matthew Poole.¹⁸⁹ We have similar verbiage in this chapter, but at this time, it is too difficult of a call for me to nail down.

Prior to this, the court appears to have been in an open area—it seems odd to change this tradition without calling careful attention to it.

I struggled with the basic translation and understanding of this verse, as I have with many of the others. My impression after reading some other translations is, we are speaking of two houses here: his own and the house of his wife, the daughter of the Pharaoh. They have similar craftsmanship and design as the palace, both having a porch (which may have been somewhat of a new feature). Wrestling that same meaning from the Hebrew was a struggle, which is revealed in two very odd phrases found in the Latin and the Greek texts.

¹⁸⁶ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 3, 2017.

¹⁸⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:7.

¹⁸⁸ From <https://www.studylight.org/commentaries/tcc/1-kings-7.html> accessed January 11, 2018.

¹⁸⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:7.

There seem to be two general interpretations of this verse: Behind the Hall of Justice somewhere is the home of Solomon. Or, somewhere else Solomon's home is built, but with a very similar courtyard and exterior as the palace.

And his house which he lives there the court the other from a house to the porch as the work the this was. And a house he makes for daughter of Pharaoh (whom took Solomon) as the porch the this.

1Kings
7:8

[Solomon also built] his [own] house where he would live, [and there] was another outside area [used] as a porch with [lit., after] the same design [lit., work]. He made a house for Pharaoh's daughter, whom Solomon had taken [as a wife], with a similar [lit., like this] porch.

Solomon had his own living quarters near the porch, with similar workmanship. He also built a house with a porch for Pharaoh's daughter, whom Solomon took as his wife.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And his house which he lives there the court the other from a house to the porch as the work the this was. And a house he makes for daughter of Pharaoh (whom took Solomon) as the porch the this.
Revised Douay-Rheims	And in the midst of the porch, was a small house <u>where he sat in judgment</u> , of the like work. He made also a house for the daughter of Pharaoh (whom Solomon had taken to wife) of the same work, as this porch.
Peshitta (Syriac)	And his own house where he dwelt was in another court within the porch, and was of like workmanship. Solomon also made a house like this in workmanship for Pharaohs daughter, whom he had taken to wife.
Septuagint (Greek)	And their house where he would dwell, had <u>one court communicating with these</u> according to this work; and he built the house for the daughter of Pharaoh whom Solomon had taken, according to this porch.
Significant differences:	The Latin adds <i>where he sat in judgment</i> ; which is not what Solomon would do at his own domicile. The Greek also has an odd phrase in there: <i>one court communicating with these</i> .

Limited Vocabulary Translations:

Bible in Basic English	And the house for his living-place, the other open square in the covered room, was made in the same way. And then he made a house like it for Pharaoh's daughter, whom Solomon had taken as his wife.
Easy English	And he built his house behind (the room for the king's special seat). This was where he lived. (His house) was like (the room for the king's special seat). He also made a house like it for Pharaoh's daughter. She was (Solomon's) wife.
Easy-to-Read Version–2001	The house where Solomon lived was inside of the Hall of Judging. This house was built the same as the Hall of Judging. He also built the same kind of house for his wife, the daughter of the king of Egypt.
Easy-to-Read Version–2006	Behind the Judgment Hall was a courtyard. The palace where Solomon lived was built around that courtyard and looked like the Judgment Hall. He also built the same kind of palace for his wife, the daughter of the king of Egypt.
God's Word™	His own private quarters were in a different location than the Hall of Justice, but they were similar in design. Solomon also built private quarters like this for his wife, Pharaoh's daughter.

Good News Bible (TEV)	Solomon's own quarters, in another court behind the Hall of Judgment, were made like the other buildings. He also built the same kind of house for his wife, the daughter of the king of Egypt.
<i>The Message</i>	He built his personal residence behind the Hall on a similar plan. Solomon also built another one just like it for Pharaoh's daughter, whom he had married.
NIRV	The palace where he would live was set farther back. Its plan was something like the plan for the hall. Solomon had married Pharaoh's daughter. He made a palace for her. It was like the hall.
New Simplified Bible	His own private quarters were in a different location than the hall containing the throne. They were similar in design. Solomon also built private quarters like this for his wife, Pharaoh's daughter.

Thought-for-thought translations; paraphrases:

Common English Bible	The royal residence where Solomon lived was behind this hall. It had a similar design. Solomon also made a similar palace for his wife, Pharaoh's daughter.
Contemporary English V.	The section of the palace where Solomon lived was behind Justice Hall and looked exactly like it. He had a similar place built for his wife, the daughter of the king of Egypt.
The Living Bible	His cedar-paneled living quarters surrounded a courtyard behind this hall. (He designed similar living quarters, the same size, in the palace that he built for Pharaoh's daughter—one of his wives.)
New Berkeley Version	The house in which he was to live was in a court other than that of the porch of judgment but of the same workmanship, he also made a house like this porch for Pharaoh's daughter whom Solomon had married.
New Century Version	The palace where Solomon lived was built like the Hall of Justice, and it was behind this hall. Solomon also built the same kind of palace for his wife, who was the daughter of the king of Egypt.
New Life Version	His own house where he was to live, in the place behind the throne room, was built the same way. Solomon made a house like this room for Pharaoh's daughter also, whom he had married.
New Living Translation	Solomon's living quarters surrounded a courtyard behind this hall, and they were constructed the same way. He also built similar living quarters for Pharaoh's daughter, whom he had married.
Unlocked Dynamic Bible	In the courtyard behind the Hall of Judgment they built a house for Solomon to live in that was made like the other buildings. They also built the same kind of house for his wife, who was the daughter of the king of Egypt.

Partially literal and partially paraphrased translations:

American English Bible	There was a [special] columned porch for his judgment seat, 8 and then there was a courtyard in front of the place where he sat that could be expanded whenever there was a need to do so. He also built a house for the daughter of Pharaoh whom he had taken as his woman, which looked a lot like his columned porch. A portion of v. 7 is included for context.
Beck's American Translation	His residence hall was in a different court from the hall of justice, but it was built in a similar way. Solomon also built a house like this for Pharaoh's daughter whom he had married.
International Standard V	Solomon's [Lit. <i>His</i>] personal dwelling quarters, a separate court behind the hall, was of similar workmanship. Solomon [Lit. <i>He</i>] also built a house similar to this for Pharaoh's daughter, whom Solomon had married.
New Advent (Knox) Bible	And there was a hall containing his judgement-seat, panelled in cedar from floor to ceiling; within it was a private apartment which he used when he was administering

justice. The house he built for Pharaoh's daughter that he had married was of the same workmanship as this hall. V. 7 is included for context.

Translation for Translators In the courtyard behind the Hall of Judgment they built a house for Solomon to live in that was made like the other buildings. They also built the same kind of house for his wife, who was the daughter of the king of Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The house where he was to dwell, another court is to be within the porch, as to this work. Solomon was to make a house for Pharaoh's daughter, whom he is to have received out, as to this porch.
College Press Bible Study	And his house where he would dwell had another court within the porch, of the same construction. And he made a house for the daughter of Pharaoh whom Solomon had married, like unto this porch.
Ferrar-Fenton Bible	Beside this palace, where he resided, a court was behind the Palatial hall where experiments were made. A house was also built for the daughter of Pharaoh, whom Solomon had married, similar to the Hall of Experiment .
God's Truth (Tyndale)	And his own house where he kept residence in another court without that porch was of the same work. And then Salomon made an house for Pharaoh's daughter which he had taken to wife, like unto that porch.
Jubilee Bible 2000	And his house where he dwelt <i>had</i> another court within the porch, <i>which</i> was of like work. Solomon also made a house for Pharaoh's daughter, whom he had taken <i>to wife</i> , like unto this porch.
Lexham English Bible	His house where he would live in the next courtyard on the inside of the porch was like this work, and he would make a house like this porch for the daughter of Pharaoh whom Solomon had taken [as wife].
NIV, ©2011	And the palace in which he was to live, set farther back, was similar in design. Solomon also made a palace like this hall for Pharaoh's daughter, whom he had married.
Tree of Life Version	His house where he would dwell, set farther back of the hall, was of the same construction. He also made a house like this hall for Pharaoh's daughter, whom Solomon had taken to wife.
Unlocked Literal Bible	Solomon's house in which he was to live, in another courtyard within the palace grounds, was similarly designed. He also built a house like this for Pharaoh's daughter, whom he had taken as a wife.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	His own house, where he was to live, and which was in the other court behind the hall, was built in like manner. Solomon also made a house similar to this for Pharaoh's daughter whom he had taken in marriage.
New American Bible (2002)	His living quarters were in another court, set in deeper than the tribunal and of the same construction. A palace like this tribunal was built for Pharaoh's daughter, whom Solomon had married.
New American Bible (2011)	The house in which he lived was in another court, set in deeper than the Porch and of the same construction. (Solomon made a house like this Porch for Pharaoh's daughter, whom he had married.) Solomon did not build the house for Pharaoh's daughter until Temple and palace were finished (3:1). By mentioning this marriage, the narrator keeps before the reader a developing theme in the Solomon story: the king's building activities for his foreign wives, which eventually implicate him in idolatry (3:1; 7:8; 9:24; 11:1-8). 1 Kgs 3:1; 9:24.
New English Bible—1970	His own house where he was to reside, in a court set back from the colonnade, and the house he made for Pharaoh's daughter whom he had married, were constructed like the hall.

New Jerusalem Bible	His own living quarters, in the other court and inwards from the Hall, were of the same construction. And there was a house similar to this Hall for Pharaoh's daughter whom he had taken in marriage.
Revised English Bible	His own house where he was to reside, in another courtyard set back from the portico, and the house he made for Pharaoh's daughter whom he had married, were constructed like this portico.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	His own living quarters, in the other courtyard, set back from the Hall, were similarly designed. He also made a house like this Hall for Pharaoh's daughter, whom Shlomo had taken as his wife.
The Complete Tanach	And his house he might dwell, (was in) the other court, within the porch, was of the like work; and the house (which) he would make for Pharaoh's daughter, whom Solomon had taken (as a wife), (was) like this porch.

And his house where he might dwell: [Referring to] a complete residence to both eat and sleep there.

Within the porch: [This house was situated] inward from the porch of the house of the forest of Lebanon.

And the house which he would make: He planned to make a house for the daughter of Pharaoh.

Like this porch: Like the work of this porch [whose floors were of cedar].

exeGesés companion Bible	And his house where he settles has another court to house the porch - of like work. And Shelomoh works a house like this porch for the daughter of Paroh he had taken.
The Israel Bible (beta)	The house that he used as a residence, in the rear courtyard, back of the portico, was of the same construction. Shlomo also constructed a palace like that portico for the daughter of Pharaoh, whom he had married.
Orthodox Jewish Bible	And his Bais (palace) where he dwelt which was in another khatzer (courtyard) inwards from the Ulam [HaKisse], was similar in workmanship. Sh'lomo made also a Bais for Bat Pharaoh, whom he had taken as isha, and the Bais (palace) he made was like this Ulam.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	His house where he was to live, the other courtyard behind the hall, was of similar workmanship. Solomon also made a house like this hall for Pharaoh's daughter, whom he had married.
The Expanded Bible	The palace [^L house] where Solomon lived was built like the Hall of Justice, and it was behind this hall. Solomon also built the same kind of palace [^L house] for his wife, who was the daughter of the king of Egypt [^L Pharaoh].
Kretzmann's Commentary	And his house where he dwelt, the fourth building of the palace complex, had another court within the porch, the royal residence was behind the throne-room and the Hall of Judgment, which was of the like work. Solomon made also an house for Pharaoh's daughter, a special residence for the queen, whom he had taken to wife, like unto this porch. So the complex of buildings which formed the king's palace was probably arranged as follows: The great House of Lebanon, the armory of the king, with its peristyle and court toward the rear; beyond that the great colonnade, with its entrance porch; leading to the throne-room and Judgment Hall beyond; a special

court with the dwelling of the king and that of the queen, together with such further buildings as were needed for the royal household.

NET Bible®

The palace where he lived was constructed in a similar way [*Heb* “and his house where he lived, the other court [i.e., as opposed to the great court], separated from the house belonging to the hall, was like this work [i.e., this style of architecture].”]. He also constructed a palace like this hall for Pharaoh’s daughter, whom he had married [*Heb* “and a house he was making for the daughter of Pharaoh, whom Solomon had taken, like this porch.”].

The Pulpit Commentary

And his house where he dwelt [i.e; his private residence. Not to be identified with the "house" of 1Kings 7:1. The term is here expressly restricted to his dwelling house. There it as clearly includes all the several palaces] had [or was. The "court" is apparently in apposition to "his house." The words in italics, here as elsewhere, merely darken the sense] another [*Heb.* the hinder] court within [For the use of מִלְּתִיבַם = within, compare 1Kings 6:16; Num. 18:7, and see Gesen; Thesaur. 1:193] the porch, which was of the like work [i.e; the walls were covered with cedar. The reference is clearly to materials, adornment, etc; not to size]. Solomon made also an house for Pharaoh’s daughter, whom he had taken to wife [*Heb.* he made also a house for ... whom Solomon had taken, i.e; married], like unto this porch. [This would seem to have been the private residence of the queen, not the harem where all the wives and concubines (1Kings 11:3) were collected. It was evidently distinct from and behind the residence of the king, an arrangement which still prevails in Eastern palaces.].

The Voice

His own residence, the interior court behind the hall of judgment, was made the same way. For his wife, Pharaoh’s daughter, Solomon constructed another house like the hall of judgment.

Literal, almost word-for-word, renderings:

Concordant Literal Version

As to his house where he dwells, the other court [is] within the porch--as this work it has been; and a house he makes for the daughter of Pharaoh--whom Solomon has taken--like this porch.

Context Group Version

And his house where he was to dwell, the other court inside the porch, was of like work. He also made a house for Pharaoh’s daughter (whom Solomon had taken as woman), like this porch.

Emphasized Bible

And, his own house where he should dwell, in the other court within the porch, was, of like workmanship unto this,—a house also, made he, for the daughter of Pharaoh, whom Solomon had taken to wife , in a similar porch.

English Standard Version

His own house where he was to dwell, in the other court back of the hall, was of like workmanship. Solomon also made a house like this hall for Pharaoh’s daughter whom he had taken in marriage.

Modern English Version

His own house where he lived, in the other court back of the hall, was similar in style. Solomon also made a house like this for Pharaoh’s daughter, whom he had taken as a wife.

NASB

His house where he was to live, the other court inward from the hall, was of the same workmanship. He also made a house like this hall for Pharaoh’s daughter, whom Solomon had married.

New European Version

His house where he was to dwell had another court within the porch, which was of the same plan. He made also a house for Pharaoh’s daughter (whom Solomon had taken as wife), like this porch.

New King James Version

And the house where he dwelt had another court inside the hall, of like workmanship. Solomon also made a house like this hall for Pharaoh’s daughter, whom he had taken as wife.

Young's Updated LT

As to his house where he dwells, the other court is within the porch—as this work it has been; and a house he makes for the daughter of Pharaoh—whom Solomon has taken—like this porch.

The gist of this passage: There is a residence for Solomon and his Egyptian wife built behind the palace.

1Kings 7:8a

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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<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
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
The two words 'ăsher + shâm can be rendered <i>where, in what place, to what place</i> when found together in the same phrase. Sometimes, the addition of the verb <i>to be</i> might be appropriate to smooth out the phrasing.			
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
'achêr (אַחֵר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	feminine singular adjective/substantive with the definite article	Strong's #312 BDB #29
Owens does not list the definite article. Not sure why the gender does not match up here.			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
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
Owens lists this as a construct, which makes no sense.			
Some translators understand this to mean, <i>behind the house</i> , referring to the location of Solomon's residence.			
lâmed (לְ) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 7:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿulām (אֹלָמַי) [pronounced oo-LAWM]	porch, vestibule [attached to the main building]	masculine singular noun with the definite article	Strong's #197 BDB #17
kaph or k ^e (כ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ma'āseh (מַעֲשֵׂה) [pronounced mah-ġa-SEH]	deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business	masculine singular noun with the definite article	Strong's #4639 BDB #795
zeh (זֶה) [pronounced zeh]	here, this, this one; thus; possibly another	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
hâyâh (הָיָא) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Translation: [Solomon also built] his [own] house where he would live, [and there] was another outside area [used] as a porch with [lit., after] the same design [lit., work]. Solomon had a house where he lived. So there was the palace, where he worked; but he also had living quarters, and it was built with similar craftsmanship or a similar design.

This *other court* is probably between the king's residence and his Egyptian wife's residence. Or between Solomon's residence and the main building. Most assume that this is a *middle* or *inner court*, as is mentioned in 2Kings 20:4.

John Dummelow: *Another court*] i.e. behind the porch of judgment there was a court which enclosed the king's palace; this was probably the same as 'the middle court' of 2 Kings 20:4 (if that is the right reading).¹⁹⁰

Most literal translations understand to simply refer to the a similar design for Solomon's house, without actually giving us the location of it. Most of the less literal translations understand this to mean that Solomon's house was located behind the royal palace, which makes sense.

It does appear to be the case that the king's residence and the royal palace are two different buildings, but they do not necessarily need to be far apart.

1Kings 7:8 Solomon had his own living quarters near the porch, with similar workmanship. He also built a house with a porch for Pharaoh's daughter, whom Solomon took as his wife.

¹⁹⁰ From <https://www.studydrive.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

Solomon's Personal Residence (various commentators)

It is not clear to me how this is related to *another court for a porch*, unless the idea is, the porch area was similar to that for the palace, but on a smaller scale. The ESV has *of like workmanship*. Barnes suggests¹⁹¹ that the similarity is of the materials used, cedar and stone.

Benson: *Not for form or size, but for the materials and workmanship, the rooms being covered with cedar and the like ornaments.*¹⁹²

Dr. Peter Pett: *Solomon's house was built in a similar way, of stone and cedar, with its own court.*¹⁹³

College Press Bible Study: *After the description of the public quarters of the palace, the private residence of the king is mentioned. The author of Kings regarded this phase of Solomon's building activity as comparatively unimportant, and so gives only brief and vague notice to it. Three details only are known of the palace: (1) it was located within a courtyard; (2) this courtyard was within the porch of justice; i.e., the audience room and hall of justice served as the principal entrance into the king's residence; and (3) the royal residence was built on the same order as the porch of justice.*¹⁹⁴

Keil and Delitzsch: *After (behind) the throne and judgment hall then followed the king's own palace, the principal entrance to which was probably through the throne-hall, so that the king really delivered judgment and granted audiences in the gate of his palace.*¹⁹⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:8 Solomon had his own living quarters near the porch, with similar workmanship. He also built a house with a porch for Pharaoh's daughter, whom Solomon took as his wife.

The Location of Solomon's Residence (various commentators)

Dr. Peter Pett: *The Palace was probably built on the north east side of the Temple mount, adjacent to the Temple.*¹⁹⁶

Whedon: *The SITE of Solomon's palace is a question yet unsettled. It has been quite generally believed to have occupied the northeastern part of the modern Zion, and to have been connected with the temple-mountain by a bridge over the Tyropoean valley. Here stood a palace erected by the Asmoneans.*¹⁹⁷

Barclay: *In all Jerusalem there is not a more eligible spot for a palace than the high northeastern cliff of Zion, nearest the temple — the site of the American Christian Mission premises — and accordingly it is at this spot that Josephus locates with so much precision the royal residence of the Asmonean and Herodian sovereigns; nor is there the slightest reason to doubt that it was the royal abode of the Davidian dynasty also; indeed, no other locality is at all consistent with the frequent allusions to the 'king's house' in the Old Testament.*¹⁹⁸

¹⁹¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:8.

¹⁹² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:8.

¹⁹³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:8.

¹⁹⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:8 (comments).

¹⁹⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:8.

¹⁹⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:1–12.

¹⁹⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:1–21.

¹⁹⁸ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:1–12. He cites Barclay, *City of the Great King*, p. 166.

The Location of Solomon's Residence (various commentators)

But then Whedon writes: *This strong statement, however, seems to us unwarranted. What may seem to a modern resident an "eligible spot for a palace," and the selection of it for that purpose by the Asmonean princes, is no proof that the same spot had been selected in the more ancient times of Solomon. On the contrary, the biblical allusions seem rather to locate the king's house on the temple–mountain, and at a lower elevation than the temple itself. So especially the passages which speak of Solomon's bringing his Egyptian wife, after the completion of his palace, "out of the city of David," which was on Zion. (1Kings 9:24; 2Chron. 8:11; compare note on 1Kings 3:1,) and of "his ascent by which he went up unto the house of the Lord." 1Kings 10:5. Compare also 2Kings 11:19.*

Whedon continues: *We incline, therefore, with a number of recent authorities, to place the palace of Solomon at the southeast corner of the modern Haram area. Here Captain Warren's excavations revealed walls as ancient as the time of Solomon, and here he locates the ancient palace...Of course the question cannot at present be settled with absolute certainty.*¹⁹⁹

Keil and Delitzsch: *The situation of this palace in Jerusalem is not defined. Ewald supposes (Gesch. iii. p. 317) that it was probably built on the southern continuation of the temple–mountain, commonly called Ophel, i.e., Hill. But "nothing more is needed to convince us that it cannot have stood upon Ophel, than a single glance at any geographical outline of Ophel on one of the best of the modern maps, and a recollection of the fact that, according to Neh. 3:26, Neh. 3:31, it was upon Ophel, where the king's palace is said to have stood, that the temple–sacragers and shopkeepers had their places of abode after the captivity" (Thenius).*

Keil and Delitzsch continue: *The view held by earlier travellers and pilgrims to Zion, and defended by Berggren (p. 109ff.), namely, that the ancient Solomonian and Asmonaeon palaces stood upon Moriah on the western side of the temple, is equally untenable. For the xystus, above which, according to Josephus, Bell. Jud. ii. 16, 3, the Asmonaeon palace stood, was connected with the temple by a bridge, and therefore did not stand upon Moriah, but upon Zion or the ἄνω πόλις, since this bridge, according to Josephus, Bell. Jud. vi. 6, 2, connected the temple with the upper city. Moreover, it clearly follows from the passages of Josephus already noticed (pp. 61f.), in which he refers to the substructures of the temple area, that the temple occupied the whole of Moriah towards the west, and extended as far as the valley of the Tyropoeon, and consequently there was no room for a palace on that side. When Josephus affirms, therefore (Ant. viii. 5, 2), that Solomon's palace stood opposite to the temple (ἀντικρυς ἔχων ναόν), it can only have been built on the north–east side of Zion, as most of the modern writers assume (see W. Krafft, Topographie Jerus. p. 114ff., and Berggr. p. 110). This is sustained not only by the probability that the Asmonaeans would hardly build their palace anywhere else than on the spot where the palace of the kings of Judah built by Solomon stood, but also by the account of the elevation of Joash to the throng in 2 Kings 11 and 2 Chron 23, from which it is perfectly obvious that the royal palace stood upon Zion opposite to the temple.*²⁰⁰

Lange: *When Josephus says (Antiq., 8, 5, 2), that the palace stood opposite to the temple (ἀντικρυς), it could only have been built on the northeast side of Zion. The palace of the Asmoneans stood there too, from which a bridge led over the valley to the temple on Moriah.*²⁰¹

Lange later writes: *Ewald...says that the palace was built probably upon the southerly continuation of the temple–mount, usually called Ophel, i.e., hill, hillock, or knob.*²⁰²

¹⁹⁹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:1–12.

²⁰⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:12.

²⁰¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:1 (Exegetical and Critical).

²⁰² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:1 (Exegetical and Critical).

Chapter Outline

Charts, Maps and Short Doctrines

Lange: *As to the entire building, the dim intimations of the text do not give us a perfect idea of it. The descriptions of Josephus and those of the Rabbins, especially Judah Leo, contradict the text in many points, and are only arbitrary, unfounded additions. The earlier interpreters of the text could throw no light on it, and archæologists have hitherto been altogether silent, or have attempted no exact description.*²⁰³

1Kings 7:8b

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
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
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-G^OH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated <i>Solomon</i></i>	masculine singular, proper noun	Strong's #8010 BDB #1024
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
’ulâm (אֹלָמַי) [pronounced <i>oo-LAWM</i>]	<i>porch, vestibule [attached to the main building]</i>	masculine singular noun with the definite article	Strong's #197 BDB #17

²⁰³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:1 (Exegetical and Critical).

1Kings 7:8b

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 made a house for Pharaoh's daughter, whom Solomon had taken [as a wife], with a similar [lit., like this] porch. Solomon also built a separate living quarters for his wife, the daughter of Pharaoh. It appears that these might be small apartments.

Let me make the guess that *like the porch* simply refers to the workmanship of her house, that it was similar to the workmanship for all the houses. Perhaps *like the porch* is an abbreviated way to signify that. It is possible that this was a recent architectural design (at least for Palestine); and Solomon used it for the palace, his residence and the queen's residence.

I think the idea is, there is similar craftsmanship involved in the building of his own house and the house of his Egyptian wife; but there would be nothing by way of detail given on those two homes.

We know the construction of the Temple in great detail. We know a little about the palace—its dimensions and a little about its design. We know very little about Solomon's own personal residence or the home of his Egyptian wife. There is much about the overall design that we are merely guessing at.

1Kings 7:8 Solomon had his own living quarters near the porch, with similar workmanship. He also built a house with a porch for Pharaoh's daughter, whom Solomon took as his wife.

The Residence of the Daughter of Pharaoh (various commentators)

The Cambridge Bible: *The women's apartments, as usual in the East, were removed as far from public view as possible.*²⁰⁴

Dr. Peter Pett: *[P]robably on the other side of the courtyard [from these other structures], a house was built for Pharaoh's daughter, whom Solomon had taken as his wife. This was built in a similar way. All the buildings may in fact have been built around this central court, but the descriptions are too vague for us to be certain. It would be necessary for Pharaoh's daughter to have her own special apartments because of her unique status, but parts of the harem were no doubt also housed close by. The writer is simply bringing out that the people of highest status were given accommodation suitable to their status, and reminding us that Solomon had married Pharaoh's daughter. All who heard it would have been suitably impressed.*²⁰⁵

The Preacher's Complete Homiletical Commentary: *[The] house for Pharaoh's daughter... according to Eastern custom, would be not a building distinct from the king's house, but a rear part of it, although a structure complete in itself.*²⁰⁶

College Press Bible Study: *The house of Pharaoh's daughter was probably distinct from the dwelling- place of the king and located behind the latter. This would seem to have been the private residence of the queen, not the harem where all the wives and concubines were collected.*²⁰⁷

²⁰⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:8.

²⁰⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:8.

²⁰⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:8.

²⁰⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:8 (comments).

The Residence of the Daughter of Pharaoh (various commentators)

Keil and Delitzsch: *All that can be clearly inferred from the words, "in the other court inside the hall," is, that the abode of the king and his Egyptian wife had a court of its own, and when looked at from the entrance, formed the hinder court of the whole palace. The house of Pharaoh's daughter was probably distinct from the dwelling-place of the king, so that the palace of the women formed a building by itself, most likely behind the dwelling-house of the king, since the women in the East generally occupy the inner portion of the house. The statement that the dwelling-place of the king and queen formed a court by itself within the complex of the palace, warrants the further inference, that the rest of the buildings (the house of the forest of Lebanon, the pillar-hall, and the throne-hall) were united together in one first or front court.*²⁰⁸

Lange: *Solomon's dwelling-house and that of his wife were indeed separate houses, but formed together the third building in connection with the palace. This building had another court within the porch, i.e., behind the porch of judgment. Both dwellings were like unto this work, that is, they had walls of cedar-wood like the porch of judgment, and were splendidly and gorgeously made. The queen's house was behind that of the king, according to the universal Eastern custom (Winer, R.-W.-B., i. s. 468); it is not only here, but also in 1Kings 9:24, expressly said, that it was built for Pharaoh's daughter, not therefore for a harem (Thenius). The 700 wives and 300 concubines afterwards mentioned (1Kings 11:3) could scarcely have lived in the queen's own house.*

Lange continues: *Thenius gives the reason why the king's and queen's dwellings are not more accurately described: "because in most cases there was only access to the porch of judgment, and because audience of the king, even in the court of his residence, had probably become very difficult to obtain in Solomon's reign." But the reason was more likely that, whilst the armory and the porches of pillars and of judgment were uncommon buildings, the dwelling-house did not differ from ordinary dwellings in its architecture and furnishing, except in being more costly. It required, therefore, no minute description.*²⁰⁹

J. Vernon McGee: *And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch in 1Kings 7:8 1. "Of the like work" indicates it was also very ornate and elaborate. He built a house for Pharaoh's daughter — he seems to have put her in a favored position. He could not build each wife such a palace. If he had, he would have built a thousand palaces ! That would have been a staggering building program, like a government housing development.*²¹⁰

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:2–5 He [Solomon] built the House of the Forest of Lebanon. Its length was a hundred cubits and its breadth fifty cubits and its height thirty cubits, and it was built on four rows of cedar pillars, with cedar beams on the pillars. And it was covered with cedar above the chambers that were on the forty-five pillars, fifteen in each row. There were window frames in three rows, and window opposite window in three tiers. All the doorways and windows had square frames, and window was opposite window in three tiers.

1Kings 7:6–7 And he made the Hall of Pillars; its length was fifty cubits, and its breadth thirty cubits. There was a porch in front with pillars, and a canopy in front of them. And he made the Hall of the Throne where he was to pronounce judgment, even the Hall of Judgment. It was finished with cedar from floor to rafters.

1Kings 7:8 His own house where he was to dwell, in the other court back of the hall, was of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter whom he had taken in marriage. (ESV)

²⁰⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:8.

²⁰⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:8 (Exegetical and Critical).

²¹⁰ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 7); accessed January 10, 2018.

The Overall Building Configuration (various commentators)

The Cambridge Bible suggests: *The description has apparently been carrying us, from the front of the house of the forest, regularly more and more inward. Now we are brought to a court behind the previously mentioned porch, and in this court stood the king's own dwelling house. It is noteworthy how little description is given to this or to the house for Pharaoh's daughter. This probably comes to pass because the public were never admitted to these quarters.*²¹¹

Clarke: *[The buildings] were in the same place, but distinguished from each other; the first as Solomon's palace, the second as a house of judgment, a court-house; the third, the harem, or apartments for the women.*²¹²

Clarke leaves out Solomon's personal residence and, possibly, the porch of pillars.

Dr. Peter Pett: *Solomon's palace complex was divided up into sections, although those sections were probably in one huge building. Such large palace complexes were a common feature of the ancient world. Some such complexes were found at Ebla in Syria around 2300 BC. Compare also the huge complexes at Mari, Nineveh, Babylon, Alalakh and Ugarit, and also later at Samaria.*

Pett continues: *It was made up of the house of the forest of Lebanon (so named after its rows of huge cedar pillars), which was among other things a treasury and armoury (1Kings 10:17; Isa. 22:8); the hall of pillars, which was probably where people waited who wanted to attend on the king; the hall of justice, which was where he openly dispensed justice; and his own living quarters; and the spacious living quarters of Pharaoh's daughter, his Egyptian wife. It would no doubt also have included space for a number of his harem (1Kings 11:3). Others of his large harem were probably quartered in different cities around the country, living in luxury and available for whenever he visited.*²¹³

The Preacher's Complete Homiletical Commentary: *Jamieson arranges this complex edifice thus: the building itself was oblong, consisting of two square courts, flanking a large oblong hall which formed the centre, and was properly the house of the forest of Lebanon, being the part where were the cedar pillars of this hall. In front was the porch of judgment. On the one side this large hall was the king's house; on the other, the royal apartments for Pharaoh's daughter.*²¹⁴

The Preacher's Complete Homiletical Commentary: *The group of buildings described in these verses constituted one and the same royal palace. It included several edifices within itself. The principal one was the great hall of state, encased in cedar, and so called "the House of the Forest of Lebanon" (1Kings 7:2). In front of it was reared a pillared portico (1Kings 7:6). Between this portico and that part of the palace which was set apart for the royal residence was a cedar porch of exquisite proportions and surpassing beauty, called the Porch of Judgment (1Kings 7:7). Adjoining these erections, separated by an inner court, was the residence of the king; and beyond this, and connected with it, was the house of his Egyptian consort, built after the gorgeous pattern of the porch of cedar (1Kings 7:8). This magnificent pile of buildings was surrounded with a spacious court, decorated with a colonnade [definition., a row of columns supporting a roof] of stones and cedar (1Kings 7:12).*²¹⁵

The NIV Study Bible: *It is not clear whether the throne hall, the Hall of Justice, Solomon's own living quarters (v. 8) were separate buildings or locations within the Palace of the Forest of Lebanon.*²¹⁶

²¹¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:8.

²¹² Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 7:8.

²¹³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:2.

²¹⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:8.

²¹⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:1-12 (homiletics).

²¹⁶ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 477 (footnote).

The Overall Building Configuration (various commentators)

Although I do not know that the Hall of Justice is separate from the Hall of Pillars, it seems logical to me that these others are all separate buildings. I see them as being together in the same general area, but not under the same roof. One reason for that is, the king's quarters and the queen's quarters both appear to have a porch similar to the one for the palace; which would suggest that they are separate buildings.

Lange: *The first or foremost of the three buildings which together formed the royal palace, namely the armory, set forth the mission of the king against his enemies; and it represented his protecting war–strength; the next building, the porch of pillars and the porch of the throne, or of judgment, signified the vocation of the king in respect of his subjects, viz., judging and ruling (see above on 1Kings 3:9; 1Sam. 8:5–6; 2Sam. 15:4); it represented the royal elevation and majesty; lastly, the third and innermost building was the real dwelling–house, where the king lived with his consort; a private house which he had an equal right with any of his subjects to possess.*

Lange continues: *The plan of the palace thus was very simple, and follows so clearly from the nature of the relations, that we need not seek for the model of it anywhere. Least of all should we be likely to find such in Egypt, although Thenius does not doubt that “Solomon built the royal residence after Egyptian models,” and then refers us to the palaces at Medinat-Abu, Luxor, and Carnac. Just the main feature in the one we have been considering, i.e., the three parts forming a completely united whole, is wanting in these Egyptian buildings, which besides were entirely of stone, and consequently quite differently constructed.*

Lange continues: *Where is there anything in Egypt that in the least approximates to the house of the forest of Lebanon, with its numerous wooden pillars and galleries? Solomon's palace, as well as the temple, belonged entirely to the architecture of anterior Asia, but the fundamental idea upon which its plan and interior arrangement rested, was essentially and specifically Israelitish.²¹⁷*

Bridgeway Bible Commentary: *After finishing the temple, Solomon moved on to the next part of his building program. This was the building of a magnificent palace that took thirteen years (7:1). He also built many other expensive buildings in this national showpiece. The House of the Forest of Lebanon, so called because of its three rows of cedar pillars, was apparently a military headquarters and weapons storehouse (2-5; cf. 10:17; Isaiah 22:8). The Hall of Pillars was probably a meeting hall, and the Hall of the Throne a judgment court. There was also a separate palace for his queen, the daughter of Pharaoh (6-8). All these buildings, along with the temple and Solomon's own palace, were built within the Great Court, around the perimeter of which was a stone and timber wall (9-12).²¹⁸*

Here is how I see it: there is the main palace, which is probably further divided into various rooms; and there may have been some side rooms added to it. In front of the palace is a marvelous covered porch which had many pillars. It may be half the height of the palace. Upon this porch is a large area which is reserved for the public court over which Solomon presides.

Behind the palace are two homes, both of which are similar in design, but considerably scaled down; both having porches in front. Solomon lives in one house and the queen in the other.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

²¹⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Historical and Ethical.

²¹⁸ From <https://www.studylight.org/commentaries/bbc/1-kings-7.html> accessed January 10, 2018.

Solomon's Building Projects (1Kings 7:1–8) (a graphic); from [Slide Player](#); accessed January 12, 2018. This slide player show is not half bad.

Solomon's building projects

1 Kings 7

1 But Solomon took **thirteen years to build his own house**; so he finished all his house.

2 He also built the **House of the Forest of Lebanon**; its length was one hundred cubits, its width fifty cubits, and its height thirty cubits, with four rows of cedar pillars, and cedar beams on the pillars. 3 And it was paneled with cedar above the beams that were on forty-five pillars, fifteen to a row. 4 There were windows with beveled frames in three rows, and window was opposite window in three tiers. 5 And all the doorways and doorposts had rectangular frames; and window was opposite window in three tiers.

6 He also made the **Hall of Pillars**: its length was fifty cubits, and its width thirty cubits; and in front of them was a portico with pillars, and a canopy was in front of them.

7 Then he made a hall for the throne, **the Hall of Judgment**, where he might judge; and it was paneled with cedar from floor to ceiling.

8 And the house where he dwelt had **another court inside the hall**, of like workmanship. Solomon also made **a house like this hall for Pharaoh's daughter**, whom he had taken as wife.

**Solomon loved to build, but
at the peoples' expense!**

The implication here is somewhat unfair. Israel desired a king; and, if there is a king, then there is taxation, there is an army, and there is a palace. All of it comes with having a king. Politicians who build will build using taxpayer money.

What follows is the stone work which was done. Certainly, there would have been carefully designed stone work for the foundation; but it is not clear whether this extends to the walls or not.

Like many of the previous verses, I conferred with other translations when doing the nearly literal and I did the paraphrase later (most of the time, I do all 3 translations before looking at anyone else's translation).

All these stones costly [are] as measures a cut stone sawn by the saw: from a house and from [the] outside; and from a foundation as far as the projecting stones and from an outside as far as the courtyard the large. And a foundation [was] stones costly stones large, stones of ten cubits and stones of eight cubits. And from upwards stones costly as measures hewn stone and cedar. And a courtyard the large around three courses [of] hewn stone and a row of hewn timber cedar and to a courtyard of a house of Y^ehowah the inner; and to a porch of the house.

1Kings
7:9–12

All these [buildings were constructed from] expensive stones, according to the measures of hewn stone sawed by the saw: from [the interior of] the house to outside [areas connected to the house]; from the foundation to the protruding stones [possibly, from the floor to the roof]; and from the outside [areas] to the great courtyard. Furthermore, the foundation [was constructed from] expensive large stones, stones [which measure] 10 cubits [square] and [others which measure] 8 cubits square. And above [the foundation were] expensive stones cut according to [exact] measurements and [according to] the cedar [which was used]. The great courtyard [had] three rows of cut stone and a row of cut cedar timber [both] for the inner court of the house of Y^ehowah and for the porch of the house.

All of these structures were build with carefully engineered stones, extending from the foundation on up, including the public areas in the great courtyard. The foundation was carefully pieced together with stone carefully cut to measure 15' x 12'. The stones which made up the walls were also cut to exact measurements, including the courtyard which had walls that were 3 rows of cut stone for each row of cedar, which was the design for the inner court of the house of Y^ehowah as well as for the porch of the palace.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

All these stones costly [are] as measures a cut stone sawn by the saw: from a house and from [the] outside; and from a foundation as far as the projecting stones and from an outside as far as the courtyard the large. And a foundation [was] stones costly stones large, stones of ten cubits and stones of eight cubits. And from upwards stones costly as measures hewn stone and cedar. And a courtyard the large around three courses [of] hewn stone and a row of hewn timber cedar and to a courtyard of a house of Y^ehowah the inner; and to a porch of the house.

Revised Douay-Rheims

All of costly stones, which were sawed by a certain rule and measure both within and without: from the foundation to the top of the walls, and without unto the great court. And the foundations were of costly stones, great stones of ten cubits or eight cubits: And above there were costly stones, or equal measure, hewed; and, in like manner, planks of cedar: And the greater court was made round with three rows of hewed stones, and one row of planks of cedar, moreover also in the inner court of the house of the Lord, and in the porch of the house.

Peshitta (Syriac)

All these were of costly stones, according to the measures of hewn stones, sawed with saws within and without, even from the foundation to the coping, and from the outside to the court of the temple. And the foundation was of great and costly stones, some of ten cubits and some of eight cubits. And above were costly stones, after the measures of hewn stones, and cedars. And the great court round about was made with three rows of hewn stones and a row of cedar beams, both for the inner court of the house of the LORD and for the porch of the house.

Septuagint (Greek)

All these were of costly stones, sculptured at intervals within even from the foundation even to the top, and outward to the great court, founded with large

costly stones, stones of ten cubits and eight cubits *long*. And above with costly stones, according to the measure of hewn stones, and with cedars. *There were three rows of hewn stones round about the great hall, and a row of sculptured cedar: and Solomon finished all his house.*

Significant differences:

From the house and from the outside is translated as *within and without* in the Syriac and Latin. This phrase appears to be missing in the Greek. There does not seem to be complete agreement with the phrase which includes the *courtyard*.

After the foundation is spoken of, all of the ancient languages speak of more stone work with cedars. It is unclear whether this is strictly in the courtyard or if perhaps this accounts for the walls as well. The Greek adds that Solomon finishes his house (which phrase occurs much later in the Hebrew text in this chapter).

Limited Vocabulary Translations:

Bible in Basic English

All these buildings were made, inside and out, from base to crowning stone, and outside to the great walled square, of highly priced stone, cut to different sizes with cutting-instruments. And the base was of great masses of highly priced stone, some ten cubits and some eight cubits square. Overhead were highly priced stones cut to measure, and cedar-wood. The great outer square all round was walled with three lines of squared stones and a line of cedar-wood boards, round about the open square inside the house of the Lord and the covered room of the king's house.

Easy English

His workers made these buildings from very good, large stones. They cut (the stones) to the right size with a special tool. (They cut) the sides that were towards the inside and towards the outside (of the buildings). (They did this) from the front to the important courtyard behind it. Also, (they did it) from the floor to the roof. (Solomon) had put very good, large stones in the ground. They were 8 or 10 cubits long. He built everything on these. Above (the ground) he used very good stones. (His men) cut them to (the right) size. He also used cedar wood beams. There was a wall all round the important courtyard. It was 3 stones high, with cedar beams on top. (Solomon's men) cut the stones (to the right size). (This wall) was like the (wall in the) courtyard of the temple of the LORD. There were pillars at the front of it.

Easy-to-Read Version—2006

All these buildings were made with expensive blocks of stone. The stones were cut to the right size with a saw and then smoothed on front and back. These expensive stones went from the foundation all the way up to the top layer of the wall. Even the wall around the yard was made with expensive blocks of stone. The foundations were made with large, expensive stones. Some of the stones were 10 cubits[d] long and the others were 8 cubits[e] long. On top of these stones there were other expensive stones and cedar beams. There were walls around the palace yard and around the yard and porch of the Lord's Temple. The walls were built with three rows of stone and one row of cedar timbers.

Good News Bible (TEV)

All these buildings and the great court were made of fine stones from the foundations to the eaves. The stones were prepared at the quarry and cut to measure, with their inner and outer sides trimmed with saws. The foundations were made of large stones prepared at the quarry, some of them twelve feet long and others fifteen feet long. On top of them were other stones, cut to measure, and cedar beams. The palace court, the inner court of the Temple, and the entrance room of the Temple had walls with one layer of cedar beams for every three layers of cut stones.

The Message

No expense was spared—everything here, inside and out, from foundation to roof was constructed using high-quality stone, accurately cut and shaped and polished. The foundation stones were huge, ranging in size from twelve to fifteen feet, and of the very best quality. The finest stone was used above the foundation, shaped

to size and trimmed with cedar. The courtyard was enclosed with a wall made of three layers of stone and topped with cedar timbers, just like the one in the porch of The Temple of GOD.

NIRV All those buildings were made out of blocks of good quality stone. They were cut to the right size. They were made smooth on their back and front sides. Those stones were used for the outside of each building and for the large courtyard. They were also used from the foundations up to the roofs. Large blocks of good quality stone were used for the foundations. Some were 15 feet long. Others were 12 feet long. The walls above them were made out of good quality stones. The stones were cut to the right size. On top of them was a layer of cedar beams. The large courtyard had a wall around it. The first three layers of the wall were made out of blocks of stone. The top layer was made out of beautiful cedar wood. The same thing was done with the inside courtyard of the Lord's temple and its porch.

New Simplified Bible From the foundation to the roof, all these buildings, including the large courtyard, were built with high-grade stone blocks. The stone blocks were cut to size and trimmed with saws on their inner and outer faces. The foundation was made with large, high-grade expensive stones. Some were twelve feet and others fifteen feet long. Above the foundation were cedar beams and high-grade expensive stone blocks, which were cut to size. The large courtyard had three layers of cut stone blocks and a layer of cedar beams, like the inner courtyard of Jehovah's Temple and the entrance hall.

Thought-for-thought translations; paraphrases:

Common English Bible He built all these with the best stones cut to size, sawed with saws, back and front, from the foundation to the highest points and from the outer boundary to the great courtyard. The foundation was laid with large stones of high quality, some of fifteen feet and some of twelve feet. Above them were high-quality stones cut to measure, as well as cedar. The surrounding great courtyard had three rows of cut stones and a row of trimmed cedar just like the inner courtyard of the Lord's temple and its porch.

Contemporary English V. From the foundation all the way to the top, these buildings and the courtyard were made out of the best stones carefully cut to size, then smoothed on every side with saws. The foundation stones were huge, good stones--some of them fifteen feet long and others twelve feet long. The cedar beams and other stones that had been cut to size were on top of these foundation stones. The walls around the palace courtyard were made out of three layers of cut stones with one layer of cedar beams, just like the front porch and the inner courtyard of the temple.

The Living Bible These buildings were constructed entirely from huge, expensive stones, cut to measure. The foundation stones were twelve to fifteen feet across. The huge stones in the walls were also cut to measure and were topped with cedar beams. The Great Court had three courses of hewn stone in its walls, topped with cedar beams, just like the inner court of the Temple and the porch of the palace.

New Berkeley Version All these buildings were constructed, from the foundation to the coping and from the outside to the great court, of expensive stones, cut according to measure and sawed on both sides. Even the foundation was made of expensive stones, largest stones, stones of 15 feet and stones of 12 feet. Above them lay expensive stones, cut according to measure, in addition to cedar. The great court had three courses of dressed stone and a series of cedar rafters just as the inner court of the house of the LORD and the porch of the houses.

New Century Version All these buildings were made with blocks of fine stone. First they were carefully cut. Then they were trimmed with a saw in the front and back. These fine stones went from the foundations of the buildings to the top of the walls. Even the courtyard was made with blocks of stone. The foundations were made with large blocks of fine

stone, some as long as fifteen feet. Others were twelve feet long. On top of these foundation stones were other blocks of fine stone and cedar beams. The palace courtyard, the courtyard inside the Temple, and the porch of the Temple were surrounded by walls. All of these walls had three rows of stone blocks and one row of cedar beams.

New Life Version All these were made with stones of much worth, each one cut to be put into place. They were cut with saws, inside and outside, from the very base to the top of the roof, and from the outside to the largest room.

The base of the building was made with large stones of much worth. The stones were as long as five long steps, and four long steps. Above this were stones of much worth, cut to go well into place, and cedar. The largest room had three rows of cut stone around it, and a row of cedar pieces. The same was around the open space in the house of the Lord, and the porch of the house.

New Living Translation From foundation to eaves, all these buildings were built from huge blocks of high-quality stone, cut with saws and trimmed to exact measure on all sides. Some of the huge foundation stones were 15 feet long, and some were 12 feet[f] long. The blocks of high-quality stone used in the walls were also cut to measure, and cedar beams were also used. The walls of the great courtyard were built so that there was one layer of cedar beams between every three layers of finished stone, just like the walls of the inner courtyard of the LORD's Temple with its entry room.

Unlocked Dynamic Bible All of these buildings and the walls around the palace courtyard were made from stones, from the foundations up to the eaves. The stones had been expensive for the workers to cut at the quarry, according to the sizes that were needed, and the sides of the stones were shaped and smoothed by cutting them with saws. The foundations were also made from huge blocks of expensive stones that had been prepared at the quarry. Some of them were about three and three-quarters meters long and others were about four and four-fifths meters long. On top of the foundation stones were other expensive stones that had been cut according to the sizes they needed, as well as cedar beams. The palace courtyard, the inner courtyard in front of the temple, and the portico in front of the temple had walls made by putting down three layers of cut stones between each layer of cedar beams.

Partially literal and partially paraphrased translations:

American English Bible Everything was constructed of valuable stones that had been chiseled at intervals on the insides (from the foundations to the windows) and on the outsides, up to the great courtyard.

The foundation was constructed of valuable stones that were each twelve feet by fifteen feet wide, and the roof was made of valuable stones of the same size, which were mounted over cedar beams. In addition, there was also a large courtyard that was circled by three rows of uncut stones and a row of carved cedar posts. It was built much like the courtyard and the columned porch at the Temple of Jehovah.

Beck's American Translation All these inside and out, including the great court, were made of fine stones, cut to different sizes, sawed with saws, from the foundation to the copings. The foundation was made with fine large stones of 8 to 10 cubits in size. And also above the foundation there were fine stone blocks, cut to different sizes, and cedar wood. The outer court all around had three layers of cut stones and a layer of cedar beams, just like the inner court of the LORD's temple and its porch.

International Standard V All of these were made with expensive stones, pre-cut according to specifications, hand-sawed inside and out from the foundation to the coping, including from inside to the great court. The foundation was made of expensive stone, including large stones ten cubits long and stones eight cubits long. Above these were expensive stones cut according to specifications, and cedar. So the great court was

New Advent (Knox) Bible	<p>surrounded by three rows of cut stone, along with a row of cedar beams, just like the inner court of the LORD's Temple and the porch surrounding the Temple.</p> <p>All was built of costly stone, cut to exact shape and measure within and without, from top to bottom of the walls, from the entrance up to the great courtyard; the foundations, too, were of costly stones, some ten, some eight cubits long; nor were the stones above less in measurement, with cedar panels to match them. The great courtyard, which was round, had three courses of dressed stone and one of planed cedar-wood; thus the court around the palace porch was to match the inner court of the temple.</p>
Translation for Translators	<p>All of those buildings and the walls around the palace courtyard were made from costly blocks of stone, from the foundations up to the eaves. The stones were cut <i>at the quarry</i>, according to the sizes that were needed, and the sides of the stones were shaped by cutting/smoothing them with saws. The foundations were also made from huge blocks of stone <i>that were prepared at the quarry</i>. Some of them were twelve feet long and some were fifteen feet long. On top of the foundation stones were other blocks of stone that were cut according to the sizes they needed, and cedar beams. The palace courtyard, the inner courtyard in front of the temple, and the entrance room of the temple had walls made by putting down three layers of cut stones between each layer of cedar beams.</p>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	<p>These are to be of costly stones, being measured, cut, dragged away, and sawn on their inner and outer sides, from the foundation to the coping, and on the outside to the great court. Even is it being founded of costly stones, huge stones, stones of ten cubits, and stones of eight cubits. From above are to be costly stones, being measured and cut, also cedar. The great court on around is to be of three rows, of hewn stone, and a row of that cut out from cedar, even that being turn toward the inner court, of the house of Jehovah, and the porch of the house.</p>
College Press Bible Study	<p>All of these were of costly stones, according to the measure of hewn stones sawed with saws, within and without, from foundation to coping, and from the outside unto the great court. And the foundation was of precious stones, great stones, stones of ten cubits and stones of eight cubits. And the superstructure was of precious stones according to the measure of hewn stones, and cedars. And as for the great court, there were round about it three rows of hewn stones, and a row of cedar beams as in the inner court of the house of the LORD, and the porch of the house.</p>
Ferrar-Fenton Bible	<p>All these buildings were beautifully adorned, carved with sculptures, with passages on passages, with towers, and with walks. They were magnificent within and without, from foundation to the coping stones. Even the foundations were great cut stones, ten cubit blocks, and eight {cubit blocks. The pillars were also beautifully sculptured stones, and cedar. And round the Great Court were three rows of sculptures and a row of carved cedar, like the Court of the House of the EVER-LIVING, enclosing both the Hall and the Palace.</p>
God's Truth (Tyndale)	<p>And all these things were of rich stones hewed after a measure and sawed with saws within and without, even from the foundation unto that whereon the beams were laid, and on the outside thereto, toward the great court. And the foundation was of rich stones and the mighty great stones of ten cubits and of eight. And above were rich stones hewed according to the same size, and also with Cedar. And the great court round about was with three rows of hewed stone and one row of Cedar planks. And likewise was it in the inner court of the house of the Lord and of the porch of the temple.</p>
NIV, ©2011	<p>All these structures, from the outside to the great courtyard and from foundation to eaves, were made of blocks of high-grade stone cut to size and smoothed on their inner and outer faces. The foundations were laid with large stones of good quality,</p>

some measuring ten cubits and some eight. Above were high-grade stones, cut to size, and cedar beams. The great courtyard was surrounded by a wall of three courses of dressed stone and one course of trimmed cedar beams, as was the inner courtyard of the temple of the Lord with its portico.

Tree of Life Version

All these were made of expensive stones—stone cut to size and sawed with saws inside and outside—from the foundation to the top and from the outside to the great court. The foundation was also made of expensive stones—huge stones, stones eight cubits and stones ten cubits. Above were expensive stones, cut to measure, and cedar wood. The surrounding great courtyard had three rows of cut stone and a row of cedar beams, the same as the inner court of the House of *ADONAI* and the portico of the House.

Unlocked Literal Bible

These buildings were adorned with costly hewn stones, precisely measured and cut with a saw and smoothed on all sides. These stones were used from the foundation to the stones on top, and also on the outside to the great court. The foundation was constructed with very large, costly stones of eight and ten cubits in length. Above were costly hewn stones precisely cut to size, and cedar beams. The great courtyard surrounding the palace had three rows of cut stone and a row of cedar beams like the inner court of the temple of Yahweh and the temple portico.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

All these were made of costly stones, hewn according to measure, sawn on their inner and outer faces even from the foundation to the coping, and from the court of Yahweh's house to the big court.

The foundation was of huge, costly stones of eighty and ten cubits. Above were costly stones, hewn according to measure, and cedar wood. The great court was surrounded by a wall of hewn stones and a course of cedar beams, like the interior court of Yahweh's house and its vestibule.

New American Bible (2002)

All these buildings were of fine stones, hewn to size and trimmed front and back with a saw, from the foundation to the bonding course. (The foundation was made of fine, large blocks, some ten cubits and some eight cubits. Above were fine stones hewn to size, and cedar wood.) The great court was enclosed by three courses of hewn stones and a bonding course of cedar beams. So also were the inner court of the temple of the LORD and the temple porch.

New American Bible (2011)

All these buildings were of fine stones, hewn to size and trimmed front and back with a saw, from the foundation to the bonding course and outside as far as the great court. The foundation was made of fine, large blocks, some ten cubits and some eight cubits. Above were fine stones hewn to size, and cedar wood. The great court had three courses of hewn stones all around and a course of cedar beams. So also were the inner court of the house of the LORD and its porch.

New English Bible—1970

All these were made of heavy blocks of stone, hewn to measure and trimmed with the saw on the inner and outer sides, from foundation to coping and from the court of the house [prob. rdg, cp v12; Heb from outside] as far as the great court. At the base were heavy stones, massive blocks, some ten and some eight cubits in size, and above were heavy stones dressed to measure, and cedar. The great court had three courses of dressed stone all around and a course of lengths of cedar; so had the inner court of the house of the LORD, and so had the vestibule of the house.

New Jerusalem Bible

All these buildings were of special stones cut to measure, trimmed on the inner and outer sides with the saw, from the foundations to the coping—the foundations were of special stones, huge stones, of ten and eight cubits, and, above these, special stones, cut to measure, and cedar wood— and, on the outside, the great court had three courses of dressed stone round it and one course of cedar beams; so also had the inner court of the Temple of Yahweh and the vestibule of the Temple.

Revised English Bible

All these were made of costly blocks of stone, hewn to measure and trimmed with the saw on the inner and outer sides, from foundation to coping and from the court of the house as far as the great court. At the base were costly stones, huge blocks, some ten and some eight cubits in size, and above were costly stones dressed to measure, and cedar. The great court had three courses of dressed stone all around and a course of lengths of cedar; so had the inner court of the house of the LORD, and so had the vestibule of the house.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

All these buildings were made of expensive stone blocks, cut to measure and finished by saws on the inner surfaces as well as the outer ones. These stones were used from the foundation to the eaves and outward from the buildings all the way to the Great Courtyard. The foundation was of expensive stone blocks, very large ones — stones fourteen to eighteen feet long. Above these were costly stones, cut to measure, and cedar-wood. The surrounding Great Courtyard had three rows of cut stone and a row of cedar beams like the inner courtyard of the house of Adonai and the courtyard by the hall of the house.

The Complete Tanach

All these (were of) precious stones, according to the measures of hewn stones, sawed with saws within and without; and from the foundation up the coping, and from the outside until the great court.

All these were of precious stones: All of these [structures, the] stones [used for them] were made heavy.

According to the measures of hewn stone: according to the measures of hewn 'stone,' [meaning,] there was one [accepted] measurements for hewn stone in that country.

And from the foundation up to the coping: This building was made in the height of hewn stones from the foundation until the highest beam.

And from the foundation: Heb. מַמְסָד, from the expression יָסִיד, a foundation.

The coping: The highest beam, as "My right hand had spanned (וַחֲסָה) the heavens" (Isaiah 48:13).

And from the outside: On the outside, the entire length of the walls were [made of] these stones until the great court.

And the foundation (was) of precious stones, great stones; stones of ten cubits and stones of eight cubits.

And the foundation was of great stones: And the foundation which was in the ground was of stones greater than the measurement of hewn stones.

And above (were) precious stones, according to the measures of hewn stones and cedars.

And above were precious stones: And above the stones used for the foundation were precious stones, [hewn to precise measurement,] until the coping as he mentioned above.

And cedars: [Jonathan renders:] 'and he covered it with boards of cedar' as [Scripture] said before (7:7), "and it was covered with cedar."

And the great court round about (was of) three rows of hewn stones, and a row of cut beams of cedar, and for the inner court of the house of the Lord, and for the porch of the house.

Was of three rows of hewn stones: The wall [around the great court] was made of three tiers of [hewn] stone and one tier of [cut cedar] wood on them.

exeGesés companion Bible	All these of precious stones, according to the measures of hewed stones, sawed with saws inside and outside the house - even from the foundation to the support and so on the outside toward the great court. And the foundation is of precious stones - even great stones - stones of ten cubits and stones of eight cubits: and above are precious stones after the measures of hewed stones and cedars: and the great court all around, three rows of hewed stones and a row of cedar beams - both for the inner court of the house of Yah Veh and for the porch of the house.
The Israel Bible (beta)	All these buildings, from foundation to coping and all the way out to the great courtyard, were of choice stones, hewn according to measure, smooth on all sides. The foundations were huge blocks of choice stone, stones of 10 amot and stones of 8 amot; and above were choice stones, hewn according to measure, and cedar wood. The large surrounding courtyard had three tiers of hewn stone and a row of cedar beams, the same as for the inner court of the House of Hashem, and for the portico of the House. So far, the only difference I have seen between the JPS 1985 translation and this is the substitution of <i>amot</i> for <i>cubit (s)</i> .
Orthodox Jewish Bible	All these were of expensive stone, according to the measure of hewed stones, filed with files, outside and inside, even from the foundation unto the ceiling, and from without to the Khatzer HaGedolah (the Great Court). And the foundation was laid with expensive stones, even avanim gedolot, stones of 10 cubits, and stones of 8 cubits. And above were expensive avanim, after the measure of hewed stones, and cedars. And the Khatzer HaGedolah (Great Court) was formed of shaloshah—three courses of hewn stones, and a course of hewn cedar beams, as in the Beis Hashem's Khatzer HaPenimit (Innermost Court) and for the Ulam HaBeis [HaMikdash].

Expanded/Embellished Bibles:

The Expanded Bible	All these buildings were made with blocks of ·fine [costly, high-grade] stone. First they were ·carefully cut [cut to measure/size]. Then they were trimmed with a saw in the front and back. These fine stones went from the foundations of the buildings to the ·top of the walls [eaves; coping]. ·Even the courtyard was made with blocks of stone [...and all the way to the courtyard]. The foundations were made with large blocks of ·fine [costly; high-grade] stone, some as long as ·fifteen feet [¹ten cubits]. Others were ·twelve feet [¹eight cubits] long. On top of these foundation stones were other blocks of ·fine [costly; high-grade] stone and cedar beams [cut to measure/size]. The ·palace courtyard [great court], the courtyard inside the ·Temple [¹house], and the porch of the ·Temple [¹house] were surrounded by walls. All of these walls had three ·rows [layers] of stone blocks ·and one row [for each layer] of cedar beams.
Kretzmann's Commentary	All these were of costly stones, perfect building-stones, without a flaw, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, to the cornerstones on which the beams of the roof rested, and so on the outside toward the great court, which surrounded the entire complex of palace buildings. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

And above, where the wall was visible, were costly stones, after the measures of hewed stones, and cedars.

And the great court round about was with three rows of hewed stones and a row of cedar-beams, both for the inner court of the house of the Lord and for the porch of the house. So the enclosure of the great court of the royal palace was a copy of the enclosure surrounding the priests' court in the Temple. Thus Solomon ruled and lived in the midst of his people, near the Temple of Jehovah, even as the greater Son of David, Jesus Christ, lives and reigns in His eternal kingdom.

The Rev. Dr. John Lange

All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward [from the outside even to] [So the author and Keil, sustained by all the VV.] the great court. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits, And above were costly stones, after the measures of hewed stones, and cedars. And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord [Jehovah], and for the porch of the house.

NET Bible®

All of these were built with the best [Or "valuable" (see 5:17).] stones, chiseled to the right size [*Heb* "according to the measurement of chiseled [stone]."] and cut with a saw on all sides [*Heb* "inside and out."], from the foundation to the edge of the roof and from the outside to the great courtyard. The foundation was made of large valuable stones, measuring either 15 feet or 12 feet. Above the foundation [*Heb* "on top," or "above."] the best [Or "valuable" (see 5:17).] stones, chiseled to the right size [*Heb* "according to the measurement of chiseled [stone]."], were used along with cedar. Around the great courtyard were three rows of chiseled stones and one row of cedar beams, like the inner courtyard of the Lord's temple and the hall of the palace [Or "the porch of the temple."].

The Pulpit Commentary

All these [i.e. buildings ,palaces] were of costly [or precious; cf. 1Kings 5:1–18:31 and 1Kings 5:10, 1Kings 5:11] stones, according to the measures of hewed stones [lit; of squaring or hewing, same word in 1Kings 5:1–18:31 (Hebrews), 1Kings 6:36, and Isa. 9:9, etc. All the stones in these several buildings were shaped to certain specified dimensions], sawed with saws [גָּרַגַּר is obviously an onomatopoeic word, like our saw. Gesenius cites σάϊρω, serro, etc. The Egyptians, whose saws were apparently all single handed, do not seem to have applied this instrument to stone, but part of a double-handed saw was found at Nimrud. That saws were in common use and were made of iron is implied in 2Sam. 12:31], within and without [It is not quite clear whether the meaning is that the two surfaces exposed to view, one within and the other without, the building were shaped with saws, or that the inner and hidden surface of the stone was thus smoothed as well as the exposed parts], even from the foundation unto the coping [or corbels. It is generally agreed (Gesens; Keil, Bight) that the reference is to the "projecting stones on which the beams rest," though Thenius would understand battlements (Deut. 22:8) to be intended. But for these a different word is always used, and the LXX γείσοϋς signifies the projection of the roof, not an erection upon it], and so on the outside toward the great court [i.e; the pavement of the court was of sawed stones (see 2Sam. 12:12).]

And the foundation was of costly stones, even great stones [Böhr says, "Even the foundations which from without were not seen, were composed of these great stones." But the meaning evidently is that the foundation stones were larger than those reared upon them], stones of ten cubits [i.e; ten cubits long, and of proportionate width, etc.], and stones of eight cubits. [The foundations of the palaces, consequently, were much less than those of the temple platform, some of which would measure 16 cubits. See note on 1Kings 5:17.]

And above [i.e; upon the foundation stones just described] were costly stones, after the measures of hewed stones [It is implied here that the stones of the superstructure were less than those of the foundation. It is also implied that the

former were more carefully smoothed and. faced than the latter] and cedars. [Heb. cedar.]

And the great court round about [The palace, again like the temple, had two courts. The lesser is referred to in 1Kings 7:8, and was enclosed among the buildings. The great court probably surrounded the entire structure] was [enclosed by a wall] with three rows of hewed stones, and a row of cedar beams [The latter formed the coping. The wall of the court of the palace thus resembled that of the temple. See on 1Kings 6:36. In all these coincidences we have tokens of the same designing hand], both for the inner court of the house of the Lord. [This sudden digression from the court of the palace to the temple is suspicious, and suggests either a mistranslation or corruption of the text. The historian evidently meant to say that the wall of the court, in its three rows of stones and its cedar coping, resembled the inner court of the temple; and, according to some grammarians (Gesen; Ewald), this meaning may well be conveyed by the text as it stands, in Hebrew serving sometimes to institute a comparison (Prov. 25:3, Prov. 25:12, Prov. 25:20; Prov. 26:14, etc.) "As in the court," etc. But the instances just cited, being proverbs or apophthegms, are not strictly parallel with our text. It seems better, on the whole, however, to retain the text in this sense than to replace.

רצחלו or רצחלכ reading רצחלכ, ובו רצחה (Horsley) is quite inadmissible, as the constr. case never has the art.], and for the porch of the house. [It is almost impossible to decide whether the porch of judgment (1Kings 6:7) or the porch of the temple is here meant. The immediate context favours the latter. But this does not seem to have had any court or enclosing wall other than the inner court. Rawlinson decides for the porch of judgment, "which," he says, "had a planking of cedar over the stone pavement" (1Kings 6:7). But 1Kings 6:7 (where see note) rather excludes than in-eludes the pavement. The reference is probably to the "court within the porch," mentioned in 1Kings 6:8.]

After this brief account of the royal palaces, the author proceeds to mention the vessels, etc; used in the temple service, prefacing his description by a few words respecting the great Tyrian artist, by whom they were for the most part cast, and possibly designed also.

The Voice

They were all decorated inside and out, top to bottom, with costly stones, rare rocks perfectly cut with saws. The foundation of the house was made out of rare, expensive stones. There were some gigantic stones, 12 and 15 feet long. The elevation of the house was also made of large, costly stones; and they were trimmed to perfection, along with the cedar. The courtyard had 3 rows of trimmed stones; and it also had 1 row of cedar beams, just like the porch and the central hall of the Eternal's temple.

Literal, almost word-for-word, renderings:

NASB

All these were of costly stones, of stone cut according to measure, sawed with saws, inside and outside; even from the foundation to the coping, and so on the outside to the great court.

The foundation was of costly stones, even large stones, stones of ten cubits and stones of eight cubits. And above were costly stones, stone cut according to measure, and cedar. So the great court all around had three rows of cut stone and a row of cedar beams even as the inner court of the house of the LORD, and the porch of the house.

New King James Version

All these were of costly stones cut to size, trimmed with saws, inside and out, from the foundation to the eaves, and also on the outside to the great court. The foundation was of costly stones, large stones, some ten cubits and some eight cubits. And above were costly stones, hewn to size, and cedar wood. The great

Young's Literal Translation

court was enclosed with three rows of hewn stones and a row of cedar beams. So were the inner court of the house of the LORD and the vestibule of the temple. All these are of precious stone, according to the measures of hewn work, sawn with a saw, within and without, even from the foundation unto the coping, and at the outside, unto the great court. And the foundation is of precious stone, great stones, stones of ten cubits, and stones of eight cubits; and above are precious stone, according to the measures of hewn work, and cedar; and the great court round about is three rows of hewn work, and a row of cedar-beams, even for the inner court of the house of Jehovah, and for the porch of the house.

The gist of this passage:
9-12

The foundation and courtyard area were made of great, well-cut stones.

1Kings 7:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]; also kôl (כֹּל) [pronounced kohl]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
Kôl 'êlleh together simply mean <i>all these</i> ____.			
'eben (אֲבֵן) [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>	feminine plural adjective	Strong's #3368 BDB #429
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
middâh (מִדָּה) [pronounced mihd-DAW]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute [Chaldean]</i>	feminine plural noun	Strong's #4060 BDB #551
No idea if there is much difference between the singular and plural, beyond number.			
gâzîyth (גִּזְיֹת) [pronounced gaw-ZEETYH]	<i>a cutting, hewing; squaring [a stone]</i>	feminine singular noun	Strong's #1496 BDB #159

1Kings 7:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gârar (רָרַג) [pronounced <i>gaw-RAHR</i>]	<i>sawn, sawing</i>	Poal participle	Strong's #1641 BDB #176
This is an odd verb with many different meanings, depending upon the stem.			
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
m ^e gêrâh (מְרַגַּם) [pronounced <i>mehg-ay-RAW</i>]	<i>saw [for stone cutting]</i>	feminine singular noun with the definite article	Strong's #4050 BDB #176
This is taken from Strong's #1641 BDB #176.			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
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
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
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חָוֶץ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Owens renders these 4 words <i>back and front</i> .			

Translation: All these [buildings were constructed from] expensive stones, according to the measures of hewn stone sawed by the saw: from [the interior of] the house to outside [areas connected to the house];... All these refers back to the 3 or 4 buildings herein described (Solomon's residence, the queen's residence, the Hall of Pillars and the Hall of the Throne—depending upon the configuration, we may have viewed this as 1 or more buildings; as well as to the Temple in the previous chapter). This particular understanding would suggest that vv. 9–12 apply to the palace and to the Temple.

It appears by this phrase that this work with carefully cut, expensive stone and cedar was found everywhere, from the interior to the outside areas. This does not tell us how much was used in any place.

Matthew Poole understands the inside and outside walls to be covered with cedar.²¹⁹

John Dummelow: *Within and without*] i.e. both the outer and inner surfaces. The great court] This was perhaps a large court enclosing all the preceding structures, including the Temple. It contained (in

²¹⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:9.

order from S. to N.), 1. certain public buildings, (a) the house of the forest of Lebanon, (b) the porch of pillars, (c) the porch of the throne; 2. a second court, enclosing the royal residences, the king's house and the house of Pharaoh's daughter; 3. the 'inner court' (1 Kings 6:36), surrounding the Temple.²²⁰

To give an idea of the order of building—the walls could have been built at completely separate times; or the end result of the courtyard walls for the Temple were so pleasing that it was decided to carry over the same design for the palace courtyard (there will be several **pictures** at the end of v. 12 to give you a feel for how they looked).

Carefully measured and cut stones were used on the interior and the exterior of the house. Although I believe that these stones were used in the foundation and the walls (and possibly even the roof), I am not completely confident of that.

1Kings 7:9–12 All of these structures were built with carefully engineered stones, extending from the foundation on up, including the public areas in the great courtyard. The foundation was carefully pieced together with stone carefully cut to measure 15' x 12'. The stones which made up the walls were also cut to exact measurements, including the courtyard which had walls that were 3 rows of cut stone for each row of cedar, which was the design for the inner court of the house of Y^ehowah as well as for the porch of the palace.

The Stones Used in Solomon's Buildings (various commentators)

Pastor Mike Smith: *The structures were all built of stone except for the roofs, and they rested on stone foundations. Each stone was cut to size with a saw. Palestinian limestone can be cut with a saw when freshly quarried, but hardens when exposed to the elements.*²²¹

The Cambridge Bible: *What appears to be meant in the verse is a strong expression of the excellency of the stone work.*²²²

Dr. Peter Pett: *All these building were built with valuable stonework from top to bottom, stones which had been cut out of the mountains and hewn with saws, to careful measurement so as to fit into their place in the complex. They would be made of the soft limestone which, on having been cut out of the hills, would gradually harden naturally on exposure to the air. The great court probably surrounded the whole, including the Temple (which as we have seen had its own inner court).*²²³

College Press Bible Study: *All of the stones which were used in the construction of the palace complex were of the finest quality, shaped to certain specified dimensions with iron saws. In contrast with the practice of the Phoenician stone-masons who left the outer surface rough, these stones were dressed on all sides. The entire wall was constructed of such stones from the foundation to the coping, the projecting stones on which the beams rested at the top. The pavement of the courtyard in which these buildings were located—the outer court—was of sawed stones (1Kings 7:9).*²²⁴

Dr. John Gill: *[The stones] were all hewed, and squared, and polished, and so they appeared both on the inside of the building, and without.*²²⁵

²²⁰ From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

²²¹ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

²²² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:9.

²²³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:9.

²²⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:9 (comments).

²²⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:9.

The Stones Used in Solomon's Buildings (various commentators)

Sutcliffe: *Costly stones*. The work made them costly, but the name of the stone, whether of oolite, of granite, or of marble, is not named; but Josephus has "marmor" or marble.²²⁶

Barnes: *Saws appear in Assyrian sculptures of the age of Sennacherib; and fragments of an iron saw have been found at Nimrud.*²²⁷

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:9b

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
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
maççad (מַצְדָּ) [pronounced <i>mahç-SAHD</i>]	<i>foundation</i>	masculine singular noun	Strong's #4527 BDB #414
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min... 'ad (עַד ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
t ^o phâchôwth (טֹפְחֹת) [pronounced <i>teh-fawkh-OHTH</i>]	architectural term for: <i>projecting stones on he tops of which beams rest; coping</i>	masculine plural noun with the definite article	Strong's #2947 BDB #381

The NET Bible: *The precise meaning of the Hebrew word טֹפְחֹת (týfakhot) is uncertain, but it is clear that the referent stands in opposition to the foundation.*²²⁸

E. W. Bullinger: *"From the foundationj unto the coping." Heb...Metonymy for the height; i.e., from the foundation to the summit.*²²⁹

Translation: ...from the foundation to the protruding stones [possibly, from the floor to the roof];... The protruding stones were like columns of stones placed into the ground to act as the foundation. On top of these, beams of cedar would be placed. The stones would be protruding so that the beams on top of them would not have contact with the ground. What is called the *foundation* here is probably subflooring.

It is possible that the protruding stonework could refer to walls.

...from the foundation to the protruding stones [possibly, from the floor to the roof];...

²²⁶ From <https://www.studylight.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018.

²²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:9.

²²⁸ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 3, 2017.

²²⁹ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 590.

This is a difficult phrase to understand.

From the Foundation to the Coping (various commentators)

Benson: *From the bottom to the top of the building.*²³⁰

Gill: *[F]rom the bottom to the top.*²³¹

The Geneva Bible: *[These] were rests and stays for the beams to lie on.*²³²

Keil and Delitzsch: *חֲפָתוֹת, the corbels, upon which the beams of the roof rest. The lxx renders it εἴως τῶν γεισῶν. Thenius understands by this the battlements which protected the flat roofs, and therefore interprets חֲפָתוֹת as signifying the stone border of the roof of the palace. But γείσος, or γείσσοσ γείσσοσ, merely signifies the projection of the roof, and, generally speaking, every projection in a building resembling a roof, but not the battlement-like protection or border of the flat roof, which is called מַעֲקֵה in Deut. 22:8.*²³³

Lange: *[These buildings] could have been no mere wooden erections, but had walls of square stones, cut inside and outside (see on 1Kings 5:31) even unto the coping, i.e., "to the corner-stones on which the beams of the roof rested" (Keil).*²³⁴

Chapter Outline

Charts, Maps and Short Doctrines

Barnes: *The stones were uniform - all cut to certain fixed measures of length, breadth, and thickness. They were not squared only on the face which showed, but also on the sides which fell within the wall and were not seen.*²³⁵

1Kings 7:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וִ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
chûts (חוּץ) (חַוֵּץ) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
‘ad (עַד) [pronounced ghahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

Together, min...‘ad (עַד ... מִן) mean *from...to* or *both...and*; as in *from soup to nuts* or *both young and old*.

²³⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:9.

²³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:9.

²³² Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 7:9.

²³³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:9–12.

²³⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:9–12 (Exegetical and Critical).

²³⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:9.

1Kings 7:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châtsêr (חָצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
gâdôwl (גְּדוֹלָה) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152

Keil and Delitzsch: *חָצֵר*, the outside in distinction from the great court, can only be the outer court; and as *הַלְלוּדָה* *הַחָצֵר* is no doubt identical with *חָצֵר תְּרַחֲמָה* (1Kings 7:8), and therefore refers to the court surrounding the king's dwelling-house, *חָצֵר* is to be understood as relating to the court-yard or fore-court surrounding the front halls.²³⁶

Translation: ...and from the outside [areas] to the great courtyard. The way the stones in the ground were set and the house sitting upon it extended out into a very large courtyard. If I am understanding this correctly, there would have been areas in the courtyard elevated above the ground, subflooring (cedar beams) sitting upon protruding stones.

...and from the outside [areas] to the great courtyard.

Throughout this chapter, there are difficult phrases to understand.

...from the outside to the great courtyard (commentators/discussion)

English Standard Version: ...and from the outside to the great court.
 Voice in the Wilderness ...and also on the outside to the great court.
 Exegesis Companion Bible ...and so on the outside toward the great court.
 International Standard V. ...including from inside to the great court.

Dr. John Gill: *where the people used to assemble when they had causes to be tried, and was adjoining to the king's house [palace].*²³⁷

Benson: *Not only on the outside of the front of the house, which, being most visible, men are more careful to adorn, but also of the other side of the house, which looked toward the great court belonging to the king's house.*²³⁸

²³⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:9–12.

²³⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:9.

²³⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:9.

...from the outside to the great courtyard (commentators/discussion)

Lange: *The words: on the outside toward the great court, mean, according to Thenius, “from the outside (front) to the great (rear) court.” But this מִחוּץ cannot mean something entirely different from the immediately preceding word. An “outer” court presupposes an “inner” one (1Kings 6:36), but not a rear one, and the inner could never be called “great,” in distinction from the outer one. The great court was evidently that which surrounded all the palace buildings (Ewald); and we must suppose that there was such an one even if not named here. All the buildings were formed of square stones from top to bottom, and the same even used outside too, even to the outer great court. Even the foundations, which were not seen outside, were made of these larger stones (1Kings 7:10). Lastly (1Kings 7:11), it is added that this great court had the same surrounding as the inner temple court, namely, three rows of stones and one of cedar (see on 1Kings 6:36).²³⁹*

Matthew Poole: *not only on the outside of the front of the house, which being most visible, men are more careful to adorn; but also of the other side of the house, which looked towards the great court belonging to the king's house.²⁴⁰*

As with many of the passages, it is hard to pin the meaning of this down.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâçar (יָצַר) [pronounced <i>yaw-SAHR</i>]	<i>foundation; being founded</i>	Pual participle	Strong's #3245 BDB #413
'eben (אֲבֵן) [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	Strong's #68 BDB #6
yâqâr (יָקָר) [pronounced <i>yaw-KAWR</i>]	<i>precious; costly, highly valued [of gems, jewels]; dear; rare; heavy, weighty, honored; magnificent, splendid; quiet, meek</i>	feminine plural adjective	Strong's #3368 BDB #429
'eben (אֲבֵן) [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	Strong's #68 BDB #6

²³⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:9–12 (Exegetical and Critical).

²⁴⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:9.

1Kings 7:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine plural adjective	Strong's #1419 BDB #152

Translation: Furthermore, the foundation [was constructed from] expensive large stones,... It is unclear whether this refers to stones in the ground or if this was the actual floor upon which they walked. To me, it would be logical for them to be both the foundation and the floor as well. But their thinking and taste may not be mine.

1Kings 7:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'eben (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 construct	Strong's #68 BDB #6
'eser (עָשָׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
'ammôwth (אֲמוֹת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
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
'eben (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 construct	Strong's #68 BDB #6
sh ^e mônâh (שְׁמוֹנָה) [pronounced <i>sh^emoh-NAW</i>]	<i>eight</i>	feminine singular numeral	Strong's #8083 BDB #1032
'ammôwth (אֲמוֹת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52

1Kings 7:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>Heb “stones of ten cubits and stones of eight cubits” (it is unclear exactly what dimension is being measured). If both numbers refer to the length of the stones (cf. NCV, CEV, NLT), then perhaps stones of two different sizes were used in some alternating pattern.</i>²⁴¹</p>			

Translation: ...stones [which measure] 10 cubits [square] and [others which measure] 8 cubits square. Either these were very large stones placed into the ground, over which the cedar beams were laid; or this describes the carefully cut stone which was used for flooring—which were very large pieces of stone, some measuring 15'x15' and others measuring 12'x12' (which makes these essentially the side of a room).

1Kings 7:9–12 All of these structures were build with carefully engineered stones, extending from the foundation on up, including the public areas in the great courtyard. The foundation was carefully pieced together with stone carefully cut to measure 15' x 12'. The stones which made up the walls were also cut to exact measurements, including the courtyard which had walls that were 3 rows of cut stone for each row of cedar, which was the design for the inner court of the house of Y^ehowah as well as for the porch of the palace.

For some, the 15'x15' square was too much.

The Stones of the Foundation (various commentators)

Benson: *By costly stones, mentioned here, and in the foregoing and following verses, are not meant precious stones, but stones that, being larger, firmer, and better polished than others, were of greater price: probably they were large blocks of marble, squared and polished on all sides.*

Benson continues: *Stones of ten cubits — Not ten cubits square, which would have been unnecessary, and would have rendered them unportable and unmanageable, but of such measure as is generally used in measuring stones and timber; and thus also the following eight cubits are to be understood.*²⁴²

Trapp: *Precious [stones]; yet not of emeralds, carbuncles, sapphires, as Isa_54:11, but of marble, porphyry, &c., which were longlasting.*²⁴³

College Press Bible Study: *The foundation stones were much larger than those reared upon them, some being twelve feet long and others as much as fifteen feet long (1Kings 7:10). The stones of the superstructure were no doubt smaller than those of the foundation, but more carefully smoothed and faced (1Kings 7:11).*²⁴⁴

Dr. Peter Pett: *The foundations of the buildings were made of massive stones, some of which were ten cubits long, and some of eight cubits. These were not overlarge compared with building stones found in similar buildings elsewhere, but would have appeared huge to the Israelites.*²⁴⁵

The Cambridge Bible: *Even that work which was to be buried out of sight was of the same quality...Probably we have here the greatest dimension, the length. We are left to imagine the breadth and thickness which would be proportional in stones of 15 feet and 12 feet long.*²⁴⁶

²⁴¹ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 3, 2017.

²⁴² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:10–11.

²⁴³ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:10.

²⁴⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:10–11 (comments).

²⁴⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:10.

²⁴⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:10.

The Stones of the Foundation (various commentators)

Jamieson, Fausset and Brown: *Enormous stones, corresponding exactly with the dimensions given, are found in Jerusalem at this day. Not only the walls from the foundation to the roof beams were built of large hewn stones, but the spacious court around the palace was also paved with great square stones.*²⁴⁷

This would correspond to the idea that the stones could have had very specific widths and thicknesses, depending upon where they were used.

Matthew Poole: *[The engineered stones were] not [10 cubits] square, which would have been both unnecessary, and unportable, and unmanageable; but of solid measure, by which stones and timber are usually measured; and so they were only two cubits square, but there were twenty solid cubits contained in them.*²⁴⁸

Treasury of Scriptural Knowledge on the possible large size: *Reckoning the cubit at 21 inches, the ten cubits are 17 feet and a half, and the eight cubits are 14 feet. The magnitude of these stones was certainly extraordinary; but let us hear M. Volney, and our surprise will no longer be fixed on these stones, but transferred from Solomon's house to the ruins of Balbec: "What is still more astonishing is the enormous stones which compose the sloping wall. To the west, the second layer is formed of stones which are from 28 to 35 feet long, by about 9 in height. Over this layer, at the north-west angle, there are three stones, which alone occupy a space of 175 feet and a half; viz. the first, 58 feet 7 inches; the second, 58 feet 11 inches; and the third, exactly 58 feet; and each of these is 12 feet thick. These stones are of white granite, with large shining flakes, like gypsum: there is a quarry of this kind of stone under the whole city, and another in the adjacent mountains, which is open in several places. On the right, as we approach the city, there is still lying there a stone hewn on three sides, which is 69 feet 2 inches long, 12 feet 10 inches broad, and 13 feet 3 inches in thickness.*²⁴⁹

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:11

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
min (מ) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma ^e lâh (מַעְלָה) [pronounced <i>mawg^e-LAW</i>]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751

With the lâmed preposition this means *upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly*. With the hê local, it can mean *upwards; farther; more*. Adding the min, the lâmed, the adverb and the hê local together, it means *from above; above*.

²⁴⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:10.

²⁴⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:10.

²⁴⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:10.

1Kings 7:11

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
yâqâr (יָקָר) [pronounced yaw-KAWR]	<i>precious; costly, highly valued [of gems, jewels]; dear; rare; heavy, weighty, honored; magnificent, splendid; quiet, meek</i>	feminine plural adjective	Strong's #3368 BDB #429
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
middâh (מִדָּה) [pronounced mihd-DAW]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute [Chaldean]</i>	feminine plural noun	Strong's #4060 BDB #551
No idea if there is much difference between the singular and plural, beyond number.			
gâzîyth (גִּזְיֹת) [pronounced gaw-ZEETYH]	<i>a cutting, hewing; squaring [a stone]; a hewn stone (s)</i>	feminine singular noun	Strong's #1496 BDB #159
Most of v. 11 comes from groups of words found in previous verses.			
This may refer to a specified width and thickness, depending upon where the stone would be placed.			
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
'erez (אֶרֶז) [pronounced EH-rez]	<i>cedar</i>	masculine singular noun; pausal form	Strong's #730 BDB #72

Translation: And above [the foundation were] expensive stones cut according to [exact] measurements and [according to] the cedar [which was used]. Was this another layer of flooring or were these stones used for the walls (along with cedar)?

There is only one measurement given for the stones—8 or 10 cubits. Could the other measurements of width and thickness be dependent upon where the stones were used? Perhaps they had a system, depending upon whether the stone would be a part of the foundation, part of the wall, or even used as fascia. *Kimchi says [the measurement was]...five hands breadth.*²⁵⁰

²⁵⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:11.

Whereas, I think in terms of the sort of walls we have today in the United States; the walls may have been solid cedar or a combination of rock and cedar. Gill suggests²⁵¹ that the cedar was used on the floor and walls.

1Kings 7:11 And above [the foundation were] expensive stones cut according to [exact] measurements and [according to] the cedar [which was used].

The reference to above in 1Kings 7:11 (various commentators)

The Geneva Bible: *From the foundation upward.*²⁵²

The Cambridge Bible: *[These are the] courses which lay upon the foundations.*²⁵³

Benson: *And above* — *That is, in the roof, or upper part; for this is opposed to the foundation. Were costly stones and cedars* — *Intermixed the one with the other. Thus the roof was finished after the same manner with the lower parts.*²⁵⁴

Trapp: *Above ground, as well as under.*²⁵⁵

Dr. Peter Pett: *On top of the foundation the remainder of the building was of valuable stonework, made to measure, and of cedar wood. The aim was to bring out how carefully it was built, and how massive and luxurious was the whole.*²⁵⁶

Dr. John Gill: *Above the foundation, from thence to the top of the buildings; the whole walls were made of such right up to the ceiling.*²⁵⁷

Matthew Poole: *i.e. in the roof or upper part; for this is opposed to the foundation.*²⁵⁸

Chapter Outline

Charts, Maps and Short Doctrines

The Cambridge Bible suggests that the cedar here, in the singular, refers to *cedar facings (that is, siding) with which the interior stone work in many places was covered.*²⁵⁹

1Kings 7:12a

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

²⁵¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:11.

²⁵² Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 7:11.

²⁵³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:11.

²⁵⁴ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:10-11.

²⁵⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:11.

²⁵⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:11.

²⁵⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:11.

²⁵⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:11.

²⁵⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:11.

1Kings 7:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châtsêr (חצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun	Strong's #2691 & #2699 BDB #346
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
çâbîyb (בִּיב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
sh ^o lôshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine plural noun	Strong's #2905 BDB #377
gâzîyth (גִּזְיֹת) [pronounced <i>gaw-ZEETYH</i>]	<i>a cutting, hewing; squaring [a stone]; a hewn stone (s)</i>	feminine singular noun	Strong's #1496 BDB #159
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
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine singular construct	Strong's #2905 BDB #377
kâruthâh (קַרְתָּהּ) [pronounced <i>kaw-rooth-AW</i>]	<i>something cut, beams, hewn (cut) timber</i>	feminine plural noun; this is the feminine passive participle of Strong's #3772	Strong's #3773 BDB #503
'erez (עֵרֶז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72

Translation: [The great courtyard \[had\] three rows of cut stone and a row of cut cedar timber...](#) There was a very large raised courtyard. In one direction, there were 3 rows of cut stone; and on top of this cut stone would have been cedar planks, which made up the floor in the courtyard.

This courtyard would have been quite similar to the courtyard of the Temple, with almost the same wording as is found in 1Kings 6:36.

Dr. Peter Pett: *The great court probably contained all the buildings including the Temple, and it was surrounded by a wall made up of three courses of stone to one of cedar wood, in a similar way to the wall of the inner court of the Temple. This was a common construction with buildings found elsewhere (including at Ugarit) and was probably in order to enable it to withstand earthquakes.*²⁶⁰

I understood this to be a wall around the courtyard. Sutcliffe, on the other hand, suggests this: *A row of cedar-beams. This was a colonnade [definition., a row of columns supporting a roof], and essential as well in the palace and the mansion, as in the temple, for a shade under which the courtiers might walk.*²⁶¹ I have noticed in the Sutcliffe commentary that he has a different point of view from most everyone in this chapter.

1Kings 7:12b

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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châtsêr (חצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	feminine singular construct	Strong's #2691 & #2699 BDB #346
I have no idea if there is an appreciable difference between the masculine and feminine forms of this word, both found in this chapter.			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
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
p ^e nîymîy (פְּנִימִי) [pronounced <i>pehn-ee-MEET</i>]	<i>inner, innermost, interior</i>	masculine singular adjective with the definite article	Strong's #6442 BDB #819
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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ulâm (אֹלָמַ) [pronounced <i>oo-LAWM</i>]	<i>porch, vestibule [attached to the main building]</i>	masculine singular construct	Strong's #197 BDB #17
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

²⁶⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:12.

²⁶¹ From <https://www.studylight.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018.

1Kings 7:12b

Hebrew/Pronunciation

Common English Meanings

Notes/Morphology

BDB and Strong's Numbers

Barnes: *By a slight alteration of the text, the meaning would be "as (was done) in the inner court, etc. and in the porch."*²⁶²

Translation:...[both] for the inner court of the house of Y^ehowah and for the porch of the house. There was an enclosed courtyard and there was a porch, and they were made of 3 rows of rock covered with cedar planks lain crossways on them or thick cedar boards laid upon the stone work. The workmanship was identical and consistent.

Trapp: *The king's house had the like porch before it, as God's house had.*²⁶³

It is not clear whether the house referred to is the palace (that is, the house of the forest of Lebanon) or Solomon's house. It seems likely that the reference is to the major building build, which is the palace. Everything else in this section of 1Kings 7 appears to be an outgrowth of the palace or a side-room of some sort. Therefore, there is an inner courtyard for the Temple and there is the porch of palace, and both appear to have the fence-barrier of 3 courses of stone and a course of cedar.

We tend to think about these things in terms of their aesthetic value; and, no doubt, they did look pretty nice for that era (and the precision of work suggests that they would look good in any era). However, the primary focus would have been on the protection of the king. So, there is the location upon the mountain, with mostly a steep mountain to climb (with, of course, limited and controlled access, as soldiers had to come and go). Each courtyard was another layer of safety, which could be defended by a contingent of soldiers. The king would be located nearly the furthestmost back, with the most barriers between him and any sort of invading force.

1Kings 7:9–12 All of these structures were build with carefully engineered stones, extending from the foundation on up, including the public areas in the great courtyard. The foundation was carefully pieced together with stone carefully cut to measure 15' x 12'. The stones which made up the walls were also cut to exact measurements, including the courtyard which had walls that were 3 rows of cut stone for each row of cedar, which was the design for the inner court of the house of Y^ehowah as well as for the porch of the palace.

How the Courtyard Was Thought to Look (various commentators)

The Cambridge Bible: *The great court was the hindmost part of all the palace grounds, and was apparently higher than the level of the front part. The way in which it was enclosed was by a low wall (sunk fence) as was done for the inner-court of the Temple.*²⁶⁴

Barnes: *The palace, like the temple, had two courts (1Kings 6:36), not, however, one immediately within the other. The lesser court of the palace seems to have been a private inner court among the buildings 1Kings 7:8. The greater court was outside all the buildings, surrounding the palace on every side. Assyrian palaces had always such an external court, and had generally one or more inner courts or quadrangles.*²⁶⁵

²⁶² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:12.

²⁶³ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:12.

²⁶⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:12.

²⁶⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:12.

How the Courtyard Was Thought to Look (various commentators)

College Press Bible Study: *The palace complex, like the Temple, had two courtyards. The smaller court mentioned in 1Kings 7:8 seems to have been enclosed among the buildings. The “great court” probably surrounded the whole complex. This court was enclosed by a wall consisting of three rows of hewn stones and a coping of cedar (1Kings 7:12). It thus resembled the wall of the Temple courtyard (5:36) and also, it would seem, the wall of the court within the porch[193] (cf. 1Kings 7:8).*²⁶⁶

Dr. John Gill: *[T]hese rows were one upon another, and were a wall to the court, which were either topped with a row of cedar wood, or that was a lining to the stones.*²⁶⁷

Pastor Mike Smith: *The great palace courtyard was protected by a wall similar in design to that around the inner courtyard of the temple, f. 6:36. The palace was probably built close to the temple.*²⁶⁸

The NIV Study Bible: *[The great courtyard was] [constructed in the same way as the inner courtyard of the temple (6:36)].*²⁶⁹

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:9–12 All of these structures were build with carefully engineered stones, extending from the foundation on up, including the public areas in the great courtyard. The foundation was carefully pieced together with stone carefully cut to measure 15' x 12'. The stones which made up the walls were also cut to exact measurements, including the courtyard which had walls that were 3 rows of cut stone for each row of cedar, which was the design for the inner court of the house of Y^ehowah as well as for the porch of the palace.

There is some discussion about whether or not this porch is another section of the house, different from what has come before. The way that this is tacked onto the end of this section, makes it most likely that these are either edifices already referred to or something which is not spectacular enough as to deserve a complete description.

The Courtyards of the Palace (various commentators)

The College Press Bible Study then adds: *It is almost impossible to decide whether “porch of the house” refers to the porch of judgment (1Kings 7:7) or to the porch of the Temple. Hammond (PC, p. 127) is probably right in taking this to be a reference to the court within the porch mentioned in 1Kings 7:8.*²⁷⁰

Lange: *Keil and Le Clerc think the porch of the house to be (1Kings 7:12) the “columned– and throne–hall” of the palace, which had the same surrounding as the great court had. The text, however, mentions, besides the latter, only one court of the dwelling (1Kings 7:8), but says nothing about a third court around that porch. The words immediately preceding suggest scarcely anything else than the porch of Jehovah’s house; but as this had no court, the meaning must be, as with the court, which was within or before the porch.*²⁷¹

John Dummelow: *The great court, the inner (or Temple) court, and the court of the house (or palace) each had a fence of similar construction: cp. 1 Kings 6:36.*²⁷²

²⁶⁶ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 7:1–12.

²⁶⁷ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 7:11.

²⁶⁸ From **Country Bible Church** (document will open up in Word or WP); accessed January 10, 2018.

²⁶⁹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 477 (footnote).

²⁷⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:12 (comments).

²⁷¹ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:9–12 (Exegetical and Critical).

²⁷² From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:9–12 All of these structures were build with carefully engineered stones, extending from the foundation on up, including the public areas in the great courtyard. The foundation was carefully pieced together with stone carefully cut to measure 15' x 12'. The stones which made up the walls were also cut to exact measurements, including the courtyard which had walls that were 3 rows of cut stone for each row of cedar, which was the design for the inner court of the house of Y^ehowah as well as for the porch of the palace.

I may want a different preface.

Comparing the Temple to Solomon's Palace (various commentators)

Guzik: *1Kings 6:38 tells us that Solomon spent 7 years building the temple, but here we learn that he spent 13 years building his house. The temple was glorious, but it seems that Solomon wanted a house that was more glorious than the temple.*²⁷³

Guzik: *At the end of the detailed, magnificent description of Solomon's palace, the writer also mentions that some of the great architectural features of the palace were also used in the house of the LORD. We are left with the idea that as great as the temple was, the Solomon's palace was better.*

Guzik continues: *When one travels in old Europe today, you often come to magnificent cathedrals. These amazing building were mostly built hundreds of years ago at great labor and cost to poor people who could never dream of living in such spectacular places. When their most magnificent buildings were churches, it said something about their values. When Solomon made his palace more spectacular than the temple, it said something about his values. Our most magnificent buildings in the modern world - usually given over to business, shopping, or entertainment - say something about our values.*²⁷⁴

Haggai 1:3–6 Then the word of the LORD came by the hand of Haggai the prophet, "Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins? Now, therefore, thus says the LORD of hosts: Consider your ways. You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes.

Haggai 1:7–10 "Thus says the LORD of hosts: Consider your ways. Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may be glorified, says the LORD. You looked for much, and behold, it came to little. And when you brought it home, I blew it away. Why? declares the LORD of hosts. Because of my house that lies in ruins, while each of you busies himself with his own house. Therefore the heavens above you have withheld the dew, and the earth has withheld its produce."

One has to be careful when making such judgments. Do the great cathedrals²⁷⁵ really represent an accurate appraisal of spiritual values or do they represent the excesses of the Catholic Church? Furthermore, there United States is filled with small and modest churches with small congregations—whereas, I agree that it is certainly better for one to spend more time in church than at the mall, the lack of splendor in today's churches is not a problem which is in need of fixing.

Morgan: *It does show the place which his own personal comfort and luxurious tastes had come to occupy in the life of Solomon . . . It is often by such simple, and unexpected tests, that the deepest facts of a human life are revealed.*²⁷⁶

²⁷³ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 7:1.

²⁷⁴ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 7:2–12.

²⁷⁵ And I do like the marvelous architecture of religious buildings of all sorts.

²⁷⁶ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 7:1.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:9–12 All of these structures were built with carefully engineered stones, extending from the foundation on up, including the public areas in the great courtyard. The foundation was carefully pieced together with stone carefully cut to measure 15' x 12'. The stones which made up the walls were also cut to exact measurements, including the courtyard which had walls that were 3 rows of cut stone for each row of cedar, which was the design for the inner court of the house of Y^ehowah as well as for the porch of the palace.

Solomon's Temple vs. Solomon's Palace (a table); from [Pinterest](#); accessed April 29, 2017.

This particular chart does a very good job distinguishing between the two structures. 1Kings 6 deals with the building of the Temple.

1Kings 6:1–4 480 years after the Israelite people left Egypt, during the fourth year that Solomon ruled Israel, in the second month, that of Ziv, Solomon's workers began to build the temple. Inside, the main part of the temple was twenty-seven meters long, nine meters wide, and thirteen and one-half meters high. The front portico was four and one-half meters deep and nine meters wide, just as wide as the main part of the temple. There were openings like windows in the temple walls. The openings were narrower on the outside than on the inside.

1Kings 6:5–8 Against the two sides and the back of the temple walls, they built a structure that had rooms in it. This structure had three levels; each level was two and one-third meters high. Each room in the lowest level was two and one-third meters wide. Each room in the middle level was two and four-fifths meters wide. The rooms in the top level were three and one-tenth meters wide. The wall of the temple at the top level was thinner than the wall at the middle level, and the wall of the middle level was thinner than the wall at the bottom level. In this way, the rooms could rest on the wall underneath them; the rooms did not need wooden beams underneath to support them. The huge stones for the foundation of the temple were cut and shaped at the quarry to become very smooth. The result was that while the workers were building the temple there was no noise, because they did not use hammers or chisels or any other iron tools there. The entrance to the bottom level of this attached structure was on the south side of the temple. There were stairs from the bottom level to the middle and top levels.

1Kings 6:9–10 So Solomon's workers finished building the framework of the temple. They made the ceiling from cedar beams and boards. They built the rooms alongside the main chambers with three levels, each two and one-third meters high, and joined them to the temple with cedar beams.

Solomon's Temple vs. Palace

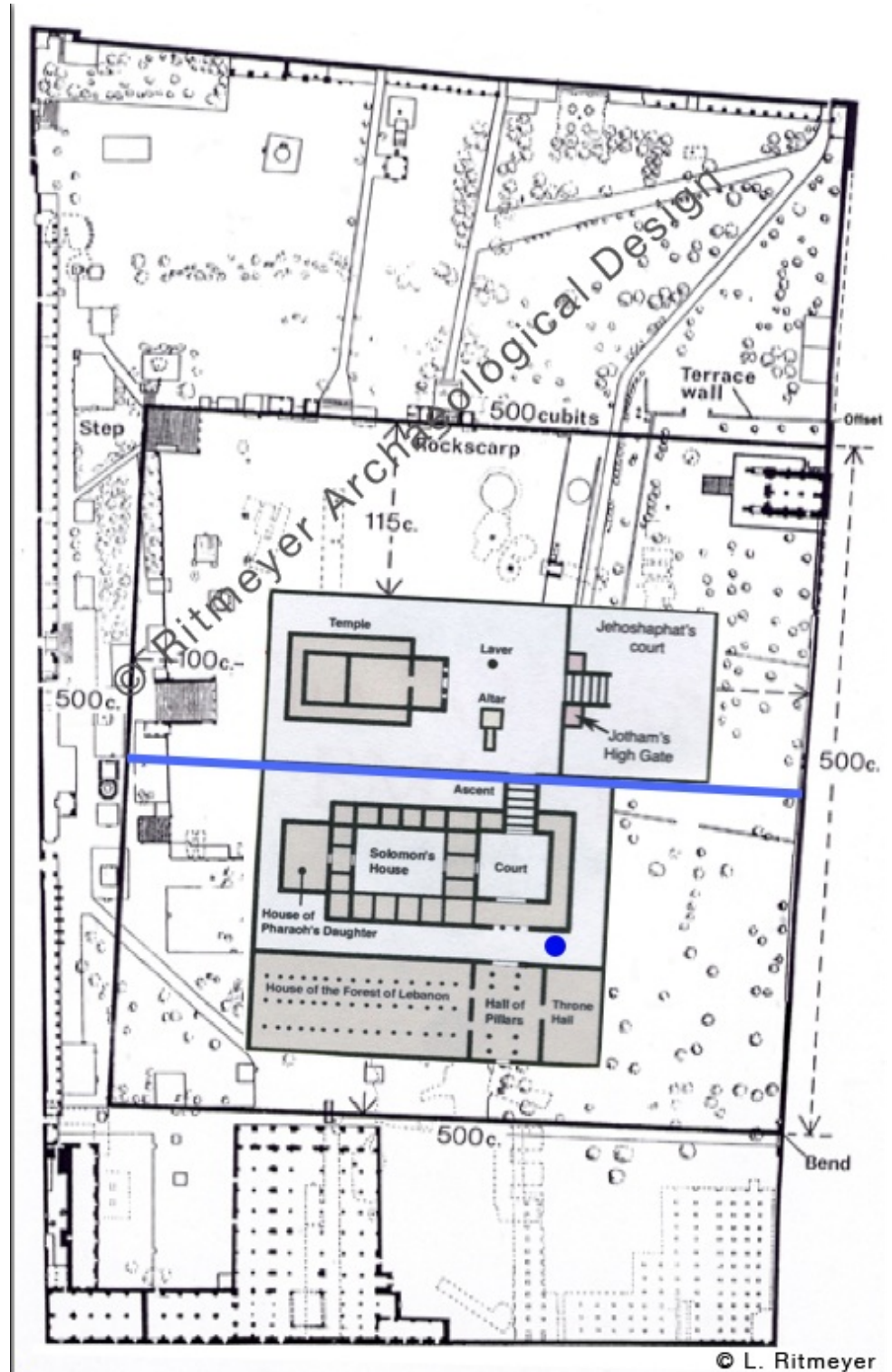
1 Kings 6–7

Differences and similarities between Solomon's great building projects

Temple	Palace
7 years to build 6:38	13 years to build 7:1
Built according to God's specifications 6:38; see 1 Chron. 28:11–12	No specifications from God
Dimensions: 90 feet long, 30 wide, 45 high 6:2	Dimensions: 150 feet long, 75 wide, 45 high 7:2
Constructed with blocks dressed at quarry 6:7	Constructed with blocks of high-grade stone 7:9
No iron tools used at temple building site 6:7	Stone cut and trimmed to size 7:9
Narrow windows placed high 6:4	Windows placed high, in sets of three 7:4
Inner courtyard surrounded by wall of dressed stone and trimmed cedar beams 6:36; 7:12	Great courtyard surrounded by wall of dressed stone and trimmed cedar beams 7:12
Floors made of juniper, covered in gold; whole interior covered with cedar and overlaid with gold 6:15, 18, 22, 30	Throne hall covered from floor to ceiling with cedar 7:7

Source: The NIV Quickview Bible - www.thequickviewbible.com

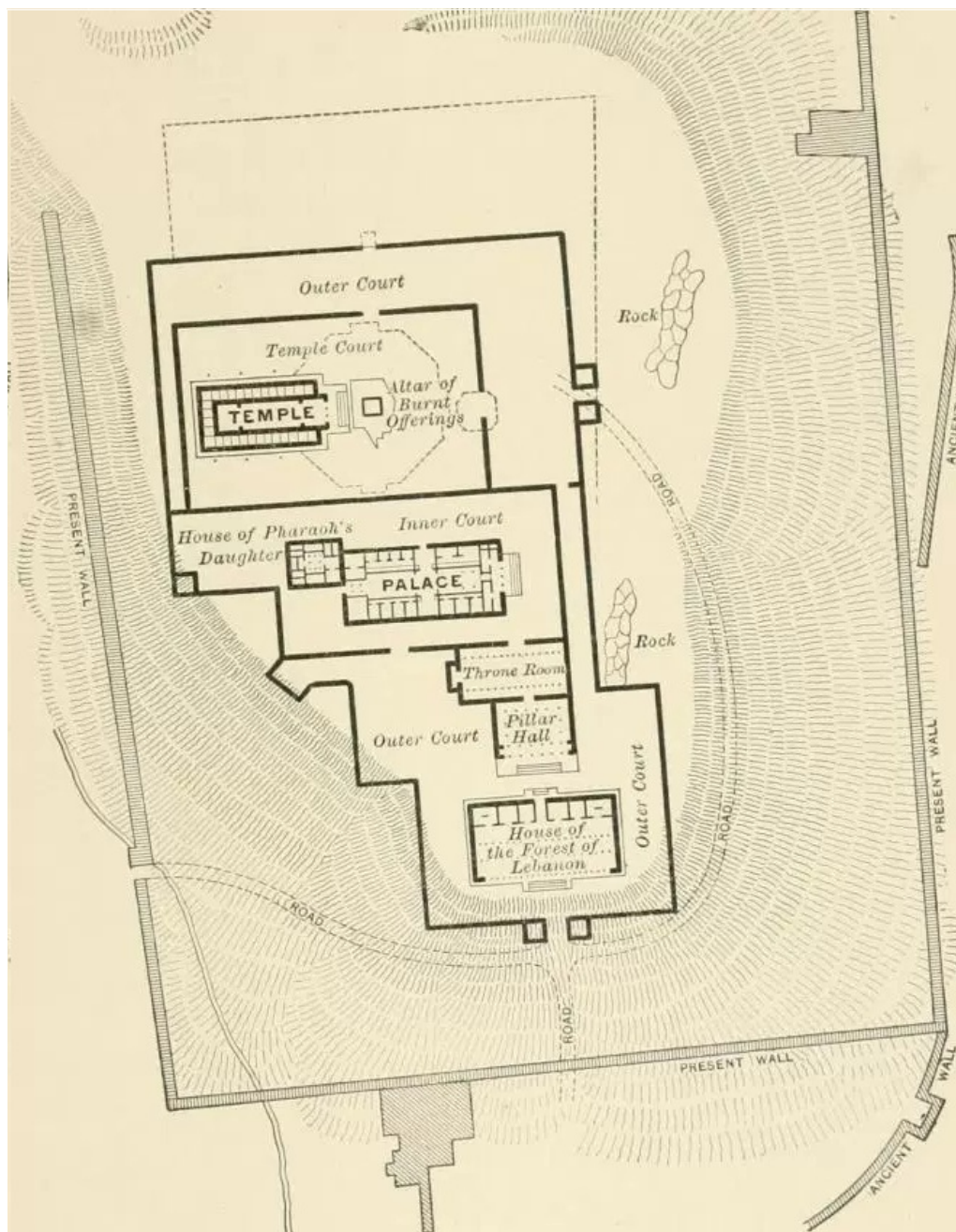
Solomon's Palace and the Temple (a blueprint); from [Ritmeyer Archaeological Design](#); accessed December 24, 2017. Bear in mind that all of these blueprints, mock-ups and illustrations are based partially upon the text that we are studying and partly upon the background and sensibilities of those who created them. Whereas, none of these illustrations can lay claims to being completely accurate, they are sometimes helpful to us when trying to understand the text that we are studying.



Solomon's House (a floor plan); from [Wikipedia](#); accessed December 24, 2017. This appears to accept the text as if one is walking from the front of the building complex to the back. We do not have any idea whether or not the Temple and Solomon's palace were built this close to one another (but that is not an unreasonable assumption to make).

As to the original source of this illustration, Wikipedia identifies it as coming from Wright, John Henry, 1852-1908; *A history of all nations from the earliest times; being a universal historical library*; 1905 (1900s). More information at the Wikipedia link.

Personally, I would see the Temple and the Palace as being very separate buildings and not necessarily so closely associated as seen here (although within walking distance to one another). Furthermore, I would see the throne room as being far more public than it is show here—out in front of the palace, as this is where public court took place (keeping it hidden or away from the public in any way would defeat its purpose).



Solomon's Palace (an illustration mock up); from a [YouTube Video](#); accessed December 24, 2017. The video is quite short (7 seconds) and sort of does a *fly-around*.



Solomon's Palace and Temple (an illustration); from [Getty Images](#); accessed December 24, 2017. What strikes me the most is the fortified position of the palace and Temple and the majestic nature of it, at least from human perception.



In this second part of 1Kings 7, what Solomon builds (oversees) for the Temple furnishings is covered. It is not stated whether this is done after the completion of the Temple and the celebration thereof; or if this was done prior to the celebration of the Temple. However, given all that takes place in 1Kings 8 (the transfer of the Ark of God prior to the celebration), we may reasonably assume that the Temple is fully prepared with furniture and furnishings prior to its inaugural celebration. There would be no reason to think that Solomon completed the Temple, his palace, and then celebrated the Temple's completion.

The Specific Items in the Temple (an illustration); from **Visually**; accessed January 12, 2018. This appears to be have been originally produced by the **Quickview Bible**, once a website, but now available only as a book (with some of its illustrations scattered around the Internet).

The manufacture of the items shown in this illustration is what the rest of this chapter is going to be about (the exception is the Ark of God, which is not rebuilt or changed in any way).

The items shown are those found in and around the Temple. Some are completely new; some are new and some are articles of furniture were redone from the Tabernacle.



The big picture is this:	
1Kings 5	M a k i n g contact with Hiram, King of Tyre; and gathering the materials for the Temple.
1Kings 6	The Temple is built
1Kings 7:1-12	The king's palace and other related buildings are built.
1Kings 7:13-51	The exterior furnishings for the Temple are constructed.
1Kings 8	The Tabernacle furniture is brought into the Temple (including the Ark of God); the Temple is consecrated; and the first celebration of the Temple is held.

Although the implication seems to be that the Temple is built first and then Solomon's palace; it is mostly likely that all of the furnishings for the Temple were completed within 11 months of the Temple's completion (as that is when the inaugural worship ceremony took place at the Temple).

In this second section, we might also consider all of the *religious* art or images which were created. Lange remarks:

Lange continues: *In his “wisdom” Solomon regarded the command, **You will not make to yourself any graven image**, not as the prohibition of every species of religious sculpture. In this respect he rises far above the Pharisaism of Josephus, who accounts the images of the oxen supporting the molten sea, and the lions near his throne, as much breaches of the law as the peopling of his harem with foreign women.*²⁷⁷

There was a definite reason to have a chiasmic arrangement for various chapters of Genesis. I don't know that they are really as accurate in later chapters in Scripture (or necessary).

Dr. Peter Pett's Chiasmic Approach to 1Kings 7:13–40

- a And king Solomon sent and fetched Hiram out of Tyre. He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze, and he was filled with wisdom and understanding and skill, to work all works in bronze (1Kings 7:13–14 a).
- b And he came to king Solomon, and wrought all his work (1Kings 7:14 b).
 - c The making of the two free standing pillars, Yakin and Boaz (1Kings 7:15–22).
 - d The making of the molten Sea (1Kings 7:23–26).
 - c The making of the ten large washing bowls of water (the lavers) (1Kings 7:27–39).
- b And Hiram made the lavers, and the shovels, and the basins (1Kings 7:40 a).
- a So Hiram made an end of doing all the work that he wrought for king Solomon in the house of YHWH (1Kings 7:40 b).

Note how in 'a' Hiram wrought all Solomon's work for him, and in the parallel he made an end of all the work that he wrought for king Solomon. In 'b' he came to king Solomon and wrought all his work, and in the parallel some of what he wrought is described. In 'c' he made the two free standing pillars, and in the parallel he made the ten lavers. Centrally in 'd' he made the molten Sea.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:13–51.

Chapter Outline

Charts, Graphics and Short Doctrines

The Metalwork for the Temple I Kings 7:13-51

- 13-14 Describes Hiram's craftsmanship
- 15-22 Focus on the massive bronze pillars
- 23-47 Furnishings of the courtyard & implements used in connection with them.
- 48-51 Temple construction ends with brief mention of metallic items used in the inner court.

The Metalwork Done for the Temple (a chart); from [Slideshare.net](https://www.slideshare.net); accessed January 13, 2018.

Bridgeway Bible Commentary: *Israel seems to have lost the spiritual insight and artistic skill that in the time of Moses enabled its craftsmen to design and make the decoration for God's dwelling place (cf. Exodus 31:1-6). Solomon therefore hired a craftsman from Tyre to do the bronze work and other decorations for the temple, with no apparent concern for the wrong religious ideas this man may have had.*²⁷⁸

I believe that the Bridgeway Bible Commentary somewhat missed the mark here. The latest

designs in building were coming out of Tyre. They were able to both build amazing homes and palaces; and they have developed a science of working with metals beyond what Israel had done. Israel was apparently well-

²⁷⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Historical and Ethical (slightly edited).

²⁷⁸ From <https://www.studylight.org/commentaries/bbc/1-kings-7.html> accessed January 10, 2018.

equipped to work with gold, but other metals and other metallic compounds were just out of their reach. Working with their next-door neighbor is not somehow sinful; nor does it indicate that Israel has fallen into spiritual mire. It simply means that a set of skills was developed in a nearby country which they had not yet developed in Israel. If you will recall, it appeared that Solomon had men from Israel work with the men of Tyre, very likely to learn from them.

Furthermore, there is a reason why Israel is not as technologically advanced in these same areas as Tyre—under King David, Israel was constantly under the attack of the many countries surrounding her. Much of David's reign was spent fighting Israel's enemies. Therefore, there was no time for Israel to develop the same skills as the men of Tyre had. However, on the other hand, Israel had gathered up a massive treasury and was able to afford that which Solomon had asked for, and without destroying their own lives. You may recall that the people under Solomon had their own well and their own vineyard and their own house (or tent).

I think that the key here is, there is nothing which the Jews specifically worshipped, including the Ark of God (which most Jews never actually saw, as it was in the Holy of Holies most of the time²⁷⁹). So that could not be worshiped. Nor were any of the artifacts or furniture designed to be worshiped, even though it was set apart to God. The proper attitude of the Hebrew people to the furnishings of the Temple was not too far from our attitude toward the pews or baptismal at the church that we go to. We do not see either as being something to be worshiped.

Then Lange points out something which is obvious, that I did not catch: [There is a] well-defined difference of the materials of the vessels used in Solomon's temple next strikes us. Those made for the interior of the building were all of gold; all those outside of it, of brass. The design of this is apparent. Gold (see Historical, &c., on chap. 6 No. 5), by virtue of its surpassing splendor, is the celestial metal, and was therefore fitted for the typical heavenly dwelling, where all is gold. Brass (see Exeget. and Crit. remarks on 1Kings 7:13) most resembles gold in color and brilliancy, but stands in the same relation to it that iron does to silver (Isa. 60:17); it approaches nearest to gold, and is fitted, not indeed for the building itself, but for its approaches, the porch and the outer court.²⁸⁰

Out in the world, there is the mixture of metals (not unlike the mixture of Adam and the divine in Jesus); but in the Temple, it is all gold, as heaven might be understood to be—pure and of great value.

And so sends the king Solomon and so he takes Hiram from Tyre. A son of a widow from a tribe of Naphtali and his father [is] a man of Tyre a worker of bronze. And so he is filled with the wisdom and the understanding and the skill for making any work from the bronze. And so he comes unto the king Solomon and so he does all his work.

1Kings
7:13–14

King Solomon sent for [Hiram, a man of Tyre] and brought him [lit., Hiram] from Tyre. [Hiram was] the son of a widow from the tribe of Naphtali and his father [was] a man from Tyre, a fabricator of [copper, brass and] bronze. He is filled with wisdom, understanding and the skill for manufacturing any work in [copper, brass and] bronze. He came to King Solomon and he did all his [metal] work [for him].

King Solomon also brought Hiram over from Tyre. Now Hiram was the son of a Naphtalian widow and his father was a man from Tyre who worked with metals. Hiram is filled with wisdom, understanding and he had particular skills when it came to working with copper and copper compounds. He came to King Solomon and did all the finishing work with metals.

Here is how others have translated this verse:

Ancient texts:

²⁷⁹ One generation of Jews saw the Ark of God when David transported it to Jerusalem; and another saw it transported from David's tent to the Holy of Holies in the newly-built Temple.

²⁸⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Historical and Ethical.

Masoretic Text (Hebrew)	And so sends the king Solomon and so he takes Hiram from Tyre. A son of a widow from a tribe of Naphtali and his father [is] a man of Tyre a worker of bronze. And so he is filled with the wisdom and the understanding and the skill for making any work from the bronze. And so he comes unto the king Solomon and so he does all his work.
Revised Douay-Rheims	And king Solomon sent, and brought Hiram from Tyre, The son of a widow woman of the tribe of Nephtali, whose father was a Tyrian, an artificer in brass, and full of wisdom, and understanding, and skill to work all work in brass. And when he was come to king Solomon, he wrought all his work.
Peshitta (Syriac)	And King Solomon sent and brought Hiram from Tyre. He was a widows son of the tribe of Naphtali, and his father was an <u>artist</u> and a worker in brass; and he was filled with wisdom and understanding and cunning knowledge to fashion any work in brass. And he came to King Solomon and did all his work.
Brenton's Septuagint	And king Solomon sent, and took Chiram out of Tyre, the son of a widow woman; and he was of the tribe of Nephthalim, and his father was a Tyrian; a worker in brass, and accomplished in art and skill and knowledge to work every work in brass: and he was <u>brought</u> in to king Solomon, and he wrought all the works. This passage is found in some versions of the LXX and is missing in others. I believe what happened was, the Greek has this material in 1Kings 6; and someone later rearranged the text in some versions of Brenton's LXX in order to match up with the English text.
Significant differences:	The Syriac calls Hiram's father an <i>artist</i> rather than a man of Tyre. The Greek has that he was <i>brought</i> to King Solomon, rather than <i>he came</i> to King Solomon.

Limited Vocabulary Translations:

Easy English	<p>More news about the temple</p> <p>King Solomon sent (a message) to Tyre. (The message) brought Hiram (from Tyre). (Hiram) was the son of a widow from the tribe of Naphtali. His father had come from the city called Tyre. His father was a very good worker with metals. (His son, Hiram,) was also a very good worker with metals. He knew how to make very many metal things. So he came to King Solomon. He did everything that (Solomon) asked him to do.</p>
Easy-to-Read Version–2001	King Solomon sent a message to a man named Hiram in Tyre. Solomon brought Hiram {to Jerusalem}. Hiram's mother was an Israelite from the family group of Naphtali. His dead father was from Tyre. Hiram made things from bronze.[2601] He was a very skilled and experienced worker. So King Solomon asked him to come, and Hiram accepted. So King Solomon put Hiram in charge of all the bronze work. Hiram built all the things made from bronze.
Easy-to-Read Version–2006	King Solomon sent for a man named Hiram [Hiram Or "Hiram." Also in verses 15, 23, 27, 37, 38, 40-45.] who lived in Tyre and brought him to Jerusalem. Hiram's mother was an Israelite from the tribe of Naphtali. His dead father was from Tyre. Hiram made things from bronze. He was a very skilled and experienced builder. So King Solomon asked him to come, and Hiram accepted. King Solomon put him in charge of all the bronze work, and Hiram did all the work he was given to do.
Good News Bible (TEV)	<p>Hiram's Task</p> <p>King Solomon sent for a man named Hiram, a craftsman living in the city of Tyre, who was skilled in bronze work. His father, who was no longer living, was from Tyre, and had also been a skilled bronze craftsman; his mother was from the tribe of Naphtali. Hiram was an intelligent and experienced craftsman. He accepted King Solomon's invitation to be in charge of all the bronze work.</p>
<i>The Message</i>	King Solomon sent to Tyre and asked Hiram (not the king; another Hiram) to come. Hiram's mother was a widow from the tribe of Naphtali. His father was a Tyrian and

a master worker in bronze. Hiram was a real artist—he could do anything with bronze. He came to King Solomon and did all the bronze work.

NIRV

More Facts About the Temple

King Solomon sent messengers to Tyre. He wanted them to bring Hiram back with them. Hiram's mother was a widow. She was from the tribe of Naphtali. Hiram's father was from Tyre. He was skilled in working with bronze. Hiram also had great skill, knowledge and understanding in working with bronze. He came to King Solomon and did all the work he was asked to do.

Thought-for-thought translations; paraphrases:

Common English Bible

Solomon's temple equipment

Then King Solomon sent a message and brought Hiram from Tyre [Not to be confused with King Hiram. His mother was a Hebrew.]. Hiram's mother was a widow from the tribe of Naphtali. His father was a Tyrian skilled in bronze work. He was amazingly skillful in the techniques and knowledge for doing all kinds of work in bronze. He came to King Solomon and did all his work.

Contemporary English V.

Hiram was a skilled bronze worker from the city of Tyre. His father was now dead, but he also had been a bronze worker from Tyre, and his mother was from the tribe of Naphtali. King Solomon asked Hiram to come to Jerusalem and make the bronze furnishings to use for worship in the LORD's temple, and he agreed to do it.

The Living Bible

King Solomon then asked for a man named Hiram to come from Tyre, for he was a skilled craftsman in bronze work. He was half Jewish, being the son of a widow of the tribe of Naphtali, and his father had been a foundry worker from Tyre. So he came to work for King Solomon.

New Berkeley Version

Then King Solomon had Hiram brought from Tyre. He was the son of a widow of the tribe of Naphtali; his father had been a Tyrian bronze worker. He was intelligent, talented, and skilled in all types of bronze work. He came to King Solomon and did all his work.

New Century Version

The Temple Is Completed Inside

King Solomon sent to Tyre and had Hiram brought to him. Hiram's mother was a widow from the tribe of Naphtali. His father was from Tyre and had been skilled in making things from bronze. Hiram was also very skilled and experienced in bronze work. So he came to King Solomon and did all the bronze work.

New Life Version

Hiram—the Able Workman

Now King Solomon brought Hiram from Tyre. Hiram was the son of a woman whose husband had died, from the family of Naphtali. His father was a man of Tyre, who worked with brass. He was filled with wisdom and understanding and much learning for doing any work with brass. So he came to King Solomon, and did all his work.

New Living Translation

Furnishings for the Temple

King Solomon then asked for a man named Hiram [Hebrew Hiram (also in 7:40, 45); compare 2 Chr 2:13. This is not the same person mentioned in 5:1.] to come from Tyre. He was half Israelite, since his mother was a widow from the tribe of Naphtali, and his father had been a craftsman in bronze from Tyre. Hiram was extremely skillful and talented in any work in bronze, and he came to do all the metal work for King Solomon.

Unlocked Dynamic Bible

There was a man who lived in the city of Tyre whose name was Hiram. He was a craftsman. His father had also lived in Tyre and had also been very skilled at making things from bronze, but Hiram's father was no longer living. His mother was from the tribe of Naphtali. Hiram was very wise and intelligent and was very skilled at making things from bronze. Solomon invited him to come to Jerusalem and supervise all the work of making things from bronze, and Hiram agreed.

Partially literal and partially paraphrased translations:

American English Bible	Solomon had called for HiRam at Tyre (who was the son of a widow from the tribe of NaphTali and his father was a Tyranian man), for he was gifted when it came to working bronze (as well as at other crafts), and he was filled with knowledge on how to do all sorts of metalwork. So, he was brought to King Solomon, because he was able to do everything that needed to be done.
Beck's American Translation	King Solomon got a man named Hiram from Tyre. He was a widow's son of the tribe of Naphtali, but his father was a native of Tyre. He was a coppersmith with great intelligence, understanding, and skill for all kinds of craftsmanship in bronze. He came to King Solomon and did all his work.
International Standard V	Contributions by Hiram the Bronze worker (2 Chronicles 3:15-17; 4:11-18) King Solomon sent for Hiram from Tyre, the son of a widow from the tribe of Naphtali, whose father was from Tyre. A bronze worker, he was wise, knowledgeable, and was skilled in all sorts of bronze working. He went to King Solomon and did all of his work.
New Advent (Knox) Bible	There was a craftsman named Hiram, living at Tyre, that king Solomon sent for; his father had been a Tyrian, but his mother, now a widow, belonged to the tribe of Nephthali. A craftsman in bronze, wise, adroit and skilful at doing a brazier's work; and to do such work king Solomon had now summoned him.
Translation for Translators	Other things for the temple area There was a man who lived in Tyre city whose name was Hiram. He knew how to make very nice things from bronze. His father had also lived in Tyre and had also been very skilled at making things from bronze, but Hiram's father was no longer living. His mother was from the tribe of Naphtali. Hiram was very wise and intelligent and was very skilled at making things from bronze. Solomon invited him to come <i>to Jerusalem and supervise</i> all the work of making things from bronze, and Hiram agreed.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	King Solomon was to send off and take Hiram out of Tyre. He is to be a son of a widowed woman, of the branch of Naphtali, and his father is to be a man of Tyre, even he engraving bronze. He was to be filled with the skill, discerning, and knowledge, to produce works of bronze, even is he to come to king Solomon, and was to produce of his work to him.
Ferrar-Fenton Bible	(B. C. 1005.) Works of Hiram the Engineer For King Solomon had sent and fetched Hiram from Tzur,—he was the son of a widow woman of the tribe of Naphthali, but his father was a native of Tzur,—who was a fabricator in metals, and skilful in engineering, and in building, and the knowledge of all construction. He came to King Solomon, and designed all his works.
God's Truth (Tyndale)	And king Salomon sent and fetched one Hiram out of Tyre, a widows son of the tribe Nephthalim, his father being of Tyre. Which Hiram was a craftsman in brass, and full of wisdom, understanding and cunning to work all manner of work in brass. And he came to king Salomon and wrought all his work.
NIV, ©2011	The temple's furnishings King Solomon sent to Tyre and brought Hiram,[g] whose mother was a widow from the tribe of Naphtali and whose father was from Tyre and a skilled craftsman in bronze. Hiram was filled with wisdom, with understanding and with knowledge to do all kinds of bronze work.
Tree of Life Version	Hiram the Bronze Craftsman

King Solomon sent for and had Hiram brought from Tyre. He was a widow's son from the tribe of Naphtali, while his father was a man of Tyre, a coppersmith, and he was filled with wisdom, understanding and skill to do any work in bronze.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) King Solomon sent for and brought from Tyre, Hiram, who was the son of a widow of Naphtali's tribe. His father was from Tyre and an artisan in bronze-work, and he himself was very knowledgeable and skilled in all kinds of bronze-work. Hiram came and did all the work that Solomon asked of him.
- New American Bible (2011) King Solomon brought Hiram [a craftsman, not the king of Tyre (5:15–26).] from Tyre. He was a bronze worker, the son of a widow from the tribe of Naphtali; his father had been from Tyre. He was endowed with wisdom, understanding, and knowledge for doing any work in bronze. He came to King Solomon and did all his metal work.
- New English Bible—1970 ***Hiram the craftsman in bronze.***
King Solomon fetched from Tyre Hiram, the son of a widow of the tribe of Naphtali. His father, a native of Tyre, had been a worker in bronze, and he himself was a man of great skill and ingenuity, versed in every kind of craftsmanship in bronze. Hiram came to King Solomon and executed all his works.
- New Jerusalem Bible King Solomon sent for Hiram of Tyre; he was the son of a widow of the tribe of Naphtali, but his father had been a Tyrian, a bronzeworker. He was a highly intelligent craftsman, skilled in all types of bronzework. He came to King Solomon and did all this work for him.
- New RSV Now King Solomon invited and received Hiram from Tyre. He was the son of a widow of the tribe of Naphtali, whose father, a man of Tyre, had been an artisan in bronze; he was full of skill, intelligence, and knowledge in working bronze. He came to King Solomon, and did all his work.
- Revised English Bible King Solomon fetched from Tyre Hiram, the son of a widow of the tribe of Naphtali. His father, a native of Tyre, had been a worker in bronze, and he himself was a man of great skill and ingenuity, versed in every kind of craftsmanship in bronze. After he came to King Solomon, Hiram carried out all his works.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible King Shlomo sent for Hiram and brought him from Tzor. He was the son of a widow from the tribe of Naftali, but his father was from Tzor, a bronze-worker filled with wisdom, understanding and skill for all kinds of bronze craftsmanship. He came to King Shlomo and did all his bronzework.
- The Complete Tanach And king Solomon sent and fetched Hiram out of Tyre. He (was) a widow's son, of the tribe of Naphtali, and his father was a man of Tyre, a coppersmith; and he was filled with the wisdom and understanding and skill, to work all works in copper; and he came to king Solomon and wrought all his work.

A coppersmith: Heb. שרן, [the common word for which is] נמוא.

And he was filled with the wisdom and understanding and skill: [These are] the three tools with which the universe was created, as it is stated, "[The Lord] by wisdom founded the earth, by understanding He established the heavens, by His knowledge the depths were broken up" (Proverbs 3:19). With these same three the Temple was built.

- exeGesés companion Bible **THE FURNISHINGS OF THE HOUSE OF SHELOMAH**
And sovereign Shelomoh
sends and takes Hiram from Sor
- a son of a woman of the rod of Naphtali,

and his father a Soriy, an engraver in copper:
and he is filled with wisdom
and discernment and knowledge
to work all works in copper:
and he comes to sovereign Shelomoh
and works all his work:...

The Israel Bible (beta) King Shlomo sent for Hiram and brought him down from Tyre. He was the son of a widow of the tribe of Naftali, and his father had been a Tyrian, a coppersmith. He was endowed with skill, ability, and talent for executing all work in bronze. He came to King Shlomo and executed all his work.

Orthodox Jewish Bible And HaMelech Sh'lomo sent and brought back Chiram from Tzor. He was ben isha almanah of the tribe of Naphtali, and aviv was an ish of Tzor, a khoresh nechoshet and he was filled with chochmah and tevanah, and da'as to work all works in nechoshet. And he came to HaMelech Sh'lomo, and wrought all his work.

The Scriptures 1998 And Sovereign Shelomoh sent and brought Hiram from Tzor. He was the son of a widow from the tribe of Naphtali, and his father was a man of Tzor, a bronze worker. And he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to Sovereign Shelomoh and did all his work.

Expanded/Embellished Bibles:

The Amplified Bible

Hiram's Work in the Temple

Now King Solomon sent word and brought Hiram [Hiram in 2 Chr 2:3] [a skilled craftsman] from Tyre. He was the son of a widow from the tribe of Naphtali, and his father was a man of Tyre, a craftsman in bronze. Hiram was filled with wisdom, understanding, and skill for doing any [kind of] work in bronze. So he came to King Solomon and did all his [bronze] work.

The Expanded Bible

The Temple Is Completed Inside

King Solomon sent to Tyre and had ·Hiram [^LHiram; ^Ca variant spelling of Hiram (2 Chr. 2:13; 4:11); this craftsman is to be distinguished from the king of the same name (5:1)] brought to him. ·Hiram's mother was [^LHe was the son of] a widow from the tribe of Naphtali. His father was from Tyre and had been ·skilled in making things from [a craftsman/artisan in] bronze. ·Hiram [^LHe] was also very skilled and ·experienced [knowledgeable; wise] in bronze work. So he came to King Solomon and did all ·the bronze [his] work.

Kretzmann's Commentary

Verses 13-51

The Metal Appointment Of The Temple

And King Solomon sent and fetched Hiram out of Tyre, a namesake of the Phenician king.

He was a widow's son of the tribe of Naphtali, by birth a member of the tribe of Dan, she had first married into the tribe of Naphtali, and his father was a man of Tyre, a native of that city, a worker in brass, a very ancient craft; and he was filled with wisdom and understanding and cunning to work all works in brass, in the various alloys of copper. And he, at the instigation of the Phenician king, came to King Solomon, and wrought all his work, all the metal work needed for the Temple.

NET Bible®

Solomon Commissions Hiram to Supply the Temple

King Solomon sent for Hiram [*Heb* "King Solomon sent and took Hiram from Tyre."] of Tyre. He was the son of a widow from the tribe of Naphtali [2 Chr 2:14 (13 HT) says "from the daughters of Dan."], and his father was a craftsman in bronze from Tyre. He had the skill and knowledge [*Heb* "he was filled with the skill, understanding, and knowledge."] to make all kinds of works of bronze. He reported to King Solomon and did all the work he was assigned.

The Pulpit Commentary

And king Solomon sent [rather, had sent (2Chron. 2:13)] and fetched Hiram out of Tyre. [This is our historian's brief version of the transaction which is recorded in 2Chron. 2:7–14. He has not mentioned before (1Kings 5:6) Solomon's request for a master builder. Hiram, like his namesake the king, is elsewhere (2Chron. 2:18; 2Chron. 4:11, 2Chron. 4:16) called Hiram or Hirom (verse 40). See note on 1Kings 5:1. In the first of these passages the king calls him "Hiram my father" (see note there); in the last he is designated "Hiram his father." The title "Ab" (cf. Gen. 45:8, 41, 43; 2Kings 2:12; 2Kings 5:13; 2Kings 6:21; cf. 1Kings 8:9) shows the high esteem in which he was held. It can hardly be, as some have supposed, a proper name. It may signify "counsellor," or master, i.e; master builder. The Tyrians evidently regarded him with some pride.]

He was a widow's son of the tribe of Naphtali [In 2Chron. 2:14 he is described as the "son of a woman of the daughters of Daniel" The discrepancy is only apparent. For in the first place it is not absolutely necessary to understand by Dan the tribe of that name. It may well refer to the town, formerly Leshem (Joshua 19:47), or Laish (Judges 18:7, Judges 18:27), colonised by the Danites, and thenceforward bearing their name (verse 29), which was situated within the borders of Naphtali. If, however, it is preferred to see in the "daughters of Dan" a tribal reference, we may suppose (with Keil, al.) that the woman was originally a Danite, but became, through her first husband, "of the tribe of Naphtali." But the first explanation is the more simple and obvious], and his father was a man of Tyre [i.e; Hiram was the son (not stepson, or adopted son, as the Rabbins) of a mixed marriage. In earlier times Laish had but little intercourse with the Zidonians (Judges 18:28). It is nowhere stated that the inhabitants were of Phoenician extraction; nor can it be justly inferred from this passage], a worker in brass [or copper. Brass is a compound of copper and zinc; but *תְּשׁוּבָה* originally and strictly signifies a pure metal (Deut. 8:9; Deut. 33:25, etc.; Job. 28:2). There were copper mines in Palestine, and the art of working this metal was known at a very remote period. In later times the word sometimes denoted brass (*χαλκός*), or copper-bronze Ca mixture of copper and tin). Cf. Jer. 6:28. From 2Chron. 2:14 we learn that Hiram was "skilful to work in gold and in silver in brass, in iron, in stone, and in timber," etc. From the mention of brass only in this passage, and in verse 45, it has been somewhat hastily concluded that "the work that he personally did for Solomon" was "limited to works in brass" (Rawlinson). It is, perhaps, safer to say that brass only is mentioned here, because the following section treats exclusively of the brazen ornaments, etc; of the sanctuary (Keil). It would almost seem, however (see note on verse 48), as if he was not employed to make the vessels of gold. Nor does this supposition really contradict the statement made below, viz; that he wrought all Solomon's work]: and he was filled with wisdom, and understanding, and cunning [or knowledge, as the same word is rendered Ex. 31:3, where similar language is used of Bezaleel. It is noticeable, however, that the words "filled with the spirit of God," used of the Hebrew, are not applied to the Tyrian workman] to work all works in brass. And he came to king Solomon [probably with a considerable number of assistants], and wrought all his work.

The Voice

King Solomon sent for Hiram, *the master craftsman* from Tyre. Hiram was the son of a widow from the Naphtali tribe. His father was a craftsman from Tyre who was wise, educated, and skilled enough to do anything with bronze. Hiram did all the bronze work for King Solomon.

Literal, almost word-for-word, renderings:

English Standard Version

The Temple Furnishings

And King Solomon sent and brought Hiram from Tyre. He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze. And

he was full of wisdom, understanding, and skill for making any work in bronze. He came to King Solomon and did all his work.

Modern English Version

The Furnishings of the Temple

Now King Solomon sent and called Hiram out of Tyre. He was the son of a widow from the tribe of Naphtali, and his father was a man of Tyre who worked in bronze, and he was filled with wisdom and understanding and skill to make all sorts of items in bronze. So he came to King Solomon and performed all his work.

NASB

Hiram's Work in the Temple

Now King Solomon sent and brought Hiram from Tyre. He was a widow's son from the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was filled with wisdom and understanding and skill for doing any work in bronze. So he came to King Solomon and performed all his work.

New European Version

The Two Pillars and Laver

King Solomon sent and fetched Hiram out of Tyre. He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and skill, to work all works in brass. He came to king Solomon, and performed all his work.

New King James Version

Hiram the Craftsman

Now King Solomon sent and brought Hiram [Hebrew Hiram (compare 2Chronicles 2:13, 14)] from Tyre. He was the son of a widow from the tribe of Naphtali, and his father was a man of Tyre, a bronze worker; he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to King Solomon and did all his work.

Young's Updated LT

And king Solomon sends and takes Hiram out of Tyre—he is son of a woman, a widow, of the tribe of Naphtali, and his father a man of Tyre, a worker in brass, and he is filled with the wisdom and the understanding, and the knowledge to do all work in brass—and he comes unto king Solomon, and does all his work.

The gist of this passage:

Solomon sent and brought Hiram (Hiram?) from Tyre. He was a son of a woman from Naphtali and his father was from Tyre. His father worked in bronze and Hiram picked up on these skills. He came to Solomon to engage in this work.

13–14

Solomon brings in Hiram, a skilled worker from another country, to do work that Israelites were not trained to do. These countries continue to exchange their workers and raw materials, which, in the end, benefits both countries.

1Kings 7:13a

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
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

1Kings 7:13a

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

Translation: King Solomon sent for [Hiram of Tyre]... Solomon had a great relationship with Hiram, King of Tyre, as did his father David. However, this appears to be someone with the same name as the King of Tyre.

Countries did form alliances, but, for the most part, these were military alliances, and 2 or more countries might put their armies together and go slaughter a city and then divide up all the wealth from that city. The relationship between David and Hiram (and between Solomon and Hiram) was quite different. They were both allies and friends. Their alliance seemed to be one founded in friendship and mutual economic benefit.

Most commentators do not believe that this is Hiram, the renown builder and King of Tyre. This will be discussed in the next section.

1Kings 7:13b

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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
The BDB gives the following meanings: <i>to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).</i>			
'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
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
The NET Bible: <i>In 2 Chr 2:13 (MT v. 12) and 4:11, 16 his name is spelled "Huram."</i> ²⁸¹			
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

²⁸¹ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 4, 2017.

1Kings 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tsôr (צֹר) [pronounced <i>tsohr</i>]	<i>rock; knife;</i> and is transliterated <i>Tyre</i> or <i>Tyrus</i>	proper singular noun; location	Strong's #6865 BDB #862

Translation: ...and brought him [lit., Hiram] from Tyre. There was some finishing work to be done, and, apparently, this was a real love of this Hiram; therefore, he would agree to come to Solomon to fashion the brass, copper and bronze metal work. This was Hiram's specialty.

Jamieson, Fausset and Brown: *The Tyrians and other inhabitants on the Phoenician coast were the most renowned artists and workers in metal in the ancient world.*²⁸²

1Kings 7:13–14a King Solomon also brought Hiram over from Tyre. Now Hiram was the son of a Naphtalian widow and his father was a man from Tyre who worked with metals.

Almost all commentators believe this man is not the king of Tyre.

The KJV was used below in the initial points.

Is this metal specialist Hiram, the King of Tyre? (With opinions of commentators)

Let me make some simple points about Hiram here and in 1Kings 5:

- Hiram is clearly identified as *Hiram, king of Tyre* in 1Kings 5:1, which seems to identify him with David's friend Hiram, king of Tyre (see 2Sam. 5:11).
- Although Hiram is only once identified as the *king of Tyre* in 1Kings 5, most of the text which follows logically refers to the same person; for instance:
 - 1Kings 5:1a *And Hiram king of Tyre sent his servants unto Solomon...*
 - 1Kings 5:2 *And Solomon sent to Hiram, saying,...*
- However, when we get to 1Kings 7, a different set of circumstances, the references to *Hiram* never include the qualifier, *king of Tyre*.
- This Hiram is first spoken of in 1Kings 7:13 *And king Solomon sent and fetched Hiram out of Tyre.*
- This particular Hiram is never qualified except for...
 - He also comes from Tyre and Solomon is able to send for him.
 - He works with metals, primarily. 1Kings 7:14–27
- A careful back story about this particular man is given, none of which parallels the king of Tyre. 1Kings 7:14 *He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.*
- It would make more sense for this information to be included if speaking about a different *Hiram*.
- He is called Hiram in 1Kings 7:13, 40 2Chron. 4:11; and Hiram (or *Huram-abi*) in 2Chron. 2:13 4:16).
- In reading the passage of 2Chron. 4, it would be very difficult to distinguish between *Hiram* in v. 11 and *Huram* in v. 16. It would make little sense to try to make these out to be different men in that passage. Furthermore, in the original Hebrew (before the vowel points were added), there would be no difference between those two names.

²⁸² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:13.

Is this metal specialist Hiram, the King of Tyre? (With opinions of commentators)

Arno Gaebelein: *Then Solomon sent and fetched Hiram out of Tyre. This was not the king, but a master workman. His father was a Tyrian and his mother by birth of the tribe of Dan was a widow and had married a man of Naphtali. This reconciles an alleged discrepancy. (See 1Kings 7:14 and 2Chron. 2:13.) In Chronicles he is called Hiram. (Probably Hiram–abi (Abi—meaning “my father”) was his correct name.) His mother belonged to the same tribe to which Aholiab the coworker of Bezaleel belonged. (See Ex. 31:1–6.)*²⁸³

Barnes: *A man who bore the same name as the king of Tyre, a master workman, known as Hiram Ab, i. e. Master Hiram 2Chron. 2:13; 2Chron. 4:16.*²⁸⁴

Benson: *Though he was an Israelite by birth, yet he dwelt at Tyre; and, it is likely, had the privileges of that city, and so was one of King Hiram’s subjects.*²⁸⁵

Dr. Thomas Constable: *The Hiram of 1Kings 7:13 was obviously a different person from the King of Tyre (1Kings 5:1). God evidently guided this Hiram as he fashioned the furnishings (cf. Ex. 31:1–11).*²⁸⁶

Pastor Mike Smith: *Hiram should not be confused with Hiram, the King of Tyre, 1 Kings 5:1. He was a skilled craftsman, also from Tyre whose mother was an Israelite widow from Naphtali, and whose father was a Phoenician of Tyre. According to 2 Chronicles 2:14, His mother was from Dan. Perhaps Dan was the tribe into which she was born and Naphtali was her residence, or vice versa. His special talent was working with bronze.*²⁸⁷

There were men of Israel who trained with King Hiram’s people. This Hiram could have been one of those.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong’s #1121 BDB #119
’al ^e mânâh (אַלְמַנָּה) [pronounced al ^e -maw-NAW]	widow; desolate house, desolate place	feminine singular noun	Strong’s #490 BDB #48
min (מן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong’s #4480 BDB #577
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	staff, branch, scepter, rod; branch; tribe	masculine singular construct	Strong’s #4294 BDB #641
Naph ^e tâlîy (נַפְתָּלִי) [pronounced nah ^e -taw-EE]	wrestling; possibly cord, thread; twisted; transliterated Naphtali	masculine singular proper noun	Strong’s #5321 BDB #836

²⁸³ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 7:1–51.

²⁸⁴ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 7:13.

²⁸⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:13–14.

²⁸⁶ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:13–47.

²⁸⁷ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

1Kings 7:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âb (אב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
'îysh (איש) [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
Tsôrîy (צור) [pronounced tsoh-REE]	to distress; reference to an inhabitant of Tyre, Syrian, a Tzorite; transliterated Tyrian	gentilic singular adjective	Strong's #6876 BDB #863

Translation: [Hiram was] the son of a widow from the tribe of Naphtali and his father [was] a man from Tyre,... Solomon gives us the background of Hiram the metal worker here. His mother was from the tribe of Naphtali, but his father was not a Jew. His mother was a widow when she gave birth to Hiram.

1Kings 7:13–14 King Solomon also brought Hiram over from Tyre. Now Hiram was the son of a Naphtalian widow and his father was a man from Tyre who worked with metals. Hiram is filled with wisdom, understanding and he had particular skills when it came to working with copper and copper compounds. He came to King Solomon and did all the finishing work with metals.

The confused background of Hiram, the metal worker (various commentators)

The Cambridge Bible: *In 2Chron. 2:14 he is called 'the son of a woman of the daughters of Dan.' The two may be reconciled if we suppose the woman to have belonged to Dan, and her first husband to have been of the tribe of Naphtali.*²⁸⁸

Clarke on Hiram's confused background: *The name of this workman is spelt Hiram in 2Chron. 4:11. He was highly esteemed by the Tyrian king who in 2Chron. 2:13 calls him 'Hiram my father,' and in a later verse (2Chron. 4:16) it is said 'the vessels thereof did Hiram his father make for king Solomon.'* So that he became as much treasured by the one king as by the other. For the expression cp. Gen. 45:8 where Joseph speaks of himself as a father to Pharaoh.²⁸⁹

Dr. Peter Pett: *According to 2Chron. 2:13, his mother was "of the daughters of Dan," which would suggest that she was of the tribe of Dan. But there is no real problem with that, for Israelite women necessarily changed tribes when they married into another tribe, something which was a regular occurrence. Each woman was adopted by the tribe of her husband. Thus Hiram's mother could simply be a Danite by birth, who had married into the tribe of Naphtali, prior to marrying the Tyrian who was Hiram's father, once her first husband had died.*²⁹⁰

²⁸⁸ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:14.*

²⁸⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 7:13.

²⁹⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:14.

The confused background of Hiram, the metal worker (various commentators)

The College Press Bible Study: *The Chronicler says his mother was “of the daughters of Dan” (2Ch_2:14). The town of Dan was situated in the tribal region of Naphtali.[195] Apparently this Israelite widow had married a man of Tyre, and Hiram was the son of that second mixed marriage.*

The College Press Bible Study continues: *Keil (BCOT, p. 96) has a more complicated explanation of this apparent Kings- Chronicles discrepancy: She was a Danite by birth, but had married into the tribe of Naphtali. Slotki (SBB, p. 49) thinks the phrase “of the tribe of Naphtali” describes Hiram because his father was of that tribe. His father subsequently became a resident of Tyre.²⁹¹*

Gill: *[H]is mother is said to be of the daughters of Dan, as she might be, and yet her son of the tribe of Naphtali; for either she was of the city of Dan, which is placed in the tribe of Naphtali (m), or her mother was of the tribe of Dan; and therefore she is said to be of the daughters of Dan, when her father was of the tribe of Naphtali, as it is expressed by the Targum on 2Chron. 2:14, and in which way most of the Jewish commentators reconcile this; or she was of Dan, and her husband of Naphtali...and his father was a man of Tyre; not a Tyrian by birth, but one who had dwelt there a while, and therefore so called, as Obededom, for a like reason, is called the Gittite.²⁹²*

Jamieson, Fausset and Brown: *In 2Chron. 2:14 his mother is said to have been of the daughters of Dan. The apparent discrepancy may be reconciled thus: Hiram’s mother, though belonging to the tribe of Dan, had been married to a Naphtalite, so that when married afterwards to a Tyrian, she might be described as a widow of the tribe of Naphtali. Or, if she was a native of the city Dan (Laish), she might be said to be of the daughters of Dan, as born in that place; and of the tribe of Naphtali, as really belonging to it.²⁹³*

Keil and Delitzsch: *[Hiram (Huram)] was the son of a widow of the tribe of Naphtali, and his father was צָרְיָא , i.e., a Tyrian by birth. According to 2Chron. 2:13, his mother was “of the daughters of Dan,” i.e., of the tribe of Dan. Both statements may easily be united thus: she was a Danite by birth, and married into the tribe of Naphtali. When her husband died, she was married again as the widow of a Naphtalite, and became the wife of a Tyrian, to whom she bore a son, Hiram. This explanation is also adopted by Bertheau (on the Chronicles); and the conjecture of Lundius, Thenius, and others, that the mother was an Israelitish widow of the city of Dan in the tribe of Naphtali, which was quite close to Tyre, is less in harmony with the expression “of the daughters of Dan.” שָׂרָה הַצְּרָתִי , “a brass-worker,” refers to אֹהֶרַן (he), i.e., Hiram, and not to his father (Thenius).²⁹⁴*

Treasury of Scriptural Knowledge: *The mother of Hiram (not the Tyrian king mentioned before, but an intelligent coppersmith, of Jewish extraction by his mother’s side) in Chronicles, is said to have been of “the daughters of Dan;” and she might have been of Naphtali by her father, and of Dan by her mother; or she might originally be of the tribe of Dan, and have been first married to a man of the tribe of Naphtali; and, in either case, she might be indifferently called “of the tribe of Naphtali,” or of “the daughters of Dan.”²⁹⁵*

Whedon: *According to 2Chron. 2:14, she was of the daughters of Dan. But this need not be regarded as an error or mistake in either text, for she may have been by birth of the tribe of Dan, and by marriage connected with the tribe of Naphtali. So she would be a widow of Naphtali when Hiram’s father married her. Other explanations are also possible.²⁹⁶*

John Dummelow: *A widow’s son.. Naphtali] in 2 Chronicles 2:14 his mother is called a daughter of Dan, the Danite settlement within Naphtali being perhaps meant.²⁹⁷*

²⁹¹ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 7:13–14.

²⁹² Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 7:14.

²⁹³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:14.

²⁹⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:13–14.

²⁹⁵ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:14.

²⁹⁶ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 7:14.

²⁹⁷ From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

The confused background of Hiram, the metal worker (various commentators)

I should point out that, when dealing with an apparent contradiction, we do not have to necessarily sort it out to where we know exactly who is who and what is what in order to set the contradiction aside. We only need a plausible explanation, and then the apparent contradiction is no longer a contradiction. What removes a contradiction is a plausible explanation as to how two verses can both be true together. That explanation may or may not be the correct one.

The Bible Illustrator goes into a lot of detail on this man's background: *Hiram was a born master builder. The influence of heredity needs no more signal illustration. He combines his mother's heart and his father's mind. Strange, that in a correspondence between Eastern kings of antiquity, with whom woman's fame was of less than cypher value, Hiram's mother should be mentioned at all; stranger still, that the premier place is given to her, implying that, while both parents were eminent, the mother was pre-eminent. Who was she? "A woman of the daughters of Dan" (2Chron. 2:13–14). The Danites bore the brunt of all the Sidonian incursions, until, driven from hearth and home for refuge to the hills, privation and isolation but varied the form of the disasters that dogged them. Finally, submitting to capture or surrender, they were taken across the border into Tyre to suffer further ignominy amid alien surroundings. But never did the sons and daughters of Dan forget their tribal ancestry or affinities. Their traditions and Pride became a splendid inheritance, and their faith sustained them under the sharpest persecution. Even their oppressors grew to respect them, and permitted them to thrive in their midst. Hiram's mother had the tribal grit, the unswerving courage of her people, so that when named at the Tyrian Court, it is as "a woman of the daughters of Dan." And, in his letter to Solomon, Hiram the King lets drop this bit of feminine biography that is a tribute to her fine fidelity to conscience. Do not think that this passes in the record as of no account.*²⁹⁸

The Bible Illustrator often goes to great descriptive lengths, often going much farther than the text actually allows.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chârash (חָרַשׁ) [pronounced <i>chaw-RAHASH</i>]	<i>tools, weapons, instruments; craftsman [of metal]; worker, engraver, fabricator [out of wood or metal]</i>	Qal active participle, construct form	Strong's #2790 (& Strong's #2794) BDB #360
Although Owens does not list this as being in the construct form, it is clearly tied to the noun which follows.			
n ^e chôsheth (תְּשׁוּחָה) [pronounced <i>n^e-KHOH-sheth</i>]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

Translation: ...a fabricator of [copper, brass and] bronze. His father was a worker with metals, who fashioned copper, brass and bronze (I am assuming that the word used here was more of an all-encompassing word, rather than a limiting word).

Christine Miller on bronze: *Bronze is a copper alloy. The KJV, and all the older lexicons, translate the Hebrew word used in this chapter "brass," as brass is also a copper alloy. Brass is copper alloyed with zinc, and bronze is copper alloyed with tin. The inventor of bronze work was Tubal-Cain, he was also*

²⁹⁸ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 7:13–14 (Slightly edited).

an instructor in iron work (Gen 4:22)...The Sidonians, or Phoenicians as the Greeks called them, were the trading elite of the ancient world; there is evidence of their presence at the tin mines in Cornwall, which location they kept a closely-guarded secret up until the Roman era. In Solomon's day, the premier bronze foundries of the world were in the major Phoenician centers, like Tyre, and Carthage.²⁹⁹

Technology is lost and found throughout various civilizations. So, it is possible for one nation to work with metals, and yet the nation next door to it not to have that technology (1Sam. 13:19–20). It would also be possible for technologies to be lost in a particular area and then rediscovered (all of the men skilled in whatever art can be killed or taken away in a military raid).

This suggests that Hiram was raised by his mother and father, given that his skills were so good that even the Bible speaks of them. If his father had this set of skills and if Hiram himself had this ability that is even noted in Scripture, then we may reasonably assume that his father raised him and taught him how to work with metals.

1Kings 7:13–14 King Solomon also brought Hiram over from Tyre. Now Hiram was the son of a Naphtalian widow and his father was a man from Tyre who worked with metals. Hiram is filled with wisdom, understanding and he had particular skills when it came to working with copper and copper compounds. He came to King Solomon and did all the finishing work with metals.

The skills of Hiram from Tyre (various commentators)

Benson: *[He is a] worker in brass — And in gold, and stone, and purple, and blue, 2Chron. 2:14. But his skill in brass is only mentioned here, because he speaks only of the brazen things which he made.³⁰⁰*

The Bible Illustrator: *Hiram wrought in gold, to him the most precious of metals; of supreme quality, of standard value, capable of sovereign impress, non-rusting, non-corroding. Gold is the one mineral that does not depreciate; it is immutable amid all change of time and circumstance; it is gold—always gold. This he used for overlay work, for the decoration of the holy place, and for the consecrated vessels.³⁰¹*

The Cambridge Bible: *This had been the trade of the father, which his son followed and in which he gained such distinction. There seems to have been a fitness in the circumstance that Hiram, by birth half an Israelite, should be employed on the work of Solomon's temple.³⁰²*

The College Press Bible Study: *Hiram, like his father before him, was a skilled worker in bronze, a mixture of copper and tin. Chronicles extends his area of expertise to gold, silver, brass, iron, stone, timber, purple, etc. (2Chron. 2:14). Bronze alone is mentioned here because the following section is limited exclusively to the ornaments and furnishings of that metal. Like Bezalel, his counterpart in the days of Moses (Ex. 31:3), Hiram was filled with "wisdom, understanding and knowledge" with regard to metallic works. It is perhaps significant that while Bezalel the Hebrew craftsman is said to be "filled with the spirit of God," no such statement is made of Hiram. Thus Bezalel's skill is regarded as a supernatural gift while Hiram's "wisdom" was a natural endowment. Of course Hiram did not personally and singly produce the Temple furnishings, but rather acted as a superintendent of the various crews which worked on this ornamentation. No doubt he brought several assistants with him from Tyre.*

The College Press Bible Study continues: *"Wisdom" (Heb., chokmah) is empirical wisdom, practical insight and sagacity and is used of the skill of the seaman (Psalm 107:27), the general (1Sam. 10:13) and the artisan (Ex. 28:3).³⁰³*

²⁹⁹ From <http://www.alittleperspective.com/1-kings-7-and-8/> accessed January 13, 2018.

³⁰⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:13–14.

³⁰¹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 7:13–14 (Slightly edited).

³⁰² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:14.

³⁰³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:13–14.

The skills of Hiram from Tyre (various commentators)

Keil and Delitzsch: *The skill of Hiram is described in almost the same terms as that of Bezaleel in Ex. 31:3., with this exception, that Bezaleel's skill is attributed to his being filled with the Spirit of God, i.e., is described rather as a supernatural gift, whereas in the case of Hiram the more indefinite expression, "he was filled with wisdom, etc.," is used, representing it rather as a natural endowment.*

Keil and Delitzsch continue: *In the account given here, Hiram is merely described as a worker in brass, because he is only mentioned at the commencement of the section which treats of the preparation of the brazen vessels of the temple. According to 2Chron. 2:14, he was able to work in gold, silver, brass, iron, stone, wood, purple, etc. There is nothing improbable in this extension of his skill to wood and to the art of weaving. Bezaleel also combined in himself all these talents. Of course Hiram was merely a foreman or leader of these different branches of art; and he certainly did not come alone, but brought several assistants with him, who carried out the different works under his superintendence. – The enumeration of them commences with the pillars of the temple–hall.³⁰⁴*

F. B. Meyer: *Hiram, the artificer, was remarkably gifted. From his father he had inherited all the genius of Tyre, while on his mother's side he was of the tribe of Naphtali and thus inherited the religious genius of the Hebrew people. The twin pillars were made of the brass taken from the king of Zobah, 1Chron. 18:8–9. Each would stand to a height of forty feet. Their names were symbolical, and indicated their strength and durability. Wreaths of golden chainwork hung from the capitals, while beautiful ornaments of lily–work adorned the heads of these noble columns. Jachin—"he shall establish"—and Boaz—"in him is strength"—combined with the beauty of the lily–work, remind us that strength and beauty are in God's sanctuary and blend in the character of His people.³⁰⁵*

J. Vernon McGee: *This man is Hiram, the artisan, and not Hiram, the king. He was a skilled worker in brass. He was the one who made all of the delicate pieces of statuary and the items that were made out of iron, brass, and gold. His work was highly ornamented, which is what Solomon wanted. Elaborate ornamentation is evidence of the affluent period and time of peace in which he lived. It is during an era of peace and prosperity that the arts develop. During Solomon's reign there was peace and plenty.³⁰⁶*

Solomon is bringing in a skilled worker from another country; someone who apparently is able to oversee the kind of work that no one else in Israel was capable of doing.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:14c

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
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to be filled, to be full, to be fulfilled; be armed, be satisfied; to be accomplished, be ended</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4390 BDB #569

³⁰⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:13–14.

³⁰⁵ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 7:13–26.

³⁰⁶ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 7); accessed January 10, 2018.

1Kings 7:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
châk ^e mâh (חָכְמָה) [pronounced khawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun with the definite article	Strong's #2451 BDB #315
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
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
t ^e bûwnâh (תְּבוּנָה) [pronounced t'voo-NAWH]	<i>intelligence, understanding, insight</i>	feminine singular noun with the definite article	Strong's #8394 BDB #108
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
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
da'ath (דַּעַת) [pronounced DAH-ahth]	<i>knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom</i>	feminine singular noun with the definite article	Strong's #1847 BDB #395
lâmed (לְ) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
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
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521
b ^e (בְּ) [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

1Kings 7:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

Translation: He is filled with wisdom, understanding and the skill for manufacturing any work in [copper, brass and] bronze. Hiram and Solomon would have hit it off as they are both men of wisdom and understanding; and they both have specific skill sets outside of their position as kings.

The Cambridge Bible: *Compare the similar language used (Ex. 31:3; Ex. 36:1) about Bezaleel and Aholiab. Only in that place there is added to the qualifications 'the spirit of God.'*³⁰⁷

Far too much is made of the differences between Hiram here and Bezaleel in Ex. 31:3 36:1. The LORD said to Moses, "See, I have called by name Bezaleel the son of Uri, son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, to work in every craft. (Ex. 31:1–5; ESV) "Bezaleel and Oholiab and every craftsman in whom the LORD has put skill and intelligence to know how to do any work in the construction of the sanctuary shall work in accordance with all that the LORD has commanded." And Moses called Bezaleel and Oholiab and every craftsman in whose mind the LORD had put skill, everyone whose heart stirred him up to come to do the work. (Exo 36:1–2; ESV) I think that the similarities between these two passages and the one before us (along with his description in 2Chron. 2) is far more striking.

Sever commentators placed Hiram (Hiram) side-by-side Bezaleel and compared them. Whereas, I think that, on occasion, there might be an instructive way to compare A with B, I don't see that in this case. First of all, even though we know a lot of information about each of these men, we do not know enough about their individual spiritual lives in order to draw any sort of conclusion. I would suggest that both men are believers in the Revealed God and that both men are more spiritually advanced than the average person. This is based upon two things: (1) both men are named by name in the Bible, which I believe is often an indication of their relationship to God. (2) Secondly, both men were commissioned for very important jobs building things which would become an integral part of Israel's overt spiritual life for hundreds of years. Their actual skill combined with their understanding of the importance of their employment suggests to me an advance spiritual life.

Peter Pett, normally a wonderful commentator, said that much of the Temple and its furniture and furnishings were man-impelled rather than God-impelled.³⁰⁸ The problem with this approach is, God could have, at any point in time, said, "Listen, David (or, Solomon), I really don't want you building a Temple. It's just a bad idea and it will end up being more man-designed than God-designed." But God did not do that. In fact, the Davidic Covenant came out of David's proposal to build the Temple. The promise of a long line of Davidic kings is predicated by David's proposal to build the Temple. There is nothing in the Bible which clearly condemns the building of the Temple. Was it eventually misused? Of course. But the people who misused the Temple were the priests who came out of the Levitical tribe, as per God's design (the priests were supposed to come from the tribe of Levi). The Temple preserved the thinking and philosophy of the Tabernacle, but adding in the concept that God was permanently over this plot of ground. The Temple was not at fault for the horrible religious **reversionism** of the priests during the time of our LORD.

³⁰⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:14.

³⁰⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:14.

Application: As an aside, your job is your mission field; your job reveals you to the people around you—who often know that you have believed in Jesus Christ. Most of the time, you will be unable to evangelize people right there on the job; and, much of the time, evangelism can be overdone. However, who and what you are before other people is a testimony to them. And, if you are of good character and you mention Jesus Christ; you will be given more leeway than someone else would be.

1Kings 7:13–14 King Solomon also brought Hiram over from Tyre. Now Hiram was the son of a Naphtalian widow and his father was a man from Tyre who worked with metals. Hiram is filled with wisdom, understanding and he had particular skills when it came to working with copper and copper compounds. He came to King Solomon and did all the finishing work with metals.

Huram (Hiram) of Tyre (various commentators)

David Guzik: *Now King Solomon sent and brought Hiram from Tyre. He was the son of a widow from the tribe of Naphtali, and his father was a man of Tyre, a bronze worker; he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to King Solomon and did all his work.*

Guzik continues: *This man was half Israeli and half Gentile, and he was the best craftsman around. Solomon hired him to do all his work - that is, the fine artistic work of the palace and especially the temple.*³⁰⁹

Lange: *According to this, Hiram was the son of a Tyrian, and of an Israelitish woman from the neighboring Dan, in the tribe of Naphtali, not, as the Rabbins say, an adopted son. His skill is described in the same words as that of Bezaleel in Ex. 31:3 sq., only the addition, “filled with the spirit of God” is wanting.*³¹⁰

The Cambridge Bible: *The name of this workman is spelt Hiram in 2Chron. 4:11. He was highly esteemed by the Tyrian king who in 2Chron. 2:13 calls him ‘Hiram my father,’ and in a later verse (2Chron. 4:16) it is said ‘the vessels thereof did Hiram his father make for king Solomon.’ So that he became as much treasured by the one king as by the other. For the expression cp. Gen. 45:8 where Joseph speaks of himself as a father to Pharaoh.*³¹¹

The College Press Bible Study: *The name is also spelled Hiram (2Chron. 2:13; 2Chron. 4:11; 2Chron. 4:16) and Hirom (1Kings 7:40). Because of his skills, in Chronicles he receives the title ‘abh (“father”) which probably is equivalent to the English word “master.” Gray (OTL, p. 171) thinks Hiram-abhi was the full name of the craftsman, thus regarding ‘abhi as part of his name, rather than a title.*³¹²

Hawker: *This Hiram, we must remember, though called here by the same name, is not Hiram the king of Tyre, but an artisan. In the Chronicles he is called Hiram. See 2Chron. 4:11. It appears that he was by the mother’s side an Israelite, though his father a man of Tyre. How this mingling of the holy seed came to pass, is not noticed. High honour is conferred on him, in being employed in the service of building the temple.*³¹³

Matthew Henry: *The brasier whom Solomon employed to preside in this part of the work was Hiram, or Hiram (2Chron. 4:11), who was by his mother’s side an Israelite, of the tribe of Naphtali, by his father’s side a man of Tyre, 1Kings 7:14. If he had the ingenuity of a Tyrian, and the affection of an Israelite to the house of God (the head of a Tyrian and the heart of an Israelite), it was happy that the blood of the two nations mixed in him, for thereby he was qualified for the work to which he was designed. As the tabernacle was built with the wealth of Egypt, so the temple with the wit of Tyre. God will serve himself by the common gifts of the children of men.*³¹⁴

³⁰⁹ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 7:13–14.

³¹⁰ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:13–14 (Exegetical and Critical).

³¹¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:13–22.

³¹² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:13–14.

³¹³ Robert Hawker *The Poor Man’s Commentary*; ©1805; from e-sword, 1Kings 7:13–14 (slightly edited).

³¹⁴ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*; from e-Sword, 1Kings 7:13–47.

Hiram (Hiram) of Tyre (various commentators)

Matthew Poole: *[Hiram's] father was a man of Tyre; either by his descent, being a Tyrian by birth; or by education and habitation, he or his father being given to the study of these arts, and having planted themselves at Tyre for their improvement therein. However that was, it was a singular providence of God, that there was at that time so excellent a workman fit for so great and glorious works.*³¹⁵

If this is the King of Tyre, then we can hypothesize a few things about him: we do not know how Hiram became king of Tyre; but apparently, his wisdom and understanding were applied to a variety of circumstances; which eventuated in him becoming king. We might think of Hiram and Solomon as Renaissance men—men who had a great variety of skills which they developed. However, even if this is not the King of Tyre, he is still a man with great and impressive skills.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Lange: *The art of casting brass is very ancient; the making of this metal, which "has a peculiar red color and strong lustre, and is of considerable hardness" (Rosenmüller, Alterthumsk., IV., i. s. 156), was much earlier understood than that of iron (Winer, R.-W.-B., ii. s. 90).*³¹⁶

1Kings 7:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'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)	Strong's #413 BDB #39
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

Translation: [He came to King Solomon...](#) Hiram agreed to come to Solomon. He had skills not found in Israel. His work would have been more of a supervisory kind, as there were so many furnishings fabricated for the Temple (1Kings 7:47).

³¹⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:14.

³¹⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:13–14 (Exegetical and Critical).

1Kings 7:14e

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
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced 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
m ^e lâ'kâh (מְלָאכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4399 BDB #521

Translation: ...and he did all his [metal] work [for him]. Once the structure of the home had been completed, there would have been various metal works which would have completed the home (much the way that we have pipes, sinks and showers).

Much of the building was done in association with Hiram, but not necessarily with Hiram directly. They had worked out a system of transporting materials from Tyre down to Israel. However, at this point, we have come to Hiram's wheelhouse, which was metalworking. No doubt, Hiram brought a crew of skilled men with him, and he certainly oversaw the work and possibly even participated in it to some limited degree.

Lange continues: *[T]he sending for Hiram is important, inasmuch as it shows that Solomon desired to have real works of art, and that he so little despised art as the handmaid of religion, that he even sent for a heathen and foreign artisan.*³¹⁷

The backstory for this (and I am speculating here) is that Solomon described to King Hiram what he wanted to have manufactured ("I can see these two massive columns sitting in front of the Temple; and at the top..."). King Hiram then said, "I have just the man for you; his name is also Hiram; and this is his area of expertise."

The work which we will study is clearly far more than the work of one man. Hiram likely had the skills to do any of the jobs herein described, but he probably directed a significant number of workers and slaves, some of whom had also developed very similar skills which they had as a result of working for him.

The Concept of Nationalism: What we have here is clearly trade and commerce between two strong nations, who have chosen to act in concert with one another, Solomon employing the skills of these men of Tyre, simply because among his own people, there could not be found men with the same skill set. Throughout these negotiations (which were not always perfect, as we will later discover), the two nations remain allied, friendly, mutually-respectful and independent.

³¹⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Historical and Ethical.

One of God's **divine institutions** is **nationalism**—that is, God has established and prescribed a variety of nations on this earth, nations which act independent of one another but not necessarily in constant opposition to one another. Each nation fosters law and order, a reduction of internal strife, and a national identity which reflects the makeup of its people. Furthermore, these nations tend to isolate their evil as well. Philosophies which emphasize internationalism (communism, the Islamic caliphate, the UN) are satanic in their approach to life on this earth. We find the concept of nationalism best expressed by Acts 17:26–27a “**And God made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, in the hope that they might feel their way toward Him and find Him.**”

Throughout this study of this relationship between Solomon and Hiram, king of Tyre, we will observe the way that two independent nations ought to interact. Although the Bible clearly prescribes nationalism as the organization of the peoples of the world, the intention is not to foster hostility between nations, but more to preserve freedom and culture within each nation. For more information, see the **Doctrine of the Divine Institutions** ([HTML](#)) ([PDF](#)) ([WPD](#)) and the **Biblical View of Nationalism and Patriotism** ([HTML](#)) ([PDF](#)) ([WPD—zipped](#)).

The Two Bronze Pillars

2Chronicles 3:15-17

At this point, we leave the buildings which Solomon built in vv. 1–12 and view the furnishings and furniture which was constructed for the Temple.

I wonder whether people memorized long portions of Scripture after Genesis. Almost no one could afford a library. A chiasmus often allows one to more easily memorize a passage of Scripture. However, I would be surprised if this chapter would have been chosen by anyone to memorize.

Peter Pett's Chiasmic Approach to 1Kings 7:15–22

- a For he fashioned the two pillars of bronze, eighteen cubits high apiece. And a line of twelve cubits compassed each of them about (1Kings 7:15).
- b And he made two capitals of molten bronze, to set on the tops of the pillars: the height of the one capital was five cubits, and the height of the other capital was five cubits (1Kings 7:16).
- c There were nets of checker-work, and wreaths of chain-work, for the capitals which were on the top of the pillars, seven for the one capital, and seven for the other capital (1Kings 7:17).
- d So he made the pillars, and there were two rows round about on the one network, to cover the capitals that were on the top of the pillars, and so did he for the other capital. And the capitals that were on the top of the pillars in the porch were of lily-work, four cubits (1Kings 7:18–19).
- c And there were capitals above also on the two pillars, close by the belly which was beside the network, and the pomegranates were two hundred, in rows round about on the other capital (1Kings 7:20).
- b And he set up the pillars at the porch of the temple. And he set up the right pillar, and called its name Yachin, and he set up the left pillar, and called its name Boaz, and on the top of the pillars was lily-work (1Kings 7:21–22 a).
- a So was the work of the pillars finished (1Kings 7:22 b).

Pett: Note that in 'a' he fashioned the pillars, and in the parallel the pillars were finished. In 'b' the heads were set on the top of the pillars, and in 'b' the pillars were set up with the tops of the pillars (the heads) being lily-work. In 'c' we have a description of decorations on the heads, and in the parallel we have further descriptions of the decorations on the heads. In 'd' and centrally we have a summary of the pillars and their heads, with an emphasis on the lily-work (or lotus blossoms). The lily-work or lotus blossoms were clearly seen as important.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:15–22.

Chapter Outline

Charts, Graphics and Short Doctrines

I continued to depend upon other translators when translating this passage. Translating this materials was quite difficult and there will be times when I make assumptions which may or may not be correct. One of the keys in translating this chapter is to remember that buildings are a combination of function and design. Sometimes, things can look too uniform, and that is where design steps in to add that which is pleasing to the eye. Therefore, from time to time, I had to stop and ask myself, is this design or function, and then to translate accordingly. Most of what follows throughout the remainder of this chapter is all about design—but the pillars are no good unless they are able to stand without falling over and that the capitals can be affixed to the pillars without falling off. So, we have to bear in mind that all of the things which are built for the Temple have to be able to function properly and not fall over. At the same time, when worshipers came to the Temple, it needed to invoke a sense of awe and appreciation, as that is what our senses should register with regards to God.

This may be a struggle, as there are apparently some problems with this text.

And so he fashions two of the pillars [in] bronze eight-teen a cubit a height of the pillar the one and a cord of two-teen a cubit he goes around the pillar the second. And two capitals he made to give upon heads of the pillars a pouring of bronze. Five cubits a height of the capital the one and five cubits a height of the capital the second. Nets a work of lattice tassels a work of chains to the capital which [is] upon a head of the pillars. Seven to the capital the first and seven to the capital the second. And so he makes the pillars and two rows around upon the lattice the one to cover the capital that [is] upon a head of pomegranates. And thus he has made for a capital the second. And capitals which [are] upon a head of the pillars a work of a lily in the porch four cubits. And capitals upon two of the pillars also from a higher part from to a juxtaposition [to] the womb which [is] towards the region of the lattice work. And pomegranates two hundred rows around upon the capital the second. And so he raises up the pillars to the porch of the Temple. And so he raises up the pillar the right and so he calls his name Jachin. And so he raises up the pillar on the left and so he calls his name Boaz. And upon a head of the pillars a work of lily and so finishes a work of the pillars.

1Kings
7:15–22

He fashioned two pillars [out of] bronze, the height of the first pillar [is] 18 cubits and the circumference of the second pillar is 12 cubits [lit., a cord around the second pillar (measures) 12 cubits]. He also made two capitals to place upon the top of the pillars, cast from bronze. Both capitals were 5 cubits high [lit., the heigh of one capital is 5 cubits and the height of the other capital is 5 cubits]. [Hiram made] nets [from metal], [which are] a work of latticed tassels and chains for the capitals on top of the pillars. [There are] seven of these for each capital [or possibly, (there is) a net for each capital]. He made two rows of pomegranates for the pillars about the lattice [work] that covered the capital; and he so made [rows of pomegranates] for the second capital. Now the capitals which [are] on the tops of the pillars on the porch [include] castings of lilies [that are] 4 cubits [in height]. [There were] capitals on the two pillars [which were] also over the rounded projection which [is] toward the region of the lattice work. [There were] 200 pomegranates in rows [engraved] upon the second capital. Then he raised up the pillars for the porch of the Temple. The pillar on the right that he raised up, he called its name *Jachin*; and the pillar on the left, he called its name *Boaz*. At the top of the pillars [are] engravings of lilies [lit., a work of lily]. And [so], he completed the work on the pillars.

Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he fashions two of the pillars [in] bronze eight-teen a cubit a height of the pillar the one and a cord of two-teen a cubit he goes around the pillar the second. And two capitals he made to give upon heads of the pillars a pouring of bronze. Five cubits a height of the capital the one and five cubits a height of the capital the second. Nets a work of lattice tassels a work of chains to the capital which [is] upon a head of the pillars. Seven to the capital the first and seven to the capital the second. And so he makes the pillars and two rows around upon the lattice the one to cover the capital that [is] upon a head of pomegranates. And thus he has made for a capital the second. And capitals which [are] upon a head of the pillars a work of a lily in the porch four cubits. And capitals upon two of the pillars also from a higher part from to a juxtaposition [to] the womb which [is] towards the region of the lattice work. And pomegranates two hundred rows around upon the capital the second. And so he raises up the pillars to the porch of the Temple. And so he raises up the pillar the right and so he calls his name Jachin. And so he raises up the pillar on the left and so he calls his name Boaz. And upon a head of the pillars a work of lily and so finishes a work of the pillars.

Revised Douay-Rheims

And he cast two pillars in brass, each pillar was eighteen cubits high: and a line of twelve cubits compassed both the pillars. He made also two chapters of molten brass, to be set upon the tops of the pillars: the height of one chapter was five cubits, and the height of the other chapter was five cubits: And a kind of network, and chain work wreathed together with wonderful art. Both the chapters of the pillars were cast: seven rows of nets were on one chapter, and seven nets on the other chapter. And he made the pillars, and two rows round about each network to cover the chapters, that were upon the top, with pomegranates: and in like manner did he to the other chapter. And the chapters that were upon the top of the pillars, were of lily work in the porch, of four cubits. And again other chapters in the top of the pillars above, according to the measure of the pillar over against the network: and of pomegranates there were two hundred in rows round about the other chapter. And he set up the two pillars in the porch of the temple: and when he had set up the pillar on the right hand, he called the name thereof Jachin: in like manner he set up the second pillar, and called the name thereof Booz. And upon the tops of the pillars he made lily work: so the work of the pillars was finished.

Peshitta (Syriac)

He cast two pillars of brass; the height of each pillar was eighteen cubits and the circumference was twelve cubits. And he made two capitals of molten brass to set upon the tops of the pillars; the height of one capital was five cubits, and the height of the other was five cubits; And he made carved ornaments of network and wreaths of chain work for the capitals which were upon the top of the pillars; seven for one capital and seven for the other. And he made the pillars, and two rows of

buds round about upon one network, to cover the capitals that were upon the top of the pillars; and he did so to the other pillar. And the capitals that were upon the top of the pillars were of lily work in the porch, four cubits. And the capitals that were upon the two pillars had pomegranates also above, and over against the side which was by the network; and the pomegranates were two hundred in rows round about upon the one capital; and in like manner the other capital. And he made the pillars of the porch of the temple; and he set up the pillar on the right hand, and called its name Jachin; and he set up the pillar on the left hand, and called its name Boaz. And upon the top of the pillars was lily work; so was the work of the pillars finished.

Brenton's Septuagint

And he cast the two pillars for the porch of the house: eighteen cubits was the height of each pillar, and a circumference of fourteen cubits encompassed it, even the thickness of the pillar: the flutings were four fingers wide, and thus was the other pillar formed. And he made two molten chapters to put on the heads of the pillars: five cubits was the height of one chapter, and five cubits was the height of the other chapter. And he made two ornaments of net-work to cover the chapters of the pillars; even a net for one chapter, and a net for the other chapter. And hanging work, two rows of brazen pomegranates, formed with net-work, hanging work, row upon row: and thus he framed the ornaments for the second chapter. And on the heads of the pillars he made lily-work against the porch, of four cubits, (7:19A) and a chamber over both the pillars, and above the sides an addition equal to the chamber in width. And he set up the pillars of the porch of the temple: and he set up the one pillar, and called its name Jachum: and he set up the second pillar, and called its name Boloz. This passage is found in some versions of the LXX and is missing in others.

Significant differences:

Like many of the previous passages, the exact meaning of the Hebrew was not always easy to ascertain; so matching up the words and meaning of these ancient texts was somewhat difficult at times. Unfortunately, it was not even enlightening (sometimes the Hebrew confuses me, and then looking at the English translation of a different ancient language un-confuses me—this did not happen for me in this passage).

The Greek, where this verse is found, adds many additional words in the first sentence and has a 14 cubit circumference rather than 12. When talking about the capitals, the Latin leaves out some information and adds in the phrase *with wonderful art*. *Upon the heads of the pillars* is found twice in the Hebrew; once in the Greek. There is *seven of something* for the capitals found twice in the Hebrew, Syriac and Latin; but not in the Greek.

The Syriac has *buds* where the Hebrew had pomegranates.

This confusing sentence does not appear to be fully reproduced in any of the 3 translations: And capitals upon two of the pillars also from a higher part from to a juxtaposition [to] the womb which [is] towards the region of the lattice work. The sentence after this, which mentions *200 pomegranates* again, does not appear to be complete in the Syriac and is missing in the Greek. *Raising up the pillars* appears to be missing from the Syriac, which has the verb *made* instead.

The Greek lacks the final sentence.

Limited Vocabulary Translations:

Bible in Basic English

He it was who made the two brass pillars; the first pillar was eighteen cubits high, and a line of twelve cubits went round it; and the second was the same. And he made the two crowns to be put on the tops of the pillars, of brass made soft in the fire; the crowns were five cubits high. There were nets of open-work for the crowns on the tops of the pillars, a net of open-work for one and a net of open-work for the other. And he made ornaments of apples; and two lines of apples all round over the network, covering the crowns of the pillars, the two crowns in the same way. The crowns on the tops of the pillars were ornamented with a design of flowers, and were four cubits across. And there were crowns on the two pillars near the round part by the network, and there were two hundred apples in lines round every crown. He put up the pillars at the doorway of the Temple, naming the one on the right Jachin, and that on the left Boaz. The tops of the pillars had a design of flowers; and the work of making the pillars was complete.

Easy English

He made two metal pillars. Each pillar was 18 cubits high. A line 12 cubits long would make a circle round each of them. The metal itself was about 7 centimetres thick. The two pillars were the same. He also made two metal pieces, which were the shape of big cups. And he put one on the top of each pillar. Each piece was 5 cubits high. (Each piece) had a group of metal chains. He put 7 of them on the top of each pillar. And he made two chains of pomegranates. They went round each of the metal chains. They made the tops of the pillars very beautiful. He did the same for each pillar. The shapes on the tops of the pillars were like (flowers called) lilies. Each one was 4 cubits high. There were 200 pomegranates all round the tops of both pillars. They were above the shapes (of flowers) next to the metal chains. He put these pillars in the hall of pillars in the temple. The pillar at the south he called Jakin and the pillar at the north he called Boaz. The tops of the pillars were in the shape of (flowers called) lilies. And so (Solomon) finished the work on the pillars.

Easy-to-Read Version—2006

Huram made two bronze columns for the porch. Each column was 18 cubits tall and 12 cubits around. The columns were hollow and their metal walls were 3 inches [Literally, "1 handbreadth" (7.4 cm). Also in verse 26.] thick [This is from the ancient Greek version.]. He also made two bronze capitals that were 5 cubits tall. He put these capitals on top of the columns. He made two nets of chain to cover the capitals on top of the two columns. Then he made two rows of bronze pomegranates. He put the bronze pomegranates on the nets of each column to cover the capitals at the top of the columns. The capitals on top of the columns were shaped like flowers. The capitals were on top of the columns, above the bowl-shaped net. There were 200 pomegranates in rows all around the capitals. Hiram put these two bronze columns at the porch of the Temple. One column was put on the south side of the entrance and one was put on the north side of it. The column on the south was named Jakin. The column on the north was named Boaz. They put the flower-shaped capitals on top of the columns, and the work on the two columns was finished.

Good News Bible (TEV)

The Two Bronze Columns

Hiram cast two bronze columns, each one 27 feet tall and 18 feet in circumference [Some ancient translations each one ... circumference; Hebrew the first column was 27 feet tall and the second column was 18 feet in circumference.], and placed them at the entrance of the Temple. He also made two bronze capitals, each one 7½ feet tall, to be placed on top of the columns. The top of each column was decorated with a design of interwoven chains [Verse 17 in Hebrew is unclear.] and two rows of bronze pomegranates.

The capitals were shaped like lilies, 6 feet tall, and were placed on a rounded section which was above the chain design. There were 200 pomegranates in two rows around each [One ancient translation each; Hebrew the second.] capital.

Huram placed these two bronze columns in front of the entrance of the Temple: the one on the south side was named Jachin [This name sounds like the Hebrew for “he (God) establishes.”] and the one on the north was named Boaz [This name sounds like the Hebrew for “by his (God's) strength.”]. The lily-shaped bronze capitals were on top of the columns.

And so the work on the columns was completed.

The Message

First he cast two pillars in bronze, each twenty-seven feet tall and eighteen feet in circumference. He then cast two capitals in bronze to set on the pillars; each capital was seven and a half feet high and flared at the top in the shape of a lily. Each capital was dressed with an elaborate filigree of seven braided chains and a double row of two hundred pomegranates, setting the pillars off magnificently. He set the pillars up in the entrance porch to The Temple; the pillar to the south he named Security (Jachin) and the pillar to the north Stability (Boaz). The capitals were in the shape of lilies. The last portion of v. 22 is placed with the next verse.

NIRV

Huram made two bronze pillars. Each of them was 27 feet high. And each was 18 feet around. Each pillar had a decorated top made out of bronze. Each top was seven and a half feet high. Chains that were linked together hung down from the tops of the pillars. There were seven chains for each top. Huram made two rows of pomegranates. They circled the chains. The pomegranates decorated the tops of the pillars. Huram did the same thing for each pillar. The tops on the pillars of the porch were shaped like lilies. The lilies were 6 feet high. On the tops of both pillars were 200 pomegranates. They were in rows all around the tops. They were above the part that was shaped like a bowl. And they were next to the chains. Huram set the pillars up at the temple porch. The pillar on the south he named Jachin. The one on the north he named Boaz. The tops of the pillars were shaped like lilies. So the work on the pillars was finished.

New Simplified Bible

Huram cast two copper columns. Each one was twenty-seven feet tall and eighteen feet in circumference. They were placed at the entrance of the Temple. He also made two copper crowns. Each one was seven and one half feet tall. They were to be placed on top of the columns. The top of each column was decorated with a design of interwoven chains. They had two rows of copper pomegranates. The crowns on the top of the columns were shaped like lilies, six feet tall, and were placed on a rounded section which was above the chain design. There were two hundred pomegranates in two rows around each crown. Huram placed these two copper columns in front of the entrance of the Temple. The column on the south side was named Jachin and the one on the north was named Boaz. The lily-shaped copper crowns were on top of the columns. The work on the columns was complete.

Thought-for-thought translations; paraphrases:

Common English Bible

He [Or he, either Solomon or Hiram; this ambiguity continues in the following verses, but cf 1 Kgs 7:1, 8, 13; 1 Kgs 7:40.] cast two bronze pillars. Each one was twenty-seven feet high and required a cord of eighteen feet to reach around it [Or the second; cf Jer 52:21]. He made two capitals of cast bronze for the tops of the columns. They were each seven and a half feet high. He made an intricate network of chains for the capitals on top of the columns, seven for each capital. He made the pillars and two rows of pomegranates for each network to adorn each of the capitals. The capitals on top of the columns in the porch were made like lilies, each six feet high. Above the round-shaped part and next to the network were two hundred pomegranates. These were placed in rows around both of the capitals on top of the columns. He set up the columns at the temple's porch. He named the south column Jachin. The north column he named Boaz. After putting the lily shapes on top of the columns, he was finished with the columns.

Contemporary English V.	Hiram made two bronze columns twenty-seven feet tall and about six feet across. For the top of each column, he also made a bronze cap seven and a half feet high. The caps were decorated with seven rows of designs that looked like chains, with two rows of designs that looked like pomegranates. The caps for the columns of the porch were six feet high and were shaped like lilies. The chain designs on the caps were right above the rounded tops of the two columns, and there were two hundred pomegranates in rows around each cap. Hiram placed the two columns on each side of the main door of the temple. The column on the south side was called Jachin, and the one on the north was called Boaz. The lily-shaped caps were on top of the columns. This completed the work on the columns.
The Living Bible	He cast two hollow bronze pillars, each twenty-seven feet high and eighteen feet around, with three-inch-thick walls. At the tops of the pillars he made two lily-shaped capitals from molten bronze, each 7½ feet high. The upper part of each capital was shaped like a lily, six feet high. Each capital was decorated with seven sets of bronze, chain-designed lattices and four hundred pomegranates in two rows. Hiram set these pillars at the entrance of the Temple. The one on the south was named the Jachin Pillar [Jachin Pillar and Boaz Pillar. Jachin means “to establish,” and Boaz means “strength.”], and the one on the north, the Boaz Pillar.
New Berkeley Version	He cast two bronze pillars; the one was 27 feet high with a circumference of 18 feet and the other like it. Then he made two capitals of molten bronze for the top of the pillars, each 7½ feet high; also trellis work designs — festoons and chain work — for the capitals on top of the pillars, seven for each capital. Besides, he made the pomegranates [Imitations in stone as those on the high priest’s robe were of cloth.], two rows around the one trellis work to cover the capitals on top of the pillars; he made the same for the other capital. The capitals on top of the pillars in the porch were of lily design, six feet. Moreover, the capitals on the two pillars above the adjacent circular projection on the trellis work side had 200 pomegranates in rows around both capitals. Then he set up the pills at the porch of the temple; when he had set up the right pillar he called it Jachin [“He establishes.”], and when he had set up the left pillar, he called it Boaz [“In Him is strength.”]. On top of the pillars was a lily design. And so work on the pillars was finished.
New Century Version	He made two bronze pillars, each one twenty-seven feet tall and eighteen feet around. He also made two bronze capitals that were seven and one-half feet tall, and he put them on top of the pillars. Then he made a net of seven chains for each capital, which covered the capitals on top of the two pillars. He made two rows of bronze pomegranates to go on the nets. These covered the capitals at the top of the pillars. The capitals on top of the pillars in the porch were shaped like lilies, and they were six feet tall. The capitals were on top of both pillars, above the bowl-shaped section and next to the nets. At that place there were two hundred pomegranates in rows all around the capitals. Hiram put these two bronze pillars at the porch of the Temple. He named the south pillar He Establishes and the north pillar In Him Is Strength. The capitals on top of the pillars were shaped like lilies. So the work on the pillars was finished.
New Life Version	The Two Brass Pillars He made the two pillars of brass. One of them was five times taller than a man. And the length around each of them was as far as six long steps. He made two top pieces of melted brass to set on the tops of the pillars. One piece to go on top was as tall as a man can raise his hand. And the other piece to go on top was as tall as a man can raise his hand. He made nets of network and turned strings of chain-work for the pieces on top of the pillars. There were seven for one top piece, and seven for the other. So Hiram made the pillars. There were two rows of pomegranates around each network, to cover the top pieces. Now the top pieces on the pillars of the porch were made to look like lily flowers, as tall as a man. The top pieces were upon the two pillars, and above the round part beside the network.

There were 200 pomegranates in rows around both top pieces. He set up the pillars at the porch of the house. He set up the right pillar and called it Jachin. And he set up the left pillar and called it Boaz. The top pieces on the pillars were made to look like lily flowers. So the work of the pillars was finished.

New Living Translation

Huram cast two bronze pillars, each 27 feet tall and 18 feet in circumference. For the tops of the pillars he cast bronze capitals, each 7 1/2 feet tall. Each capital was decorated with seven sets of latticework and interwoven chains. He also encircled the latticework with two rows of pomegranates to decorate the capitals over the pillars. The capitals on the columns inside the entry room were shaped like water lilies, and they were six feet tall. The capitals on the two pillars had 200 pomegranates in two rows around them, beside the rounded surface next to the latticework. Hiram set the pillars at the entrance of the Temple, one toward the south and one toward the north. He named the one on the south Jakin, and the one on the north Boaz.[k] The capitals on the pillars were shaped like water lilies. And so the work on the pillars was finished.

Unlocked Dynamic Bible

He made two bronze pillars. Each one was eight and one-third meters tall and eight and one-half around. He also made two gleaming bronze tops to be put on top of the pillars. Each top was two and one-third meters tall. Then he made bronze networks of chains like wreaths to decorate the top of each pillar. There were seven of these networks at the top of each pillar. Hiram also made bronze figures that resembled pomegranates. He put two rows of pomegranates over the top of each pillar. The top over each pillar was shaped like a lily. Each lily leaf was one and four-fifths meters tall. These tops were placed on a bowl shaped section around which were two rows of two hundred figures of pomegranates around the top of each pillar. His helpers set up the pillars in front of the entrance of the temple. The pillar on the south side was named Jakin, and the pillar on the north side was named Boaz. The bronze tops that were shaped like lilies were placed on top of the pillars. So Hiram and his helpers completed the work of making the bronze pillars.

Partially literal and partially paraphrased translations:

American English Bible

It was [HiRam] who smelted and cast the two columns for the Temple porch. They were both twenty-four feet tall, eighteen feet in circumference, and grooved to a depth of four fingers. He also molded two bronze capitals for the tops of the columns that were each seven-and-a-half feet tall. Then he made bronze decorations for each capital, which consisted of rows of hanging pomegranates, and the top of each column was shaped like a lily.

Thereafter, he finished off the columns for the porch with a ridge that ran between the capitals. It was six feet wide 20 and it was covered with two hundred rows of pomegranates.

He then erected these columns at the columned porch of the Temple, and he named one column JaKin, and the other Boaz. He also topped [the rest of] the columns with [bronze] lilies. And with that, he finally finished his work on the columns.

Beck's American Translation *The Two Pillars*

He made two pillars of bronze, each 18 cubits high and with a circumference of 12 cubits [Jer. 52:21 and Gk add it was hollow and the metal was four fingers thick]. He made two capitals of cast copper to put on the tops of the pillars; each of the two capitals was 5 cubits high. He also made rows of net-like design and of chain-rope design for the capitals on top of the pillars, 7 rows for each of the two. There were two rows of pomegranates all around the one capital above the network, and he made the other capital in the same way. The capitals on top of the pillars in the hall were lily-shaped, 4 cubits high. Above the capitals on the two pillars, over but near the lip that was under the network were 200 pomegranates in rows around each

capital. He set up the pillars on the porch of the temple. He set up one pillar at the right and called it He-establishes and set up the other pillar at the left and called it "In-Him-is-strength. There was lily-work at the top of the pillars. So he finished the work of the pillars.

International Standard V

He fashioned two bronze pillars, each one eighteen cubits high, with a circumference of twelve cubits. He also crafted two capitals of cast bronze and set them on top of the pillars. The height of one capital was five cubits, and the height of the other capital was five cubits. A network of latticework on top of the pillars was inlaid with ornamental wreaths and chains, the top of each pillar containing seven groups of ornamental structures. The pillars contained two rows of ornaments shaped like pomegranates around the latticework covering the top of each pillar. The capitals on top of each pillar above the rounded latticework contained four cubits of lily designs, with the capitals on the two pillars covered by 200 pomegranates in rows around both the capitals above and adjoining the rounded latticework. That's how he designed the pillars at the portico of the sanctuary. When he set up the right pillar, he named it Jachin [The name means *He Established*]. When he set up the left pillar, he named it Boaz [The name means *In Strength*]. The work on the pillars was finished with a lily design on top of the pillars.

New Advent (Knox) Bible

Two brazen pillars he made, eighteen cubits in height and twelve in girth, and cast the two capitals of bronze that were to rest on them, each five cubits high, with a pattern of net-work and of chains cunningly enlaced. There were seven rows of chain-work on either capital, all cast in metal. The pillars, too, had their capitals covered with two rows of pomegranates, all round the net-work; both pillars alike. On the base of either capital there was a chain of lily-work, four cubits long ['On the base'; literally, 'in the porch', which is evidently meaningless. It seems probable that the word so rendered by all the translators should be interpreted 'on their fronts' (cf. the Hebrew text of Ps. 72.4).]; it was the remaining part of the capitals, above, that had the net-work pattern, which went the full round of the pillar; on this second part of them, too, were the rows of pomegranates, two hundred in number. He set up the two pillars before the porch of the temple, calling the one on the right Jachin and the other Boaz [The two names seem to denote God-given fixity and God-given strength respectively; the exact form of them is uncertain.]. Above the pillars he did work in lily pattern, and so the making of the pillars was finished..

Translation for Translators

He made two bronze pillars. Each one was 27 feet tall and 18 feet around it. Each was hollow, and the walls of the pillars were 3 in./7.4 cm. thick. He also made two bronze top parts to be put on top of the pillars. Each top was 7-1/2 feet tall. Then he made bronze wreaths of chains to decorate the top part of each pillar. He also made bronze *figures that resembled* pomegranates. He put two rows of pomegranates over the top parts of each pillar. The top part over each pillar was shaped like a lily. Each lily leaf was six feet tall. These top parts were placed on a bowl-shaped section around which was draped the wreaths of chains. He made 200 *figures that represented* pomegranates and put them in two rows around the top/head of each pillar. His *helpers* set up the pillars in front of the entrance of the temple. The pillar on the south side was named Jakin, and the pillar on the north side was named Boaz. The bronze top parts that were shaped like lilies were placed on top of the pillars.

So Hiram and his helpers completed the work of making the bronze pillars.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

He was to frame the two pillars of bronze, eight and ten cubits is to be the height of one pillar, and a line of two and ten cubits, was to go around the other pillar, a going around. He is to have made two capitals, being cast in bronze, to be set on the tops

of the pillars; and the height of one capital is to be five cubits, and the height of the other capital is to be five cubits. There is to be a lattice network, and festoon chain works, for the capitals on the top of the pillars, even seven for one capital, and seven for the other capital. He was to make the pillars, with two rows on around one of the networks, to cover the capitals on top with pomegranates, even is he to have prepared for the other capital. The capitals on the top of the pillars, are to be works as to lilies, that on the porch, and they are to be four cubits. The capitals are to be on the two pillars, correspondingly above the belly, that was to pass by the network; and the pomegranates, even two hundred, are to be in rows, on around the other capital. He was to stand the pillars at the vestibule of the temple. He was to set up the right pillar, and was to call its name Jachin, and he was to set up the left pillar, and was to call its name Boaz. The tops of the pillars are to be works as to lilies, even were the works of the pillars to be finished.

Christian Standard Bible

The Bronze Pillars

He cast two bronze pillars, each 27 feet high and 18 feet in circumference [LXX adds *and the thickness of the pillar was four fingers hollowed and similarly the second pillar*]. He also made two capitals of cast bronze to set on top of the pillars; 7½ feet was the height of the first capital, and 7½ feet was also the height of the second capital. The capitals on top of the pillars had gratings of latticework, wreaths [Lit *tassels*] made of chainwork—seven for the first capital and seven for the second.

He made the pillars with two encircling rows of pomegranates on the one grating to cover the capital on top; he did the same for the second capital. And the capitals on top of the pillars in the portico were shaped like lilies, six feet [Lit *four cubits, also in vv. 27,38*] high. The capitals on the two pillars were also immediately above the rounded surface next to the grating, and two hundred pomegranates were in rows encircling each [Lit *encircling the second*] capital. He set up the pillars at the portico of the sanctuary: he set up the right pillar and named it Jachin [= *He Will Establish*]; then he set up the left pillar and named it Boaz [= *In Him Is Strength*]. The tops of the pillars were shaped like lilies. Then the work of the pillars was completed.

Ferrar-Fenton Bible

He also made the two pillars of brass, each of eighteen cubits high, with a cord of twelve cubits surrounding the two columns, and the two crowns of cast bronze made to place on the tops of the columns, the height of the one crown being five cubits, and the height of the other crown five cubits, made like network. * He made great woven chains for the crowns that were upon the heads of the columns. Seven for the first crown, -and seven for the other crown. Thus he made the columns with two stories of network, enclosing pomegranates, for the one, to cover the tiara which was on the top; and made the same for the tiara of the second. And the tiaras which were on the tops of the columns were made of lilies, of a height of four cubits; and the tiara on each column also rose from reticulated capitals. There were also two hundred pomegranates in rows over the crowns of the two. Then he set the columns in the Court of the Temple, and placed one column on the right side, and named it Firmness [Yakin.—F. F.], next he raised the other column on the left hand and named it Speed. Last over the top of the 22 columns he placed the lilies, and completed his work on the columns.

God's Truth (Tyndale)

He cast two pillars of brass of eighteen cubits apiece high, and a string of twelve cubits might compass either of them about. And he made two head pieces of molten brass to set on the tops of the pillars, of five cubits long apiece, with garlands of braided work and hoops of chain work for the head pieces that were on the pillars, seven for the one and seven for the other. And he made the pillars, and for either of the head pieces a garland with two rows of pomegranates to cover them with all. And the head pieces that were on the tops of the pillars were wrought with lilies in the porch the space of four cubits of them. And the pomegranates above and beneath on the wreathen chains that compassed the middle of the head pieces

were in number two hundred on either head piece. And he set up the pillars in the porch of the temple, and when he had set up the right pillar, he called the name thereon Jachin, and when he had set up the left pillar, he called the name thereof Boaz. And the tops of the pillars were thus wrought with lilies, and so was their workmanship finished.

Tree of Life Version

He fashioned the two bronze pillars, 18 cubits high and 12 cubits in circumference each. He also made two capitals of molten bronze to set upon the tops of the pillars (the height of each capital was five cubits), nettings of latticework and twisted threads of chain work for the capitals were on top of the pillars—seven for the one capital and seven for the other capital. So he made the pillars with two rows of pomegranates all around on the netting covering the capitals on top of each capital. The capitals that were on the top of the pillars in the portico were of lily design, four cubits high. So also the capitals on the two pillars—close to the belly next to the netting were the pomegranates in rows of 200 around both capitals.

Thus he set up the pillars at the porticos of the Temple. He set up the right pillar and named it Jachin, and he set up the left pillar and named it Boaz [*Meaning, He Will Establish and In Him is Strength.*]. On the top of the pillars was lily design. So the work of the pillars was finished.

Unlocked Literal Bible

Huram fashioned the two pillars of bronze, each eighteen cubits high and twelve cubits in circumference. He made two capitals of polished bronze to set on the tops of the pillars. The height of each capital was five cubits. Checker latticework and wreaths of chain work for the capitals decorated the top of the pillars, seven for each capital. So Hiram made two rows of pomegranates around the top of each pillar to decorate their capitals. The capitals on the tops of the portico pillars were decorated with lilies, four cubits high. The capitals on these two pillars also included, close to their very top, two hundred pomegranates in rows all around. He raised up the pillars at the temple portico. The pillar on the right was named Jakin, and the pillar on the left was named Boaz. On the top of the pillars were decorations like lilies. The fashioning of the pillars was done in this way.

The Urim-Thummim Version

Because he cast 2 pillars of bronze, of 18 cubits [27 feet] high apiece: and a line of 12 cubits [18 feet] did surround each of them. And he fashioned 2 capitals of the pillar with cast bronze, to set upon the tops of the pillars: the height of the one capital was 5 cubits [7 1/2 feet], and the height of the other capital was 5 cubits [7 1/2 feet]: And nets of checker work, and wreaths of chain work, for the capitals that were on the top of the pillars; 7 for one capital, and 7 for the other capital. And he fashioned the pillars, and 2 rows surrounding the one net- work, to cover the capitals that are on the top, with the pomegranates, and so he fashioned the 2nd capital also. And the capitals that were upon the top of the pillars were of lily work in the porch, 4 cubits [6 feet]. And the capitals upon the 2 pillars had pomegranates also above, opposite the body that was by the network: and the pomegranates were 200 in rows all around upon the other capital. And he set up the pillars in the porch of the Temple: and he set up the right pillar, and called its name Jachin: and he set up the left pillar, and called its name Boaz. And upon the top of the pillars was lily work: so was the work of the pillars finished.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) He cast two brazen pillars, both of which measured eighteen cubits high and had a circumference of twelve cubits. Both were hollow and measured four fingers in thickness. He also made two capitals of molten bronze to set on the tops of the pillars, both measuring five cubits high. He also made two pieces of network with a chainlike mesh for each of the capitals on top of the pillars. Like wise, he made pomegranates arranged in two rows encircling each piece of network to cover each capital on top of the pillars. The capitals on top of the pillars in the vestibule had a

lotus design measuring four cubits. They were on the two pillars above the nodes and beside the network, encircled by two hundred pomegranates arranged in two rows. Hiram set up the pillars at the vestibule of the temple; one to the right called Yakin, and one to the left called Boaz. In this way the work on the pillars was completed.

The Heritage Bible

He cast two brazen pillars, both of which measured eighteen cubits high and had a circumference of twelve cubits. Both were hollow and measured four fingers in thickness. He also made two capitals of molten bronze to set on the tops of the pillars, both measuring five cubits high. He also made two pieces of network with a chainlike mesh for each of the capitals on top of the pillars. Likewise, he made pomegranates arranged in two rows encircling each piece of network to cover each capital on top of the pillars. The capitals on top of the pillars in the vestibule had a lotus design measuring four cubits. They were on the two pillars above the nodes and beside the network, encircled by two hundred pomegranates arranged in two rows.

Hiram set up the pillars at the vestibule of the temple; one to the right called Yakin, and one to the left called Boaz. In this way the work on the pillars was completed.

New American Bible (2002)

Two hollow bronze columns were cast, each eighteen cubits high and twelve cubits in circumference; their metal was of four fingers' thickness. There were also two capitals cast in bronze, to place on top of the columns, each of them five cubits high. Two pieces of network with a chainlike mesh were made to cover the (nodes of the) capitals on top of the columns, one for each capital. Four hundred pomegranates were also cast; two hundred of them in a double row encircled the piece of network on each of the two capitals. The capitals on top of the columns were finished wholly in a lotus pattern above the level of the nodes and their enveloping network. The columns were then erected adjacent to the porch of the temple, one to the right, called Jachin, and the other to the left, called Boaz. Thus the work on the columns was completed.

New American Bible (2011)

He fashioned two bronze columns, each eighteen cubits high and twelve cubits in circumference. He also made two capitals cast in bronze, to be placed on top of the columns, each of them five cubits high. There were meshes made like netting and braid made like chains for the capitals on top of the columns, seven for each capital. [[7:18–20] The Hebrew text is corrupt in many places here, and alternative readings attested in the ancient versions are secondary attempts to make sense of the text. A clearer description of the columns and their decoration is found in vv. 41–42.] He also cast pomegranates, two rows around each netting to cover the capital on top of the columns [Jer 52:21–23.]. The capitals on top of the columns (in the porch) were made like lilies, four cubits high. And the capitals on the two columns, both above and adjoining the bulge where it crossed out of the netting, had two hundred pomegranates in rows around each capital. He set up the columns at the temple porch; one he set up to the south, and called it Jachin, and the other to the north, and called it Boaz [The two bronze columns were called Jachin and Boaz (v. 21; also 2 Chr 3:17); the significance of the names is unclear. The columns stood to the right and left of the Temple porch, and may have been intended to mark the entrance to the building as the entrance to God's private dwelling. Their extraordinary size and elaborate decoration would have made them the most impressive parts of the Temple visible to the ordinary viewer, who was not permitted into the nave, let alone into the innermost sanctuary. According to Jer 52:21, the columns were hollow, the bronze exterior being "four fingers thick."].* The top of the columns was made like a lily. Thus the work on the columns was completed.

New English Bible—1970

The two bronze columns. - 2Chr.3.15-17

[vv15-21: cp 2Chr. 3.15-17] He cast in a mould the two bronze pillars. One stood eighteen cubits high and it took a cord twelve cubits long to go round it; it was

hollow, and the metal was four fingers thick [it was ... thick: prob. rdg, cp Jer. 52.21; Heb omitted]. The second pillar was the same. He made two capitals of solid copper to set on the tops of the pillars, each capital five cubits high. He made two bands of ornamental network, in festoons of chain-work, for the capitals on the tops of the pillars, a band of network for each capital. Then he made pomegranates in two rows all round on top of the ornamental network of the one pillar; he did the same with the other capital. (The capitals at the tops of the pillars in the vestibule were shaped like lilies and were four cubits high.) Upon the capitals at the tops of the two pillars, immediately above the cushion, which was beyond the network upwards, were two hundred pomegranates in rows all round on the two capitals [the two capitals: prob. rdg, Heb the second capital]. Then he erected the pillars at the vestibule of the sanctuary. When he had erected the pillar on the right side, he named it Jachin [Or Jachun, meaning It shall stand]; and when he had erected the one on the left side, he named it Boaz [Or Booz, meaning In strength]. On the tops of the pillars was lily-work. Thus the work of the pillars was finished.

New Jerusalem Bible

He cast the two bronze pillars; the height of one pillar was eighteen cubits, and a cord twelve cubits long gave the measurement of its girth; so also was the second pillar. He made two capitals of cast bronze for the tops of the pillars; the height of one capital was five cubits, and the height of the other five cubits. He made two sets of filigree to cover the moulding of the two capitals surmounting the pillars, one filigree for one capital and one filigree for the other. He also made pomegranates: two rows of them round each filigree, four hundred in all, The capitals surrounding the pillars were lily-shaped. applied on the raised moulding behind the filigree; there were two hundred pomegranates round one capital and the same round the other capital. He erected the pillars in front of the portico of the Temple, he erected the right-hand pillar and named it Jachin; he erected the left-hand pillar and named it Boaz. Thus, the work on the pillars was completed.

Revised English Bible

He cast in a mould the two bronze pillars. One stood eighteen cubits high and it took a cord of twelve cubits long to go round it; it was hollow, and the metal was four fingers thick. The second pillar was the same. He made two capitals of solid bronze to set on the tops of the pillars, each capital five cubits high. He made two bands of ornamental network, in festoons of chain-work, for the capitals on the tops of the pillars, a band of network for each capital. He made pomegranates in two rows all round on top of the ornamental network of the one pillar; he did the same with the other capital. The capitals at the tops of the pillars in the vestibule were shaped like lilies and were four cubits high. On the capitals at the tops of the two pillars, immediately above the cushion, extending beyond the network upwards, were two hundred pomegranates in rows all round on the two capitals. Then he erected the pillars at the vestibule of the sanctuary. When he had erected the pillar on the right side, he named it Jachin; and when he had erected the one on the left side, he named it Boaz. On the tops of the pillars was lily-work. Thus the work of the pillars was finished.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He made the two bronze columns, each one thirty-one-and-a-half feet high and twenty-one feet in circumference. He made two capitals of melted bronze to set on the tops of the columns; each capital was eight-and-three-quarters feet high; he also made checker-work nets and chained wreaths, seven for the top of each capital. When he made the columns, he made two rows of pomegranates to put at the top of each column around the netting covering its capital. The capitals on the columns in the hall had shapes like lilies and were seven feet high. As for the capitals on the two columns, there were 200 pomegranates in rows around each capital near the molding by the netting. He erected the columns in the hall of the

temple; on erecting the right column he gave it the name "Yakhin," and on erecting the left column he named it "Bo'az." On the tops of the columns were shapes like lilies; thus the work of the columns was finished.

And he cast the two pillars of copper, eighteen cubits (was) the height of each pillar, and a line of twelve cubits did encompass it about, and so the other pillar.

The two pillars: Which he placed on the porch, [and which were called by the names] Jachin and Boaz.

Eighteen cubits was the height of each pillar: And in Chronicles II (3: 15) he says their height was thirty-five cubits? [That was because] he cast both [together] as one. [This should have totaled thirty-six cubits together,] but I say the one cubit which [was missing] was because there was one half a cubit at the top of each [pillar] which was not like the work of the rest of the pillar. [Omitting that top one half cubit of each pillar leaves a length of seventeen and one half cubits which together is thirty five cubits. The tops of the pillars were beautifully decorated,] as it is said further on in this subject (7:22), "And on the top of the pillars was lily work."

And a line of twelve cubits did compass it... the other pillar: This teaches us that it was four cubits by four cubits in diameter, because every circumference of three hand breadths has a diameter of one hand breadth [that is, the diameter is approximately one third the circumference]. And its thickness was four fingers and it was hollow; thus is this explained at the end of the book of Jeremiah (52:21). And this is an abbreviated verse [because] he disclosed the length of one pillar and the length of the second must be learned from it, and he disclosed the circumference of the second, and the first must be learned from it. And Jonathan, too, [agreed that both pillars measured the same, and] translated thus, 'and a strung line of twelve cubits did compass it, and so the other pillar.'

And he made two chapters, to set upon the tops of the pillars, (of) molten copper; five cubits (was) the height of the one chapter, and five cubits (was) the height of the other chapter.

And two chapters: Pomels in O.F apple shaped knobs.

Molten: Tresjited in O.F.

Five cubits was the height of the one chapter: And at the end of this book [of Kings] (II 25:17) he says [that each was] three cubits high? [Our Sages, too, were concerned with this apparent inconsistency,] and we learned [in the beraisa of Forty-Nine Measurements] two cubits of the lower part of the chapters were similar to the pillar because there were no designs in them, and the three upper cubits [which] were extended beyond [the pillars] were surrounded with designs, as it is said (7:17) "nets of checker work" they were surrounded by the likes of the branches of a palm tree, and I say, [therefore,] he did not count those two lower cubits at the end of the book because they were similar to the pillar and the pillar was inserted into the chapter two cubits [in depth].

Nets of checker-work, wreaths of chain-work, for the chapters which (were) upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

Nets of checker-work: The nets which they had were similar to a type of head covering [or cap] which is called cofea (in O.F.).

Checker-work: Heb. הכבש השעם. They were encompassed by forms of branches of a palm tree, as in Job (18:8) "and he walks upon a snare (הכבש)." [These branches were designed like meshwork,] and the wreaths [which were braided and twisted together] as chain work.

Seven for the one chapter: There were seven branches in each encircling design for each checker-work.

And he made the pillars; and two rows round about upon the one net-work, to cover the chapters that (were) upon the top, with pomegranates; and so he did for the other chapter.

And two rows: Of pomegranates and of brass. The pomegranates were inserted into the chain work which encircled the chapters, thus is this explained in Chronicles II (3:16) and in the Mishnah of The Forty-Nine Measurements.

To cover the chapters that were upon the top, with pomegranates:

[Literally, 'that were upon the top of the pomegranates' but] this verse is in a disarranged order. [It should read as follows, that] 'the pomegranates should cover the chapters which were on the top.' And thus were the chapters made according to the order of the apparent translation of the verses. Each one was in the form of two bowls. The receptacle of the lower bowl was facing upward and it is called הַלִּיג, a bowl, as it is said in this subject (7:41) תּוֹרְתֵי הַתְּלִיגִי, and Jonathan rendered this 'and the bowls of the chapters.' The upper bowl was inverted on the lower one, its receptacle was facing downward, and this was הַכְּבֵּה, a net, as it is said in this subject (7:41), "and the two net-works to cover the two bowls of the chapters." It is, [therefore,] found that in the place of attachment it is wide, and it slopes going upward and [then] slopes going downward, and this [place of attachment] is called a stomach, and thus did Jonathan translate וְכַבְּהַתְּמַעַלְמִי (7: 20) 'against the place of attachment.' And the height of these two bowls was four cubits, and this is what he said (7: 19) "lily work in the porch four cubits." These [bowls] were decorated inside with the likes of flowers of lilies, in the same manner of decorations which were on the wall of the porches. [This occupied] four cubits [of the five cubits] in height, and the fifth cubit was a small chapter on [top of] the big one. This is what was said (7:2) "And there were chapters above [also] upon the two pillars."

And the chapters that (were) upon the top of the pillars (were) of lily work in the porch, four cubits. And (there were) chapters above also upon the two pillars, over against the belly which (was) by the net-work; and the pomegranates (were) two hundred in rows round about upon each chapter.

Above also... over against the belly: which is beyond the net-work, at the end of the net-work, at its rim, that is at the middle, at the place where it is attached, that the upper net-work is attached to the bowl which is beneath it.

And the pomegranates were two hundred: Pomegranates made in two rows around, strung together on a chain and encompassing the network.

Upon each chapter: This, too, is an abbreviated sentence. [It means,] 'On the one, and likewise, on the second.'

And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars (was) lily-work; so was the work of the pillars finished.

And upon the top of the pillars was lily work: A half cubit at the top of each pillar its wall was as thin as a lily, and the rest of the pillar its thickness was four fingers and hollow. Therefore, this cubit was not counted [a half cubit of each pillar] in the description of the pouring of the brass for the pillars in Chronicles II (3:15) because it was not similar to the work of the rest of the pillars.

exeGeses companion Bible ...and he forms two pillars of copper
one pillar, eighteen cubits high;
and a thread of twelve cubits
surrounds the second pillar:
and he works two caps of poured copper

to give on the tops of the pillars:
 one cap, five cubits high;
 and the second cap, five cubits high:
 and nets of net work and threads of chain work
 for the caps on the top of the pillars,
 seven for the one cap
 and seven for the second cap:
 and he works the pillars and two rows
 all around the one net
 to cover the caps on the top with pomegranates:
 and thus he works the second cap:
 and the caps on the top of the pillars,
 of lily work in the porch, four cubits:
 and the caps on the two pillars also above
 - beside the belly beside the net:
 with two hundred pomegranates in rows
 all around on the second cap.
 And he raises the pillars in the porch of the manse:
 and he raises the right pillar
 and calls the name, Yachin/He Established;
 and he raises the left pillar
 and calls the name, Boaz:
 and on the top of the pillars, lily work:
 thus consummates the work of the pillars.

The Israel Bible (beta)

He cast two columns of bronze; one column was 18 amot high and measured 12 amot in circumference, [and similarly] the other column. He made two capitals, cast in bronze, to be set upon the two columns, the height of each of the two capitals being 5 amot; also nets of meshwork with festoons of chainwork for the capitals that were on the top of the columns, seven for each of the two capitals. He made the columns so that there were two rows [of pomegranates] encircling the top of the one network, to cover the capitals that were on the top of the pomegranates; and he did the same for [the network on] the second capital. The capitals upon the columns of the portico were of lily design, 4 amot high; so also the capitals upon the two columns extended above and next to the bulge that was beside the network. There were 200 pomegranates in rows around the top of the second capital. He set up the columns at the portico of the Great Hall; he set up one column on the right and named it Jachin, and he set up the other column on the left and named it Boaz. Upon the top of the columns there was a lily design. Thus the work of the columns was completed.

Orthodox Jewish Bible

For he cast two ammodim of nechoshet, of 18 cubits high apiece; and a line of 12 cubits did compass either of them about.

And he made two capitals of mutzak nechoshet (cast bronze), to set upon the tops of the ammodim; the height of the one capital was 5 cubits, and the height of the other capital was 5 cubits:

And plaiting of net work, and ropes of chain work, for the capitals which were upon the top of the ammodim, seven for the one capital, and seven for the other capital. And he made the ammodim, and two rows around the one network, to cover the capitals that were upon the rosh (top) with pomegranates; and the same did he for the second capital.

And the capitals that were upon the rosh of the ammodim were of shushan (lily) work in the Ulam, four cubits.

And the capitals upon the two ammodim had pomegranates also above, over against the bulge which was next to the network; and the pomegranates were two hundred in rows encircling the second capital.

And he set up the amrudim in the Ulam HaHeikhal; and he set up the right amrud, and called shmo thereof Yachin (Establish); and he set up the left amrud, and called shmo thereof Boaz (Strength is in it).

And upon the top of the amrudim was shoshan (lily) work; so was the work of the amrudim completed.

The Scriptures 1998

And he cast two columns of bronze, each one eighteen cubits high, and a line of twelve cubits measured the circumference of each. And he made two capitals of cast bronze, to put on the tops of the columns – the height of one capital was five cubits, and the height of the other capital was five cubits – a lattice network, with wreaths of chainwork, for the capitals which were on top of the columns, seven chains for one capital and seven for the other capital. And he made the columns, and two rows of pomegranates above the network all around to cover the capitals that were on top, and so he did for the other capital. And the capitals that were on top of the columns in the hall were in the shape of lilies, four cubits. And there were capitals above also on the two columns, by the bulge which was next to the network. And the pomegranates were two hundred, in rows on each of the capitals all around. And he set up the columns by the porch of the hēkal. And he set up the column on the right and called its name Yaḳin, and he set up the column on the left and called its name Boʿaz. And on the top of the columns was lily work. Thus the work of the columns was completed.

Expanded/Embellished Bibles:

The Amplified Bible

He cast the two pillars of bronze; the one pillar was eighteen cubits high, and a [measuring] line of twelve cubits measured the circumference of both. He also made two capitals (crowns) of cast bronze to put on the tops of the pillars; the height of one capital was five cubits, and the height of the other capital was five cubits. There were nets of network (lattice-work) and twisted threads (wreaths) of chainwork for the capitals which were on the tops of the pillars, seven for one capital and seven for the other. So Hiram made the pillars [in this manner], and two rows around on the one network to cover the capitals which were on the top of the pomegranates; and he did the same for the other capital. The capitals which were upon the top of the pillars in the porch were of lily work (design), four cubits. The capitals were on the two pillars and also above and close to the rounded projection which was beside the network. There were two hundred pomegranates in rows around both capitals. Hiram set up the pillars at the porch of the temple; he set up the right pillar and named it Jachin (may he establish), and he set up the left pillar and named it Boaz (in it is strength). On the tops of the pillars was lily work (design). So the work of the pillars was finished.

The Expanded Bible

He made two bronze pillars, each one ·twenty-seven feet [^Leighteen cubits] tall and ·eighteen feet [^Ltwelve cubits] ·around [in circumference]. He also made two bronze capitals that were ·seven and one-half feet [^Lfive cubits] tall, and he put them on top of the pillars. Then he made a net of seven ·chains [sets of filigree/latticework] for each capital, which covered the capitals on top of the two pillars. He made two rows of bronze pomegranates to go ·on [around] the nets. These covered the capitals at the top of the pillars. The capitals on top of the pillars in the porch were shaped like lilies, and they were ·six feet [^Lfour cubits] tall. The capitals were on top of both pillars, above the ·bowl-shaped [round] section and next to the nets. At that place there were two hundred pomegranates in rows all around the capitals. ·Hiram [^LHe] put these two bronze pillars at the ·porch [portico; entrance] of the ·Temple [^Lhouse]. He named the ·south [right-hand] pillar ·He Establishes [^LJachin] and the ·north [left-hand] pillar ·In Him Is Strength [^LBoaz]. The capitals on top of the pillars were shaped like lilies. So the work on the pillars was finished [^Cpillars represent establishment].

Verses 13-51

The Metal Appointment Of The Temple

And King Solomon sent and fetched Hiram out of Tyre, a namesake of the Phenician king.

He was a widow's son of the tribe of Naphtali, by birth a member of the tribe of Dan, she had first married into the tribe of Naphtali, and his father was a man of Tyre, a native of that city, a worker in brass, a very ancient craft; and he was filled with wisdom and understanding and cunning to work all works in brass, in the various alloys of copper. And he, at the instigation of the Phenician king, came to King Solomon, and wrought all his work, all the metal work needed for the Temple.

For he cast two pillars of brass, hollow tubes, of eighteen cubits high apiece, the shaft of the pillars being that high; and a line of twelve cubits did compass either of them about, that represented their circumference.

And he made two chapters, or capitals, of molten brass to set upon the tops of the pillars; the height of the one chapter was five cubits, and the height of the other chapter was five cubits,

and nets of checker-work, ornaments of woven work, and wreaths of chain-work, for the chapters which were upon the top of the pillars; seven for the one chapter and seven for the other chapter, these ornaments having the form of chains or festoons at the base of the capital.

And he made the pillars and two rows round about upon the one network to cover the chapters that were upon the top, with pomegranates, the one row of molten pomegranates being above the network, the other below; and so he did for the other chapter.

And the chapters that were upon the top of the pillars were of lily work in the porch, they had the form of a full-blown lily-cup, four cubits.

And the chapters upon the two pillars had pomegranates also above, over against, just next to, the belly which was by the net-work, where the casting showed an arching or swelling, probably at the place where the calyx of the flower was to be indicated; and the pomegranates were two hundred in rows round about upon the other chapter, set toward the four quarters of heaven.

And he set up the pillars in the porch of the Temple, serving as a portal to the Sanctuary; and he set up the right pillar, and called the name thereof Jachin ("He has established"), to indicate that this was now the central Sanctuary of the Lord; and he set up the left pillar, and called the name thereof Boaz ("In it is strength"), to indicate that the might of Jehovah was now in this Temple.

And upon the top of the pillars, which are characteristic of Phenician architecture, was lily work; so was the work of the pillars finished.

For he cast two pillars of brass, of eighteen cubits high apiece [Lit. the height of one pillar, ... compass the other. The A. V. expresses the sense. 2Chron. 3:15 gives the height as 35 cubits—a manifest error. Cf. 2Kings 25:17; Jer. 52:21.]; and a line of twelve cubits did compass either of them about. And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits [There is here no Var. lect., so that the height given in 2Kings 25:17—three cubits—must have been an error of transcription, as indeed sufficiently appears from Jer. 52:22.], and the height of the other chapter was five cubits: and nets of checker work [lace-work], and wreaths of chain-work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven [The Sept have τὸ ἐπιθῆμα, doubtless from reading הַכָּבֶשׂ instead of הַעֲבָשׁ.] for the other chapter. And he made the pillars [pomegranates] [Instead of מִיְדוּמָעָה [pillars], must be read מִיְנוֹמְרָה [pomegranates] here, just as afterwards מִיְנוֹמְרָה is transposed for מִיְדוּמָעָה, as also some MSS. have it, and as the connection absolutely demands.—Bähr. [So also the Sept., while the Chald. and Syr. follow the text as we now have it.]], and two rows round about upon the one network, to cover

the chapters that were upon the top with pomegranates [top of the pillars]: and so did he for the other chapter. And the chapters that were upon the top of the pillars were of lily-work in the porch, four cubits. And the chapters upon the two pillars had pomegranates [The words in italics in the A. V. are unnecessary. Our author translates thus: And the chapters upon the two pillars were also above, close (i.e., immediately) on the belly (belly-like swelling) which was beyond (i.e., behind) the net-work, and the two hundred pomegranates in two rows round about (as on the one so) on the second chapter.—Bähr.] also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter. And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily-work: so was the work of the pillars finished.

NET Bible®

He fashioned two bronze pillars; each pillar was 27 feet high and 18 feet in circumference. He made two bronze tops for the pillars; each was seven-and-a-half feet high [*Heb* “two capitals he made to place on the tops of the pillars, cast in bronze; five cubits was the height of the first capital, and five cubits was the height of the second capital.”]. The latticework on the tops of the pillars was adorned with ornamental wreaths and chains; the top of each pillar had seven groupings of ornaments [*Heb* “there were seven for the first capital, and seven for the second capital.”]. When he made the pillars, there were two rows of pomegranate-shaped ornaments around the latticework covering the top of each pillar [*Heb* “he made the pillars, and two rows surrounding one latticework to cover the capitals which were on top of the pomegranates, and so he did for the second latticework.” The translation supplies “pomegranates” after “two rows,” and understands “pillars,” rather than “pomegranates,” to be the correct reading after “on top of.” The latter change finds support from many Hebrew mss and the ancient Greek version.]. The tops of the two pillars in the porch were shaped like lilies and were six feet high [*Heb* “the capitals which were on the top of the pillars were the work of lilies, in the porch, four cubits.” It is unclear exactly what dimension is being measured.]. On the top of each pillar, right above the bulge beside the latticework, there were two hundred pomegranate-shaped ornaments arranged in rows all the way around [*Heb* “and the capitals on the two pillars, also above, close beside the bulge which was beside the latticework, two hundred pomegranates in rows around, on the second capital.” The precise meaning of the word translated “bulge” is uncertain.]. He set up the pillars on the porch in front of the main hall. He erected one pillar on the right [Or “south.”] side and called it Jakin [The name Jakin appears to be a verbal form and probably means, “he establishes.”]; he erected the other pillar on the left [Or “north.”] side and called it Boaz [The meaning of the name Boaz is uncertain. For various proposals, see BDB 126-27 s.v. *בועז*. One attractive option is to revocalize the name as *בְּעוֹז* (be’oz, “in strength”) and to understand it as completing the verbal form on the first pillar. Taking the words together and reading from right to left, one can translate the sentence, “he establishes [it] in strength.”]. The tops of the pillars were shaped like lilies. So the construction of the pillars was completed.

The Pulpit Commentary

For he cast two pillars of brass [The process of casting, as practised by the ancients, receives considerable illustration from the paintings of Thebes], of eighteen cubits high apiece [*Heb.* eighteen cubits was the height of the one column. This was the height of the shaft (cf. 2Kings 25:17; Jer. 52:21). To this must be added the capital (verses 16, 19), which measured five (or, according to some, nine) cubits, and probably the pedestal. The pillars were hollow, the metal being four finger breadths thick (Jer. 52:21). In 2Chron. 3:15 the height is given as thirty-five cubits—a discrepancy which has been variously explained. According to some writers (e.g; Abravanel, Movers, Wordsworth), this represents the total length of the two pillars (each pillar consequently being 17.5 cubits)—an idea which,

perhaps, finds some slight support in the word employed קוֹמָה length. Here it is קוֹמָה height. By others it has been supposed that the total height of base, column, and capital was thirty-five cubits, which, if not incredible, is very improbable. Others think it a part of that systematic reduplication of the heights of edifices by the chronicler, of which we have already had an instance in 2Chron. 6:1–42. (where see note). But the true explanation would seem to be that, by a clerical error, thirty-five (הל) has been substituted in the text for eighteen (חי). So Keil and Bahr]: **and a line [or thread] of twelve cubits did compass either of them** [Heb. the second column] **about**. [It must not be supposed, from the fact that the height of the one column is given, and the circumference of the other, that they were dissimilar in height and breadth or girth. There has probably been an accidental abbreviation of the full expression, "Eighteen cubits was the height of the one pillar, and eighteen cubits was the height of the other pillar; and a line of twelve cubits compassed the one pillar, and a line of twelve cubits compassed the other pillar." It is just possible, however, that the peculiarity results from the actual system of measurement employed in this case. As they were castings, it would be needless to measure both pillars, and so the length may have been ascertained from the first, and the breadth from the second. The columns would thus be about twenty-seven feet high, and about six feet in diameter.]

And he made two chapiters [or capitals] of molten [Heb. poured] brass, to put upon the tops [Heb. heads] of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits [In 2Kings 25:17 the height is given as three cubits; but this is obviously a clerical error. See 2Chron. 3:15; Jer. 52:22. A much more important question is whether the chapter (תְּכֵתֶכֶת same word, akin to כֶּתֶךְ, crown) of four cubits mentioned in Jer. 52:19 is to be understood as a part of this chapter, or something additional and superposed, the entablature, e.g. The former appears the more probable. See note on Jer. 52:19. But it is not a fatal objection to the latter view that it would make the entire chapter, or both members, nine cubits high; no less, that is, than one-half the length of the shaft. No doubt to modern ideas this appears wholly disproportionate; but a double chapter, bearing the same proportion to the shaft, is found in some of the buildings of Persepolis. From the expression of verses 41, 42, "the bowls of the chapiters" (cf. 2Chron. 4:12, 2Chron. 4:13; Jer. 52:23), and the word "belly" (בֶּטֶן) in Jer. 52:20, we gather that the chapiters were bowl shaped, or bellied out something like the so called "cushion capital" in Norman architecture.

And nets [Gesens; lattice; Keil, plait. "It seems almost in vain to try and speculate on what was the exact form of the decoration of these celebrated pillars. The nets of checker work, and wreaths of chain work, etc; are all features applicable to metal architecture; and though we know that the old Tartar races did use metal architecture everywhere, and especially in bronze, from the very nature of the material, every specimen has perished, and we have now no representations from which we can restore them" (Fergusson, Dict. Bib. l.c.)] of checker work [the Hebrew repeats the word: nets of network, or plaits of work of plait], and wreaths [or cords, twisted work, i.e; festoons] of chain work [the wreathed or twisted festoon probably resembled a chain], for [or, to, i.e; were on] the chapiters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter [The LXX. having here ὀκτώ, it is clear that the text they had read הכבש "a net," and not העבש "seven." Some, accordingly, would read, "a net for the one chapter, and a net," etc. But there is no sufficient reason for the change. "This decoration consisted of seven twists arranged as festoons, which were hung round the capitals of the pillars" (Keil). The comparison with "chain work" was probably suggested by the fact that the intertwined threads, which crossed and recrossed each other, bore a rough resemblance to the links of a chain.

And he made the pillars [There is evidently a confusion of the text here. Probably we should read, with some MSS. פִּינְמֵרָה, the pomegranates (so LXX.), instead of מִידוּמְעָה, or rather, we should transpose the two words, reading pomegranates where the Masoretic text has pillars, and vice versa. "The pomegranate was one of the commonest ornaments of Assyria.... It is doubtful whether a symbolical meaning was attached to it, or whether it was merely selected as a beautiful natural form" (Rawlinson). Wordsworth characteristically sees in its many ripe seeds, "an expressive emblem of fruitfulness in good works." According to Bähr, it is an image of the law or covenant of Jehovah, and the seeds represent the separate commands. In the tabernacle it was portrayed in works of divers colours on the hem of the robe of the ephod (Ex. 28:33, Ex. 28:34; Ex. 39:24). All the Scripture notices of this fruit prove its great abundance in Palestine (Num. 13:23; Joshua 15:32; Joshua 21:25 ;—in the two last passages it appears as the name of a town—Song of Songs. 4:3, Song of Songs. 4:13; Song of Songs. 8:2; Joe. 1:12; Hag. 2:9, etc.) It was also well known to the Egyptians (Num. 20:5)], **and [or even] two rows round about upon the one network** ["The relation between the two rows of pomegranates and the plaited work is not clearly defined, but it is generally and correctly assumed that one row ran round the pillars below the plaited work and the other above" (Keil). The pomegranates, one hundred in number in each row (2Chron. 3:16), four hundred in all (2Chron. 4:13; Jer. 52:23), would thus form a double border to the chain work], **to cover the chapiters that were upon the top, with pomegranates** [rather, on the top of the pillars, as the transposition mentioned above and the sense require]; **and so did he for the other chapter.**

And the chapiters that were upon the top of the pillars [It is difficult to believe that these words, which are identical with those in 1Kings 7:16, 1Kings 7:17, 1Kings 7:18, can refer to a different—a second and superposed capital (Rawlinson), or to the entablature (Fergusson)] **were of lily work** [i.e.; bassirelievi in imitation of flowering lilies. Probably the bowl-shaped chapter was treated as a fullblown lily, just as the capitals of Egyptian pillars took the form of the lotus. The molten sea was similarly treated (1Kings 7:26). The lily (שִׁשׁוּן), from שֹׁשׁ, to be white), was undoubtedly an emblem of purity. Bähr observes that it may justly be named "the flower of the promised land," and that as the lotus was the religious flower of the Indian and Egyptian religions, so was the lily of the Jewish] **in the porch** [These words, פֶּלְאָה, are very obscure. Keil understands "as in the hall" (cf. κατὰ τὸ αὐτὸν, LXX.) But that idea would have been expressed by פֶּלְאָה, and nothing is said elsewhere about any lily work in the porch (Bähr). Ewald, too, thinks the decoration of the porch is referred to, and holds that a description of this lily work must once have preceded this statement, though it is now wanting. Thenius, al. suppose them to refer to the position of the pillars within the porch, and the "four cubits" mentioned presently, they take to indicate the diameter of the capitals. Wordsworth would render "inside or toward the porch," and understands that the lily work was only on the inside of the pillars. It is, perhaps, impossible to arrive at any certain conclusion], **four cubits.** [This may either mean that of five cubits (which was the height of the entire capital), four, and these the upper four (1Kings 7:22), were covered with lily work, while one cubit at the bottom of the capital was ornamented with chain-work or festoons—we can hardly believe that nets, chains, and lily work were all combined in the same space, or it may refer to the position of the pillars in the portico.]

And the chapiters upon the two pillars had pomegranates [Instead of the italics, Keil would supply Hiram made, but it is doubtful whether this is any improvement. We have already heard more than once that he made the chapiters. It is better to supply projected or were, as in the preceding verse. This verse is extremely obscure; but its design appears to be to explain how the bowl of the chapter projected above its base] **also above** [i.e.; above the neck, or lowest cubit, on which was the net and chain work], **over against** [מִתְּמַלְמַל with two prefixes is a rare form]

the belly [or "bowl" (1Kings 7:41)] which was by [Heb. beyond, on the other side of, i.e; as it appeared to a spectator standing below] the network: and the pomegranates were two hundred in rows [This agrees with the total of four hundred, as given in verse 42, and in 2 Chronicles, and with the "hundred round about" (i.e; the number in each row) mentioned in Jer. 52:23. We gather from this latter passage that ninety–six out of the hundred faced the four quarters, for this is apparently the meaning of הָחוּר, windwards; see Ezek. 42:16–18, not that the pomegranates could be "set in motion by the play of the wind," as Ewald confidently affirms. The remaining four pomegranates, of course, occupied the four corners. The necessary inference from this statement, viz; that this part of the capital was foursquare, seems to have escaped the notice of the commentators] round about upon the other chapter. [Some words have evidently dropped out of the Hebrew here, as in Ezek. 42:15. The text, no doubt, originally stood "two hundred in rows round about the one chapter, and two hundred in rows round about upon the other chapter." There has been no intentional compression that is not the genius of the Semitic languages—but an accidental omission, occasioned by the recurrence of almost identical words.

And he set up the pillars in the porch [We are now confronted by the much vexed questions,

- (1) What was the position, and
- (2) what the purpose, of these two columns?

Were they in the porch, or before it? And were they architectural or monumental? Did they support the roof of the porch, or were they isolated and detached, after the manner of obelisks? I incline to the opinion of Bähr, that they stood in the porch, but that they formed no part of the building, i.e; that they were not for any structural use, but simply for ornament. This appears to me, on the whole, to result from the following considerations:

(1) The language used favours a position within the porch. We have here קָלָאֵךְ (= "at or in the porch," perhaps for the porch, as בַּחֵר), and in 1Kings 7:19 (where see note) מִלְּפָנֶיךָ. And with this agree the expression of the Chronicles "before (לְפָנֶיךָ) the house," and "before (לְפָנֶיךָ) the temple" (2Chron. 3:15, 2Chron. 3:17). The pillars would, however, be "before the temple," whether they stood within or in front of the porch, and it may be safely allowed that the language of the historian is not decisive one way or the other. The prepositions of the text, however, seem to lend some support to Bähr's view.

(2) We know that the Phoenicians used isolated metal columns as sacred ornaments, so that Hiram would be familiar with such a mode of ornamentation" (Rawlinson). "Whenever in coins or histories we get a representation of a Phoenician temple, it always has a pillar or pillars standing within or before it" (Stanley).

(3) It is extremely doubtful whether these columns, twenty-three feet in height, were adapted to serve as supports to the roof of the porch. The height of the latter has been variously estimated at twenty, thirty, and sixty cubits, and whichever estimate is preferred, the columns would appear to be of an unsuitable altitude. Fergusson says they were "appropriate to support the roof of the porch," but then he conceives the columns to be in all twenty-seven cubits high (see on 1Ki_7:19), and allows the remaining three cubits for the slope of the roof). But, as we cannot be certain either of the height of the porch or of the column, this is an argument of which very little can be made.

(4) If the pillars were part of the building, they would almost certainly have been of the same material, i.e; wood or stone. Their metallic composition is certainly an argument for their monumental character. It can hardly be alleged in favour of this view, however, that they are mentioned amongst the vessels or articles of furniture, for the historian might fittingly describe the pillars here, as being the principal of the

"works in brass" which Hiram wrought, even if they did form the supports of the roof of the porch. Nor are we justified, considering the extreme brevity and the partial character of the description of the temple, in affirming that they would have been mentioned in connexion with the building, had they formed part of the edifice.

(5) The remark of Stieglitz (cited by Bähr) that "it was their separate position alone which gave these pillars the impressive aspect they were designed to wear," lends some little support to this view. So also does

(6) The fact that these columns and these alone, received special names. "No architectural portion of the building received a name" (Keil). But this argument, again, is not too unduly pressed, for to some it may seem that the names they bore would have a special propriety and an enhanced significance, if the columns contributed to the strength and stability of the edifice. The question, therefore, is one of considerable complexity, the more so, as it is maintained that it would be almost impossible to construct a roof thirty feet in width without some such pillars to support the beam (Fergusson); but the balance of evidence appears to favour the view that Jachin and Boaz were monuments erected in the porch, to dignify the sanctuary, and to symbolize the power and eternity of the Being to whom it was dedicated]: [and he set up the right pillar, and called the name thereof Jachin](#) [i.e; he shall establish, as marg. The name expressed the belief that God would preserve and protect the new lane. It is true that a Jachin is mentioned (1Chron. 9:10; 1Chron. 24:17), as head of the 21st course of priests in the reign of David, while a Boaz was one of Solomon's ancestors, but the columns could hardly be named after them, or an private persons. Ewald suggests that they were named after "some favourites of the time, perhaps young sons of Solon on." The idea of Thenius that these names were engraved upon the pillars is not wholly improbable, though of course it finds no support in the text] [and he set up the left pillar](#) [the left as one faced them from the house. The right hand is identified with the south in 1Kings 7:39], [and called the name thereof Boaz](#). [Marg. in it is strength.

Probably "in Him, i.e; God, is its strength" (cf. Isa. 45:24). The thought of Jachin, "He will establish," is thus continued; and the two pillars pointed alike to the God of Israel as the true support and upholder of His sanctuary. The LXX. interpretation of these two names, Κατόρθωσις and Ἰσχύς (2Chron. 3:17), success and strength, though very far from literal, preserves their fundamental ideas.

[And upon the top of the pillars was lily work](#) [a repetition, in the Hebrew manner, of 1Kings 7:19. The "lily work," which probably involved two things,

(1) that the capital had a rude resemblance to a "full blown lily cup" (Bähr), and (2) that representations of the leaf of the lily ere pourtrayed upon it, was a not unfitting finial to the column, as it formed a sort of crown or chaplet upon it. The two pillars would thus resemble two giant plants, the column answering to the stalk, the capital to the flower. The ideas of architecture, it is well known, have very frequently been derived from the vegetable kingdom.

The Voice

[He crafted the 2 bronze columns. Each one of them was 27 feet high, and the circumference of both was 18 feet. He cast 2 capitals out of molten bronze for the columns. Each of the capitals was 7½ feet high. There was an intricate network of twisted threads and chain on the capitals of the columns. There were 7 networks on each capital. Hiram crafted the columns and 2 rows around one network in order to hide the capitals that were over the pomegranates \[Some Hebrew manuscripts read, "columns."\]. He did the same thing for the other capital. The capitals on the porch columns were crafted to look like 6-foot-high lilies. There were capitals on top of both columns, and above the round sun face beside the network were 200 pomegranates in rows around both capitals. He raised the columns on the porch of the central hall. After he raised the column on the right, he named it Jachin, meaning "he will establish." He raised the column on the left and named it Boaz, meaning "in it is strength." There were lily designs at the top of both columns.](#)

Literal, almost word-for-word, renderings:

College Press Bible Study	And he formed the two bronze pillars, eighteen cubits was the height of one pillar and the circumference of the second pillar was twelve cubits. And two capitals he made to put on top of the pillars, cast of bronze, the height of the one capital was five cubits, and five cubits was the height of the other capital. Nets of network and cords, chainwork, were upon the capitals which were on top of the pillars, seven to one capital and seven to the other. And he made the pomegranates, even two rows round about the one network to cover the capitals that were upon the top of the pillars [In this verse it appears that the Hebrew word for “pomegranates” and “pillars” have been transposed. Most commentaries follow the order as given in the Septuagint which is also supported by two Hebrew manuscripts.]; and so did he for the other capital. And the capitals which were upon the top of the pillars were of lily-work in the manner of the porch, four cubits. And the capitals upon the two pillars (he made) also above the belly which was on the other side of the network, and the pomegranates were two hundred in rows round about upon the other capital. And he set up the pillars at the porch of the Temple, and set up the right pillar, and called its name Jachin, and he set up the left pillar and called its name Boaz. And upon the top of the pillars he made lily-work; and the work of the pillars was finished.
English Standard Version	He cast two pillars of bronze. Eighteen cubits was the height of one pillar, and a line of twelve cubits measured its circumference. It was hollow, and its thickness was four fingers. The second pillar was the same [Targum, Syriac (compare Septuagint and Jeremiah 52:21); Hebrew <i>and a line of twelve cubits measured the circumference of the second pillar</i>]. He also made two capitals of cast bronze to set on the tops of the pillars. The height of the one capital was five cubits, and the height of the other capital was five cubits. There were lattices of checker work with wreaths of chain work for the capitals on the tops of the pillars, a lattice [Septuagint; Hebrew <i>seven</i> ; twice in this verse] for the one capital and a lattice for the other capital. Likewise he made pomegranates [Two manuscripts (compare Septuagint); Hebrew <i>pillars</i>] in two rows around the one latticework to cover the capital that was on the top of the pillar, and he did the same with the other capital. Now the capitals that were on the tops of the pillars in the vestibule were of lily-work, four cubits. The capitals were on the two pillars and also above the rounded projection which was beside the latticework. There were two hundred pomegranates in two rows all around, and so with the other capital. He set up the pillars at the vestibule of the temple. He set up the pillar on the south and called its name Jachin, and he set up the pillar on the north and called its name Boaz. And on the tops of the pillars was lily-work. Thus the work of the pillars was finished.
Modern English Version	He cast two pillars of bronze eighteen cubits high each and twelve cubits [About 27 feet high and 18 feet in circumference, or 8.1 meters high and 5.4 meters in circumference.] in circumference. He made two capitals of cast bronze to set on the tops of the pillars. The height of the one capital was five cubits [About 7½ feet, or 2.3 meters; and in v. 23.], and the height of the other capital was five cubits. He made lattices of checker work with wreaths of chainwork for the capitals on top of the pillars: seven for one capital and seven for the other. Likewise he made pomegranates in two rows around the one latticework to cover the capital that was on the top of the pillar, and he did the same for the other capital. The capitals that were on top of the pillars in the porch were four cubits [About 6 feet, or 1.8 meters; and in v. 38.] high and in the shape of lilies. The capitals on top of the two pillars also had pomegranates above, by the convex surface which was next to the latticework. There were two hundred pomegranates in rows encircling each capital. He set up the pillars in the porch of the temple. He set up the right pillar and called

NASB

it Jakin, and he set up the left pillar and called it Boaz. The tops of the pillars were in the shape of lilies. This completed the work on the pillars.

He fashioned the two pillars of bronze; eighteen cubits was the height of one pillar, and a line of twelve cubits measured the circumference [Lit went around the other pillar] of both. He also made two capitals of molten bronze to set on the tops of the pillars; the height of the one capital was five cubits [I.e. One cubit equals approx 18 in.] and the height of the other capital was five cubits. There were nets of network and twisted threads of chainwork for the capitals which were on the top of the pillars; seven for the one capital and seven for the other capital. So he made the pillars, and two rows around on the one network to cover the capitals which were on the top of the pomegranates; and so he did for the other capital. The capitals which were on the top of the pillars in the porch were of lily design, four cubits. There were capitals on the two pillars, even above and close to the rounded projection [Lit belly] which was beside the network; and the pomegranates numbered two hundred in rows around both capitals [Lit on the other capital]. Thus he set up the pillars at the porch of the nave; and he set up the right pillar and named it Jachin [I.e. he shall establish], and he set up the left pillar and named it Boaz [I.e. in it is strength]. On the top of the pillars was lily design. So the work of the pillars was finished.

New King James Version

The Bronze Pillars for the Temple

And he cast two pillars of bronze, each one eighteen cubits high, and a line of twelve cubits measured the circumference of each. Then he made two capitals of cast bronze, to set on the tops of the pillars. The height of one capital was five cubits, and the height of the other capital was five cubits. He made a lattice network, with wreaths of chainwork, for the capitals which were on top of the pillars: seven chains for one capital and seven for the other capital. So he made the pillars, and two rows of pomegranates above the network all around to cover the capitals that were on top; and thus he did for the other capital.

The capitals which were on top of the pillars in the hall were in the shape of lilies, four cubits. The capitals on the two pillars also had pomegranates above, by the convex surface which was next to the network; and there were two hundred such pomegranates in rows on each of the capitals all around.

Then he set up the pillars by the vestibule of the temple; he set up the pillar on the right and called its name Jachin, and he set up the pillar on the left and called its name Boaz. The tops of the pillars were in the shape of lilies. So the work of the pillars was finished.

Updated Bible Version 2.11

For he fashioned the two pillars of bronze, eighteen cubits high apiece: and a line of twelve cubits encircled either of them about. And he made two capitals of molten bronze, to set on the tops of the pillars: the height of the one capital was five cubits, and the height of the other capital was five cubits. There were nets of checkerwork, and wreaths of chain-work, for the capitals which were on the top of the pillars; seven for the one capital, and seven for the other capital. So he made the pillars; and there were two rows round about on the one network, to cover the capitals that were on the top of the pomegranates: and so he did for the other capital. And the capitals that were on the top of the pillars in the porch were of lily-work, four cubits. And there were capitals above also on the two pillars, close by the belly which was beside the network: and the pomegranates were two hundred, in rows round about on the other capital. And he set up the pillars at the porch of the temple: and he set up the right pillar, and called its name Jachin; and he set up the left pillar, and called its name Boaz. And on the top of the pillars was lily-work: so the work of the pillars was finished.

Young's Updated LT

And he forms the two pillars of brass; eighteen cubits is the height of the one pillar, and a cord of twelve cubits does compass the second pillar. And two chapters he has made to put on the tops of the pillars, cast in brass; five cubits the height of the

one chapter, and five cubits the height of the second chapter. Nets of net-work, wreaths of chain-work are for the chapters that are on the top of the pillars, seven for the one chapter, and seven for the second chapter. And he makes the pillars, and two rows round about on the one net-work, to cover the chapters that are on the top, with the pomegranates, and so he has made for the second chapter. And the chapters that are on the top of the pillars are of lily-work in the porch, four cubits; and the chapters on the two pillars also above, over-against the protuberance that is beside the net; and the pomegranates are two hundred, in rows round about on the second chapter. And he raises up the pillars for the porch of the temple, and he raises up the right pillar, and calls its name Jachin, and he raises up the left pillar, and calls its name Boaz; and on the top of the pillars is lily-work; and the work of the pillars is completed.

The gist of this passage: The two brazen pillars are cast, decorated with capitals and art, and set up. They were given names as well.

15–22

I did not feel comfortable with much of my translation which follows; therefore, my explanation will be even weaker. Hopefully, some of this will be fixed after consulting 50 or so commentators on this material (and nearly 100 translations). Several translators commented on some serious problems in this passage (such as, the words *pomegranates* and *pillars* appear to be transposed at one point).

1Kings 7:15a

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
tsûwr (צוּר) [pronounced <i>tsoor</i>]	<i>to bind, to besiege, to confine (shut up, cramp, enclose)</i>	3 rd person masculine singular, Qal imperfect	Strong's #6696 BDB #837
Tsûwr has 2 other sets of meanings: <i>to show hostility toward, to be an adversary to, to treat as a foe; and to form, to fashion, to delineate</i> . The latter set of meanings are appropriate to this passage.			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'ammûwd (עַמּוּד) [pronounced <i>gáhm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
n ^e chôsheth (חֹשֶׁת) [pronounced <i>n^e-KHOH-sheth</i>]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	feminine singular noun	Strong's #5178 BDB #638

Both Owen and BDB seem to spell this word the same for the masculine and feminine forms. It is identified as masculine in 2Sam. 8:8 by Owen and as masculine in general by BDB. However, the *th* ending generally indicates a feminine ending, so I am somewhat perplexed here.

1Kings 7:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e môneh (שְׁמוֹנֶה) [pronounced sh ^e moh-NEH]	<i>eight</i>	masculine singular numeral	Strong's #8083 BDB #1032
‘âsâr (עָשָׂר) [pronounced ġaw-SAWR]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
‘ammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit</i> (18 inches); often <i>cubits</i> in the singular	feminine singular noun	Strong's #520 BDB #52
qôwmâh (קוֹמָה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular construct	Strong's #6967 BDB #879
‘ammûwd (עֲמֻד) [pronounced ġahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine singular noun with the definite article	Strong's #5982 BDB #765
‘echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: He fashioned two pillars [out of] bronze, the height of the first pillar [is] 18 cubits... The beginning of this is fairly straightforward—Hiram, a man of Tyre (probably not the king) who is a genius with metals, fashioned two pillars out of bronze (brass or copper).³¹⁸ The first pillar is 27 feet high. The height of the Temple is about 30 ft., so these pillars are in line with that.

For reasons I cannot explain, the height of the first pillar is given, but the circumference of the second pillar is given next. It would seem logical that they are the same height and circumference.

Given the era, this would have been a massive undertaking.

The parallel passage in 2Chron. 3:15 says that *In front of the house he made two pillars thirty-five cubits high, with a capital of five cubits on the top of each.* One explanation (from Rashi) is that there was one pillar made, and that pillar was then cut in half in order to make up the two pillars. The missing half cubit of each could be an end or a base which was added; or simply a rounding error. The capitals would not butt against the top of the pillar, but they would slip down over the pillar, which could account for ½ to 1 cubit.

1Kings 7:15b

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

³¹⁸ I only came across one commentator who insisted that the pillars were bronze. I did not come across any others who were specific here with a set of reasons to back up their beliefs. Therefore, I am going to assume that any of these could be the metal used.

1Kings 7:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chûṭ (חוט) [pronounced <i>khooft</i>]	<i>thread, string, cord, line</i>	masculine singular noun	Strong's #2339 BDB #296
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
‘âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
‘ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
çâbab (בָּבַב) [pronounced <i>saw^b-VAH^bV</i>]	<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 singular, Qal imperfect	Strong's #5437 BDB #685
‘êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
‘ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine singular noun with the definite article	Strong's #5982 BDB #765
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041

Translation: ...and the circumference of the second pillar is 12 cubits [lit., a cord around the second pillar (measures) 12 cubits]. The circumference of the second pillar is about 18 feet, meaning it is roughly 6 feet in diameter. So these are very substantial pillars. If you happen to live in a colonial house or drive by one, the pillars in front of that house are about $\frac{2}{3}$ ^{rds} of these two pillars (unless you are viewing a 3-story colonial house).

Given the size, it makes sense that these pillars could stand up on their own.

Were both pillars designed the same? It seems reasonable that they are; but they do not appear to be presented clearly in that way. This may be a Hebraism the way that these two pillars are presented (for the height to be given for the first one and the circumference given for the second one).

For any pillar, to know all of its dimensions, you need two measures: the height and the radius (or diameter, or circumference). If the pillars are hollow, then you need to know the thickness of the surface as well.

Quite obviously, pillars are appropriate only for a permanent building; and not for a tent.

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

Descriptions of the Pillars (various commentators)

Whedon: *It is doubtless impossible to restore with exact correctness the forms of the pillars, but from the minute description here given, though in some parts obscure, it is not difficult to form an approximate restoration of their principal features.*³¹⁹

Expositor's Bible Commentary: *In front of or just within the porch were two superb pillars, regarded as miracles of Tyrian art, made of fluted bronze, 27 feet high and 18 feet thick. Their capitals of 7 1/2 feet in height resembled an open lotus blossom, surrounded by double wreaths of two hundred pensile bronze pomegranates, supporting an abacus, carved with conventional lily work. Both pomegranates and lilies had a symbolic meaning. The pillars were, for unknown reasons, called Jachin and Boaz. Much about them is obscure. It is not even known whether they stood detached like obelisks, or formed Propylaea; or supported the architraves of the porch itself, or were a sort of gateway, surmounted by a melathron with two epithemas, like a Japanese or Indian toran.*³²⁰

Lange: *And he cast two pillars of brass. 1Kings 7:15–22. Comp. 2Chron. 3:15–17; 2Chron. 4:12 sq.; 2Kings 25:17; Jer. 52:21 sq. Each of these pillars, 34i.e., the shafts, was eighteen cubits high and twelve in circumference, was four fingers thick, and hollow within (Jer. 52:21). As the Chronicles alone, differently from all other passages, gives thirty–five cubits as the height, this number is “evidently formed by changing the sign יח = 18, into הל = 35” (Keil). [The conjecture of Abarbinel, that the chronicler gives the sum–total of the height of the two pillars, is gravely adopted by Bp. Patrick on the place.—E. H.]*³²¹

Dr. Thomas Constable: *The two pillars on the temple porch were common features that flanked the main entrances to temples in Syria, Phoenicia, Cyprus, Assyria, and elsewhere in the ancient Near East at this time. [Note: Volkmar Fritz, "Temple Architecture," Biblical Archaeology Review 13:4 (July–August 1987):38–49.] Some of these pillars supported the porch roof, but others were freestanding, as these probably were. [Note: Albright, Archaeology of . . ., p. 144.] In various countries they symbolized various things. [Note: Idem, "Two Cressets From Marisa and the Pillars of Jachin and Boaz," Bulletin of the American Schools of Oriental Research 85 (February 1942):18–27.] In Israel their purpose seems to have been to remind the Israelites of Yahweh's establishment of Israel and strength for Israel. Jachin means "He shall establish," and Boaz "In Him is strength" (1Kings 7:21). [Note: Cf. Auld, pp. 52–53.] Gray suggested that the pillars symbolized the presence and permanence of Yahweh and the king. [Note: Gray, p. 175.] Jones argued that they stood for the covenant between Yahweh and His people, especially between Him and the Davidic dynasty. [Note: Jones, 1:183.] The lily and pomegranate designs probably symbolized the fertility and fruitfulness of God's blessing and presence.*³²²

³¹⁹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:15.

³²⁰ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

³²¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:15–20 (Exegetical and Critical).

³²² Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:13–47.

Descriptions of the Pillars (various commentators)

Barnes: *These famous pillars, which were broken in pieces by the Babylonians when they destroyed Jerusalem 2Kings 25:13; Jer. 52:17, were probably for ornament, standing by themselves under or in front of the porch. It is certain that the Phoenicians used isolated metal columns as sacred ornaments, so that Hiram would be familiar with such a mode of ornamentation. Eighteen cubits appear to have been the height of the shaft only. Adding the capital 1Kings 7:16, 1Kings 7:19, the entire metal pillar was 27 cubits high; and if it had a stone base of eight cubits, which would not be greatly out of proportion, the height of 35 cubits (52 12 feet, 2Chron. 3:15) would have been reached.*³²³

The College Press Bible Study: *The pillars were hollow, the metal being four finger breadths thick (Jer. 52:21). The circumference (lit., a line went around) was eighteen feet (1Kings 7:5). The statement of the height of one pillar and the circumference of the other is to be understood as an abbreviated expression signifying that the two pillars were identical in size.*³²⁴

Bridgeway Bible Commentary: *Hiram the bronzeworker made two bronze pillars that stood in front of the porch but did not support the roof. They seem to have been purely ornamental. Decorations around the bowl-shaped tops of the pillars consisted of pomegranates, large flowers and a network of interwoven chains (15-22; see v. 41-42).*³²⁵

Sutcliffe: *The two brazen pillars were among the most distinguished ornaments of the temple. They were cast by Hiram, a Hebrew artist, who had perfected his studies in Tyre. The body of each pillar was thirty three feet in length, and the diameter seven feet. Therefore with the pedestals and the decorations, they would stand more than forty feet high, and form a most majestic entrance into the sacred mansion. They were hollow, of course; but it may be doubted whether there be now a furnace in Europe that would hold metal enough to cast a pillar so astonishingly large.*³²⁶

Chapter Outline

Charts, Maps and Short Doctrines

It may be helpful to know what other ancient pillars looked like. How much copying took place is unknown.

Other Ancient Pillars (various commentators)

John Dummelow: *These pillars...probably did not support its roof but were detached from the building, and intended for symbolic purposes only. Two similar pillars are said to have stood in the temple of Melkarth at Tyre, one of gold and the other of emerald (or green glass); and the like are depicted on the coins of Paphos. Originally such pillars, whether natural obelisks or artificial columns, were regarded as the abode of the Deity, so that offerings were placed or poured upon them in order to be conveyed to the indwelling spirit (of which primitive notion the action of Jacob at Bethel shows a surviving trace, Genesis 28:18), but subsequently they became emblems merely, marking the spot where they stood as sacred: cp. Isaiah 19:19.*³²⁷

³²³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:15.

³²⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:15–22.

³²⁵ From <https://www.studylight.org/commentaries/bbc/1-kings-7.html> accessed January 10, 2018.

³²⁶ From <https://www.studylight.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018 (Reflections).

³²⁷ From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

Other Ancient Pillars (various commentators)

Barnes: *The height of some of the Persepolitan columns, with which these pillars may be best compared, is 67 feet. The circumference of 12 cubits (18 feet) implies a diameter of about 5 feet 9 inches at the base, which would make the column somewhat heavy in appearance. Egyptian pillars were, however, even thicker in proportion to their height. On the supposition that a portion of the original text has fallen out, this verse has been thus completed: "He cast two pillars of brass; eighteen cubits was the height of the one pillar, and eighteen cubits was the height of the other pillar; and a line of twelve cubits compassed the one pillar, and a line of twelve cubits compassed the other pillar."*³²⁸

Dr. Peter Pett: *In front of the Temple were to be placed two pillars, which, going by clay models of temples which have been discovered in Palestine and Cyprus (13th-9th centuries BC), and possible examples found elsewhere (e.g. in Hazor, Arad and Kition), would be free standing. This is also confirmed on Sidonian coins. One of the pillars was named Yakin ('He establishes'), and the other was named Boaz ('with strength'). We must always beware of just assuming that similarity of construction meant similarity of significance, for even though there may often be common ground in religious symbols, in the end each country imbues its own symbols with its own meaning. And this was moreso with Israel than with any other nation. So we must in this case seek in them some significance which pointed towards the uniqueness of YHWH, for at this time Solomon was undoubtedly still fully focused on the sole worship of YHWH.*³²⁹

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [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 nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
kôthereth (תְּרֹתֵי) [pronounced <i>koh0THEH-rehth</i>]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine plural noun	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			
These are <i>chapters, heads or crowns</i> .			
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</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

³²⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:15.

³²⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:15–22.

1Kings 7:16a

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 proximity	Strong's #5921 BDB #752
râ'shîym (רִאשִׁיִּים) [pronounced <i>raw-SHEEM</i>]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural construct	Strong's #7218 BDB #910
ʿammûwd (עֲמוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i>]	<i>a casting, pouring, flowing; other renderings: firm (Young), secure (firmly established) (Owens), established (Rotherham)</i>	Hophal participle; masculine singular construct	Strong's #3332 BDB #427
In 1Kings 7:16, Owens renders this <i>molten (bronze)</i> ; Webster and WEB, <i>molten (brass)</i> .			
n ^e chôsheth (נְחֹשֶׁת) [pronounced <i>n^e-KHOH-sheth</i>]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	feminine singular noun	Strong's #5178 BDB #638

Translation: He also made two capitals to place upon the top of the pillars, cast from bronze. Each pillar has a cap built for it, which have been also cast from bronze. It would makes sense that these caps would actually fit on the ends of pillars.

Apparently, more ornate designs could be made for the smaller cap (capitals).

E. W. Bullinger: *Old French chapiteau, from Latin. capitu-lum = capitals, or crowns.*³³⁰

Whedon: *Molten brass [cast from bronze] — Brass melted, so as to be cast into the forms desired. The brass, of which these pillars, the brazen sea, and other vessels were made, had been captured by David from the cities of Hadarezer. 1Chron. 18:8.*³³¹

1Kings 7:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
ʿammôwth (אֲמוּת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52

³³⁰ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:16.

³³¹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from e-Sword; 1Kings 7:16.

1Kings 7:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwmâh (הַמוֹקָה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular construct	Strong's #6967 BDB #879
kôthereth (תְּרֹתֵךְ) [pronounced koh0THEH-rehth]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine singular noun	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
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
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
'ammôwth (אֲמוֹת) [pronounced ahm-MOHTH]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
qôwmâh (הַמוֹקָה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular construct	Strong's #6967 BDB #879
kôthereth (תְּרֹתֵךְ) [pronounced koh0THEH-rehth]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine singular noun	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			
shênîyth (שְׁנַיִת) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: Both capitals were 5 cubits high [lit., the height of one capital is 5 cubits and the height of the other capital is 5 cubits]. The capitals are 7.5 ft. high, and it stands to reason that the fit on the pillars in such a way as to overlap it, not unlike a hat or a bottle cap. 5 ft. or even more of these capitals could fit over the pillars.

What appears to be the case is, the tops are designed to be decorative and ornate, whereas the pillars are simple cylinders. It is apparently much easier to design and work on the caps, rather than on the entire end of the pillar, as mistakes could be made. A pillar could be rolled about to move it; but that would be much more difficult if all the fancy stuff is affixed to the top of it before moving it. The smaller caps could be more easily moved about and designs made, modified or added.

Dr. Peter Pett: *On top of each pillar was set a 'capital' or 'crown' or 'head' of molten bronze which was five cubits in height. The same size 'crown' or 'head' was set on both pillars. The dual emphasis on*

them in contrast with the pillars, brings out their importance and significance. They were seen as acting as two witnesses.³³²

Barnes: *The general character of the “chapters” or capitals, their great size in proportion to the shaft, which is as one to two, and their construction of two quite different members, remind us of the pillars used by the Persians in their palaces, which were certainly more like Jachin and Boaz than any pillars that have reached us from antiquity. The ornamentation, however, seems to have been far more elaborate than that of the Persian capitals.*³³³

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

The vital statistics of the two pillars (various commentators)

The Preacher's Complete Homiletical Commentary: *Pillars of brass eighteen cubits high—These columns were 32½ feet long, without the capitals, and 7 feet in diameter; the metal was about 3½ inches thick (Jer. 52:21), and the total weight of each pillar must have been about 18 tons. The capitals were over 8 feet high (1Kings 7:16), making a total height of 41 feet.*³³⁴

Benson: *Of which see 2Kings 25:16–17; Jer. 52:21. Of eighteen cubits high apiece — It is said, 2Chron. 3:15, that these pillars were thirty–five cubits high, which relates to the height of both of them together without their pedestals, whereas the height of each is given here with its pedestal.*³³⁵

The Cambridge Bible: *The first portion of these pillars was 18 cubits = 27 feet high by 12 cubits = 18 feet in circumference. This of itself would make a pillar of disproportionate dimensions, but on the top there were placed chapters (capitals) of 5 cubits = 7½ feet high. Thus the whole height would be 23 cubits or 34½ feet. It is said (2Chron. 3:15) that the pillars were 35 cubits high. In that case we should have to suppose them raised on bases of 12 cubits, which is out of all proportion. The metal work may have had some stone base to rest on, but that would never have been 18 feet high. It is more reasonable to suppose that the numbers, marked in Hebrew letters, have been misread by the Chronicler. See however the note on 1Kings 6:3 above, with reference to these dimensions.*³³⁶

The College Press Bible Study: *Two enormous pillars of bronze are first mentioned as being, no doubt, the most prominent work of Hiram. Each of these two pillars was twenty-seven feet tall not counting the 7 1/2 feet of the capital, but probably including the height of the pedestals. The height of these pillars would thus approximate that of a modern three story building.*

³³² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:16.

³³³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:16.

³³⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:15.

³³⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:15–16.

³³⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:15.

The vital statistics of the two pillars (various commentators)

The College Press Bible Study continues: *A problem arises concerning the height of these pillars when one studies the parallel passage in 2Chron. 3:15. The Chronicler gives a figure for the height (?) of the pillars equivalent to 52½ feet. It is interesting, however, that Chronicles does not use the Hebrew word for height which is used in Kings (qomah), but the Hebrew word usually translated length ('orech). Chronicles may be giving the total length of both pillars minus the pedestals to which they were anchored; Kings may be giving the height of each pillar individually, including the height of the pedestal.*

The College Press Bible Study notes: *Another possibility is that the actual height of each pillar of 17 1/2 cubits and that Kings has rounded off the figure to eighteen cubits. The 17 1/2 cubits of each pillar combined would yield the thirty-five cubits of 2Chron. 3:15. Most conservative scholars, however, concede that the figure in Chronicles has been corrupted in the course of transmission of the text and should read eighteen cubits as in Kings.*³³⁷

E. W. Bullinger: *[5 cubits, as per] 2Chron. 3:15. But 2Kings 25:17 says three cubits, not including the "wreathen" or lattice work, which is described separately, and must have been two cubits.*³³⁸

Bullinger further elaborates: *nets = frames, or net- or lattice-work. These are included in the five cubits here and in 2Chron. 3:15, but not in 2Kings 25:17.*³³⁹

Gill: *In 2Chron. 3:15 they are said to be thirty five cubits high, which must be understood of the length or height of them both; and whereas that would allow but seventeen cubits and a half to a pillar, either the round number of eighteen is used, or half a cubit in each may be allowed, either for the base or pedestal into which they were put; or the chapter at the top of them, into which they might go such a length.*³⁴⁰

Jamieson, Fausset and Brown: *Each pillar was seventeen and a half cubits long, which is stated, in round numbers, as eighteen. Their dimensions in English measure are as follows: The pillars without the capitals measured thirty-two and a half feet long, and seven feet diameter; and if hollow, as Whiston, in his translation of Josephus, thinks (Jer. 52:21), the metal would be about three and a half inches thick; so that the whole casting of one pillar must have been from sixteen to twenty tons. The height of the capitals was eight and three-fourths feet; and, at the same thickness of metal, would not weigh less than seven or eight tons each.*³⁴¹

Keil and Delitzsch: *One was eighteen cubits high, and a thread of twelve cubits surrounded (spanned) the other pillar." The statement of the height of the one pillar and that of the circumference of the other is to be understood as an abbreviated expression, signifying that the height and thickness mentioned applied to the one as well as to the other, or that they were alike in height and circumference. According to the Chronicles, they were thirty-five cubits long; which many expositors understand as signifying that the length of the two together was thirty-five cubits, so that each one was only 17 1/2 cubits long, for which the full number 18 is substituted in our text. But this mode of reconciling the discrepancy is very improbable, and is hardly in harmony with the words of the Chronicles. The number 35 evidently arose from confounding the numeral letters יח = 18 with לה = 35.*³⁴²

Most of the time, Keil and Delitzsch are fairly accurate. This is as reasonable explanation as any other; although I would have the mistake would more likely have gone the other way (to have 18 when the number should have been 35, as it is more likely that portions of the text disappeared rather than was added on to).

³³⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:15–22.

³³⁸ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:16.

³³⁹ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:17.

³⁴⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:15.

³⁴¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:15–22.

³⁴² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:15–22.

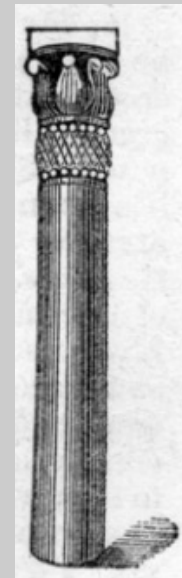
The vital statistics of the two pillars (various commentators)

Dr. Peter Pett: *The wording is quaint, referring one measurement to one pillar and another to the other, with both measurements actually applying to both. This may have been with the intention of abbreviating the description, probably because he wanted the emphasis to be on the 'heads'. The meaning is, however, clear. Each of the two pillars was made of bronze, and each was eighteen cubits (eight metres, twenty seven feet) high, a figure confirmed by 2Kings 24:17. Their circumference is given as twelve cubits. That means that their diameter was about 1Kings 3:8 cubits (just under two metres, or six feet). So they were large and impressive. That they were hollow is apparent from Jer. 52:21. In 2Chron. 3:15 they are stated to be 'thirty five cubits high', but that is almost certainly because the Chronicler was seeking to obtain a multiple of five, the sacred number for both the Tabernacle and the Temple, and accomplished it by giving the height of the two pillars added together. (Half a cubit each may have been seen as lost in putting them into their foundations, or it may simply have been a rounding off in order to obtain a multiple of five).*³⁴³

Pastor Mike Smith: *Hiram cast two huge bronze pillars, each measured thirty-two and a half feet long without the capitals and six feet in diameter. With their capitals the pillars were over 34 feet high. Much detail is given in 1 Kings 7:17-20, 22 to demonstrate the beauty and intricacy of these free-standing monuments. If hollow, as Whiston in his translation of Josephus thinks, Jer 52:21, the metal would be about three and a half inches thick so that the whole casting of one pillar must have been from sixteen to twenty tons. The height of the capitals was eight and three-fourths feet; and, at the same thickness of metal, would not weigh less than seven or eight tons each. The nature of the workmanship in the finishing of these capitals is described in 1Kings 7:17–22.*³⁴⁴

Whedon: *Eighteen cubits high apiece — This is to be understood of the height of the main shaft, not including the capitals and lily work. The thirty–five cubits, mentioned in 2Chron. 3:15 as the height of these pillars, is without doubt an error...Literally, the dimensions are thus given: Eighteen cubits was the height of the one pillar, and a line of twelve cubits encircled the second pillar. Thus we have given us the height of one pillar, and the circumference of the other; but this is only an abbreviated form of stating the measurements. These columns were hollow, and the brass was four fingers in thickness. Jer. 52:21.*³⁴⁵

Pillar Illustration (a graphic); from *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:15.



[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

³⁴³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:15.

³⁴⁴ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

³⁴⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:15.

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

Here, we will focus on the pillar caps or capitals.

The vital statistics of the pillar caps (various commentators)

Benson: *The diameter [or each pillar]...was four cubits, which, considering the chapter of five cubits, added to the height of each pillar, (2Chron. 3:15,) was only in due proportion to the height. In 2Kings 25:17, indeed, it is said, that the height of the chapter was only three cubits. But it must be observed, that the word chapter may either be taken more largely for the whole, in which case, it was five cubits; or more strictly, either for the pommels, as they are called, 2Chron. 4:12; or for the cornice or crown, and so it was but three cubits, to which the pomegranates being added, made it four cubits, as it is 1Kings 7:19, and the other work upon it took up one cubit more, which in all made five cubits.*³⁴⁶

The College Press Bible Study: *A bronze capital or crown adorned the top of each pillar, These capitals were five cubits high (1Kings 7:16). The capitals were each elaborately decorated, but it is almost impossible to speculate on what the exact form of these decorations might have been...2Kings 25:7 gives the height as three cubits. This figure is usually regarded as a scribal miscopying.*³⁴⁷

Gill: *the height of the one chapter was five cubits, and the height of the other chapter was five cubits; in 2Kings 25:17 they are said to be but three cubits high; but that is to be understood only of the ornamented part of them, the wreathen work and pomegranates on them, as there expressed; here it includes, with that, the part below unornamented.*³⁴⁸

Keil and Delitzsch: *“And he made two capitals (תֹּרְתָךְ), to set them on the heads of the pillars, cast in brass, five cubits the height of the one and of the other capital.” If, on the other hand, in 2Kings 25:17 the height of the capital is said to have been three cubits, this discrepancy cannot be explained on the supposition that the capitals had been reduced two cubits in the course of time; but the statement rests, like the parallel passage in Jer. 52:22, upon an error of the text, i.e., upon the substitution of ג (3) for ה (5).*³⁴⁹

I find Keil and Delitzsch's explanation here to be weak, as these two letters are almost never confounded with one another.

Matthew Poole: *Object. It is but three cubits in 2Kings 25:17. Answ. The word chapter is taken diversely, as hundreds of other words are; either more largely for the whole, so it is five cubits; or more strictly, either for the pommels, as they are called, 2Chron. 4:12, or for the cornice or crown; and so it was but three cubits, to which the pomegranates being added make it four cubits, as it is below, 1Kings 7:19; and the other work upon it took up one cubit more, which in all made five cubits.*³⁵⁰

³⁴⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:15–16.

³⁴⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:15–22.

³⁴⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:16.

³⁴⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:16.

³⁵⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:16.

The vital statistics of the pillar caps (various commentators)

Dr. Peter Pett: *In 2Kings 25:17, at the time of the destruction of the Temple, they would be said to be three cubits in height. This was probably due to deterioration, followed by repair work carried out during the renovations of Jehoash (2Kings 12:6 ff) and Josiah (2Kings 22:3 ff), which reduced their size.*³⁵¹

An unlikely explanation, in my opinion.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>sâbâk (שַׁבַּק) [pronounced saw-BAWK]</p>	<p><i>network, lattice-work, net, netting; lattice; net-ornament (on pillars); toils (for catching animals)</i></p>	<p>masculine plural noun</p>	<p>Strong's #7638 BDB #959</p>
<p>ma'ăseh (הַשְּׂעָה) [pronounced mah-ġa-SEH]</p>	<p><i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i></p>	<p>masculine singular construct</p>	<p>Strong's #4639 BDB #795</p>
<p>s^ebâkâh (הַכְּבֵּה) [pronounced s^{ebv}-aw-KAW]</p>	<p><i>a lattice work, something woven, a net, a network</i></p>	<p>feminine singular noun</p>	<p>Strong's #7639 BDB #959</p>

This is a woven something or something put together as a lattice. Context tells us what is being referred to.

Whedon: *Nets of checker work* — *The words would apply equally well to representations either of netting, lattice, or basket work.*³⁵² This would be metal melted and then somehow formed so that it appeared to be netting, lattice or like a basket.

<p>g^edilîym (גִּדְלִיִּם) [pronounced gehd-il-LEEM]</p>	<p><i>tassels, twisted [intertwined] threads; pockets? belt loops?; festoons [on capitals of columns]</i></p>	<p>masculine plural noun</p>	<p>Strong's #1434 BDB #152</p>
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Owens lists this as an adjective (adjectives can act like substantives).

<p>ma'ăseh (הַשְּׂעָה) [pronounced mah-ġa-SEH]</p>	<p><i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i></p>	<p>masculine singular construct</p>	<p>Strong's #4639 BDB #795</p>
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³⁵¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:16.

³⁵² *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:17.

1Kings 7:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sharsh ^ê râh (הַרְשָׁרַת) [pronounced <i>shahr-sheer-AW</i>]	[a small] chain	feminine plural noun	Strong's #8333 BDB #1057
Whedon: <i>Wreaths of chain work</i> — Whether this is to be taken as in apposition with nets of checker work, or as something distinct from it, is not clear. The passage is, literally: <i>nets, work of a net, twists, work of chains, for the capitals</i> . 2Chron. 3:16 is also obscure, and lends no aid. The more probable meaning is, that the network consisted of chain-like twists, so that “wreaths of chain work” is explanatory of “nets of checker work.” ³⁵³			
lâmed (ל) [pronounced <i>l</i> ']	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
kôthereth (תְּרֹתַךְ) [pronounced <i>koh0THEH-rehth</i>]	crown; capital [of a pillar], head [of a column]	feminine plural noun with the definite article	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
'al (עַל) [pronounced <i>gah/</i>]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced <i>rohsh</i>]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum	masculine singular construct	Strong's #7218 BDB #910
'ammûwd (דְּמוּעַ) [pronounced <i>gahm-MOOD</i>]	pillar, column; platform, scaffold	masculine plural noun with the definite article	Strong's #5982 BDB #765

Translation: [Hiram made] nets [from metal], [which are] a work of latticed tassels and chains for the capitals on top of the pillars. On the capitals, there is lattice work, tassels and chains—or something like this, which is quite decorative.

What is being described here is various kinds of decorative work designed for these capitals.

Barnes: [This is] probably a fine network over the whole, and chain work hanging in festoons outside.³⁵⁴

³⁵³ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:17.

³⁵⁴ Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, 1Kings 7:17.

Gill: *These were the ornaments of the chapters; the former being like thick branches of trees, with their boughs and leaves curiously wrought, as the word signifies, and the latter like fringes, such as the Jews wore at the skirt of their garments.*³⁵⁵

1Kings 7:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib ^ê âh (שִׁבְעָה) [pronounced shi ^b v ^ê - ĠAW]	<i>seven</i>	numeral feminine noun	Strong's #7651 BDB #987
The alternate reading is:			
s ^ê bâkâh (שִׁבְכָה) [pronounced s ^ê bv ^ê -aw- KAW]	<i>a lattice work, something woven, a net, a network</i>	feminine singular noun	Strong's #7639 BDB #959
lâmed (ל) [pronounced l ^ê]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôthereth (תְּרֹתֵךְ) [pronounced koh0THEH- rehth]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine singular noun with the definite article	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			
'echâd (אֶחָד) [pronounced eh- KAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
w ^ê (or v ^ê) (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
shib ^ê âh (שִׁבְעָה) [pronounced shi ^b v ^ê - ĠAW]	<i>seven</i>	numeral feminine noun	Strong's #7651 BDB #987
The alternate reading is:			
s ^ê bâkâh (שִׁבְכָה) [pronounced s ^ê bv ^ê -aw- KAW]	<i>a lattice work, something woven, a net, a network</i>	feminine singular noun	Strong's #7639 BDB #959
lâmed (ל) [pronounced l ^ê]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôthereth (תְּרֹתֵךְ) [pronounced koh0THEH- rehth]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine singular noun with the definite article	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			

³⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:17.

1Kings 7:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again.</i> When only two items are named, it can be rendered <i>[the] other</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041

Barnes: *The Septuagint reading is preferable. "A net for the one chapter and a net for the other chapter." Compare 1Kings 7:41.*³⁵⁶ This is the alternate reading. I do not know if there are any Hebrew manuscripts with this alternate reading (as noted above); but that is how the LXX understood it.

Translation: [There are] seven of these for each capital [or possibly, (there is) a net for each capital]. Whatever is being made by way of decoration, there are 7 of them for each capital, and they are somehow attached to the capitals.

Barnes, in the exegesis above, suggests that there was one net for each chapter. See the [artist pictures](#) of these pillars and their atonements to get a better feel for what this looked like.

[There are] seven of these for each capital [or possibly, (there is) a net for each capital].

The confusing number 7 in 1Kings 7:17 (various commentators)

Rashi suggests that these are 7 branches which would have fitted together and gone over the cap (capital) for each pillar.

The Cambridge Bible: *The LXX. in this verse begins 'And he made two nets &c... even a net for the one chapter and a net for the other chapter.' Thus the 'seven' of the A.V. disappears and 'net' is substituted. There is a good deal of similarity between העבש = seven, and הכבש = a net, so that there may have been a confusion, and certainly below in 1Kings 7:41 mention is made of two networks, not seven.*

Generally speaking, those two words are different enough so that I would not give credence to one being accidentally substituted for the other. However, given the material in this chapter and given the fact that the average copyist may have had no understanding of certain aspects of this chapter, that would more allow for a substitution of one word for the other.

In addition to this, passages like this (along with most of the genealogies) are read less often; so they could be left rolled up in their rolls, and more subject to damage from disuse. I know that sounds counter-intuitive, but if a scroll is opened and read regularly, someone would be more likely to recognize that it needs replacing. We do not know if the early scribes copied entire books or, if at times, they copied a single page or a group of well-used pages. Most of the scribal functions and traditions we know from the A.D. era of our Lord.

Whedon: *Seven for the one* — *That is, the network on each capital was composed of seven strands or chains. But by comparing 1Kings 7:41, where "the two networks" are mentioned, there is reason to suspect the reading seven, (העבש,) and to adopt the reading of the Septuagint, which is ἀκταα, network, (הכבש.) Then the passage would read, a network for the one capital, and a network for the other capital. The words הכבש and העבש are so nearly alike that one may easily have become substituted for the other.*³⁵⁷

³⁵⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:17.

³⁵⁷ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:17.

The confusing number 7 in 1Kings 7:17 (various commentators)

I do not know if there is an actual Hebrew manuscript with the alternate reading, but the LXX appears to be based upon that alternate reading.

Some accept the number 7:

Gill: *seven for the one chapter, and seven for the other chapter; perhaps with four rows of checker work, and three of chain work.*³⁵⁸

Keil and Delitzsch accept the number: *“Plait (i.e., ornaments of plait), plait-work and cords (twist, resembling chain-work, were on the capitals, which were upon the heads of the pillars, seven on the one capital and seven on the other capital.” Consequently this decoration consisted of seven twists arranged as festoons, which were hung round the capitals of the pillars.*³⁵⁹

Dr. Peter Pett: *Around the ‘crowns’ or ‘heads’ on top of the pillars were wound nets of latticework and wreaths of chain work, presumably to form a kind of decoration. There were seven to each pillar.*³⁶⁰

Like many of these controversies, I have a hard time taking one side or the other. I would lean towards the text as we have it; but not so strongly as to negate the possibility of the text suffering damage or being changed.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:18a

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
'âsâh (עָשָׂה) [pronounced gâw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
'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
'ammûwd (עַמּוּד) [pronounced gâhm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
It is thought that this word <i>the pillars</i> should actually read <i>pomegranates</i> .			
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
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040

³⁵⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:17.

³⁵⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:17.

³⁶⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:17.

1Kings 7:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭûwr (טוט) [pronounced <i>toor</i>]	<i>row, course (of building);</i> from an unused root that means <i>to arrange in a regular manner, in rows</i>	masculine plural noun	Strong's #2905 BDB #377
çâbîyb (בִּיב) [pronounced <i>saw^b-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
ʿal (לע) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
s ^{ebv} bâkâh (הַכְּבֹשֶׁת) [pronounced <i>s^{ebv}-aw-KAW</i>]	<i>a lattice work, something woven, a net, a network</i>	feminine singular noun with the definite article	Strong's #7639 BDB #959
This is a woven something or something put together as a lattice. Context tells us what is being referred to.			
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâçâh (הִסָּח) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	Piel infinitive construct	Strong's #3680 BDB #491
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôthereth (תְּרֹתֵךְ) [pronounced <i>koh0THEH-rehth</i>]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine plural noun with the definite article	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿal (לע) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
rôsh (שָׂרֵס אוֹ שָׂרָר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910

1Kings 7:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rimmôḥān (רִמּוֹחַן) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine plural noun	Strong's #7417 BDB #942
Owens treats rō'sh as a construct (<i>on top of the pomegranates</i>); the KJV treats it as a freestanding noun (<i>upon the top, with pomegranates</i>).			
It is thought that this word <i>pomegranates</i> should read <i>the pillars</i> instead; and that the two words were transposed in later manuscripts.			

Translation: He made two rows of pomegranates for the pillars about the lattice [work] that covered the capital;... It is unclear exactly how these pomegranates were made. Were they a relief in a band which was affixed around the pillars or were they engraved in the pillars themselves?

He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] about the lattice [work] that covered the capital;...

Sorting out the translation of 1Kings 7:18 (various commentators)

There is some confusion about what is on top of what in v. 18.

Gill: *and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates; that is, there were two rows of figures like pomegranates upon the net or branch work that covered the chapters that were on the top of the pillars; and Kimchi owns, that some copies so read, on the top of the pillars, instead of pomegranates, though he thinks it a mistake.*³⁶¹

The Cambridge Bible: *upon the top, with pomegranates*] The Hebrew text means 'upon the top of the pomegranates.' But some authorities give 'upon the top of the pillars,' which has been adopted by the R.V. The first words of the verse must however surely be wrong. 'And he made the pillars' is utterly out of place here. It had been noticed before; and the present verse is a description of the capitals. What appears to have happened is this. The words for 'pillars' and 'pomegranates' have changed places. The LXX. gives no help. But assuming this interchange of words we may render (nearly with R.V.) 'So he made the pomegranates, and there were two rows about upon the one network, to cover the chapters that were upon the top of the pillars; and so made he for the other chapter.' The words 'to cover ... pillars' explaining the purpose of the work, come in a little awkwardly, but a sense is made out of what before was incomprehensible.³⁶²

Keil and Delitzsch was too difficult to understand: "And he made pomegranates, and indeed two rows round about the one twist, to cover the capitals which were upon the head of the pillars; and so he did with the other capital." In the Masoretic text the words מִדְּיֹמְעָה and מִן־מַנְרֵה are confused together, and we must read, as some of the Codd. do, in the first clause מִן־מַנְרֵה־תָּא for מִדְּיֹמְעָה־תָּא, and in the middle clause שֶׁאֵר־לֶע מִדְּיֹמְעָה for שֶׁאֵר־לֶע מִן־מַנְרֵה. This is not only required by the sense, but sustained by a comparison with 1Kings 7:19.

³⁶¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:18.

³⁶² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:18.

Sorting out the translation of 1Kings 7:18 (various commentators)

Keil and Delitzsch continue: *The relation between the two rows of pomegranates and the plaited work is indeed not precisely defined; but it is generally and correctly assumed, that one row ran round the pillars below the plaited work and the other above, so that the plaited work, which was formed of seven cords plaited together in the form of festoons, was enclosed above and below by the rows of pomegranates. If we compare with this the further statements in 1Kings 7:41, 1Kings 7:42, 2Chron. 3:16 and 2Chron. 4:12–13, and Jer. 52:23, תַּרְתִּיכָה is there more precisely designated תּוֹלֵג תַּרְתִּיכָה, “bowls of the capitals,” from which it is evident that the lower portion of the capitals, to which the braided work was fastened, was rounded in the form of a pitcher or caldron. the number of the pomegranates on the two festoons is given at 400, so that there were 200 on each capital, and consequently each row contained 100 (2Chron. 3:16); and according to Jer. (l.c.) there were 96 הַחֹר, “windwards,” and in all 100 on the braided work round about. הַחֹר, “windwards,” can hardly be taken in any other sense than this: in the direction of the wine, i.e., facing the four quarters of the heavens. This meaning is indisputably sustained by the use of the word חֹר, to denote the quarters of the heavens, in statements of the aspect of buildings (Ezek. 42:16–18), whereas there is no foundation whatever for such meanings as “airwards = uncovered” (Böttcher, Thenius), or hanging freely (Ewald).*

Keil and Delitzsch also add: *It is hardly necessary to observe, that the expression חֹר שָׁחַר, to gasp for air, in Jer. 2:24; Jer. 14:6, does not warrant our giving to הַחֹר the meaning open or uncovered, as Böttcher supposes. But when Thenius follows Böttcher (Proben, p. 335) in adducing in support of this the fact “that the tangent, which is drawn to any circle divided into a hundred parts, covers exactly four of these parts,” the fact rests upon a simple error, inasmuch as any drawing will show that a tangent only touches one point of a circle divided into a hundred parts. And the remark of Böttcher, “If you describe on the outside of a circle of twelve cubits in circumference a hundred small circles of twelve–hundredths of a cubit in diameter, a tangent drawn thereupon will cover to the eye exactly four small circles, although mathematically it touches only one of them in one point,” is not correct according to any measurement. For if the tangent touches one of these smaller circles with mathematical exactness, to the eye there will be covered either three or five half circles, or even seven, but never four.³⁶³*

Someone needs to take Keil and Delitzsch’s monumental work and rewrite it.

Dr. Peter Pett: *It is now again emphasised that ‘he made the pillars’, and it would appear that what follows, although in technical language, is intended to indicate that each network of lattice work had two rows of wreaths of chain work which covered the ‘heads’, this being above where the pomegranates (mentioned later) were engraved. And this occurred in both cases. (We must remember that the original listeners as it was read out would have been able to visualise the situation from memory).³⁶⁴*

Whedon: *He made the pillars* — Rather, “he made pomegranates”, for in the Masoretic text the words pillars and pomegranates have evidently become transposed. So below, where our version has *upon the top, with pomegranates*, we should read, “upon the top of the pillars”³⁶⁵

Sutcliffe: *Net-work*. The LXX have missed the sense here, and the versions have copied the error. The Hebrew word means the wreathings or platings of the branches gracefully round the chapters of the pillars. It is sometimes rendered thicket. Genesis 22:13. Isaiah 10:34. Jeremiah 4:7.³⁶⁶

My conclusion would be that we have 200 or 400 pomegranates engraved on the capitals in two rows around the capitals.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

³⁶³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:18.

³⁶⁴ Dr. Peter Pett, *Commentary Series on the Bible*; from e-sword, 1Kings 7:18.

³⁶⁵ Whedon’s *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:18.

³⁶⁶ From <https://www.studylight.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018.

These bands with pomegranates carved into them would have made up a part of the capitals.

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

The meaning of the pomegranate carvings (various commentators)

Rawlinson: *The pomegranate was one of the commonest ornaments in Assyria. It was used on quivers, on spear-shafts and mace-heads, in patterns on doorways and pavements. It is doubtful whether a symbolical meaning attached to it, or whether it was merely selected as a beautiful natural form.*³⁶⁷

Barnes: *The pomegranate was one of the most common ornaments in Assyria. It was used on quivers, on spear-shafts, and maceheads, in patterns on doorways and pavements, etc. It is doubtful whether a symbolic meaning was attached to it, or whether it was merely selected as a beautiful natural form.*³⁶⁸

Rawlinson: *The pomegranate was one of the commonest ornaments in Assyria. It was used on quivers, on spear-shafts and mace-heads, in patterns on doorways and pavements. It is doubtful whether a symbolical meaning attached to it, or whether it was merely selected as a beautiful natural form.*³⁶⁹

The College Press Bible Study: *A row of one hundred (1Kings 7:20) pomegranates ran around the pillars below the network (chainwork) with a second row of one hundred above. The pomegranates would thus form a double border to the chainwork (1Kings 7:18). Probably the pomegranate was selected for its beautiful form rather than because of any symbolic import. This fruit was also portrayed in various colors on the hem of the robe of the high priestly ephod (Ex. 28:33–34; Ex. 39:24)...Some have suggested that the pomegranates signified fruitfulness in good works; others, that the fruit was an image of the law or covenant of the Lord, and the seeds symbolic of the separate commands of the law.*³⁷⁰

Since these designed apparently originated with the mind of Solomon (or perhaps David), I think it would be a mistake to read too much into them.

When looking at the representative meaning of something which a man has designed, I tend to back away from taking a position.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:18b

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

³⁶⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from e-Sword; 1Kings 7:18.

³⁶⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:18.

³⁶⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:18 (Germ Notes on the Verses).

³⁷⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:15–22.

1Kings 7:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
ʿāsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
kôthereth (כֹּתֶרֶת) [pronounced koh0THEH-rehth]	crown; capital [of a pillar], head [of a column]	feminine singular noun with the definite article	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			
shênîy (שֵׁנִי) [pronounced shay-NEE]	second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041

Translation: ...and he so made [rows of pomegranates] for the second capital. I have assumed that rows of pomegranates are made for the second capital as well.

Whedon: *These rows of pomegranates were probably set upon the upper and lower edges of the network, so that there were two rows for each pillar, and one hundred pomegranates in each row. See on 1Kings 7:20. To cover the chapters — More fully in 1Kings 7:42, "to cover the two bowls of the chapters;" that is, as we take it, to cover the upper and lower edges of the bowls or pommels of each capital.*³⁷¹

I did notice a similarity of terms used; but do not necessarily think that it is very meaningful. Perhaps Solomon was simply trying to keep the items reasonably close.

Parallel Terms for Tabernacle and Temple

Tabernacle/Breastplate	Temple
Pillars: Ex. 36:38 38:17, 19, 28	Pillars: 1Kings 7:15–16, 19–21
Capitals: Ex. 36:38 38:17, 19, 28	Capitals: 1Kings 7:16, 18–20
Twisted chains/cords: Ex. 28:14, 22, 24–25 39:15–18	Twisted threads of chain work: 1Kings 7:17

I do not really get the pillars and capitals for the Tabernacle.

³⁷¹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:18.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 7:19

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
kôthereth (תְּרֹתֶךָ) [pronounced <i>koh0THEH-rehth</i>]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine plural noun	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
rôʾsh (רֹאשׁ) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
Owens treats rôʾsh as a construct (<i>on top of the pomegranates</i>); the KJV treats it as a freestanding noun (<i>upon the top, with pomegranates</i>).			
ʿammûwd (עֲמוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
maʿăseh (מַעֲשֵׂה) [pronounced <i>mah-ga-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
shûwshan (שׁוֹשַׁן) [pronounced <i>shoo-SHAHN</i>]	<i>lily, lily-like flower</i>	masculine singular noun	Strong's #7799 BDB #1004
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
ʾulâm (עֲלָם) [pronounced <i>oo-LAWM</i>]	<i>porch, vestibule [attached to the main building]</i>	masculine singular noun with the definite article	Strong's #197 BDB #17
ʾar ^e baʿ (עֶבְרָא) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916

1Kings 7:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ammōwth (תומא) [pronounced <i>ahm-MOHTH</i>]	<i>cubits</i> (18 inches)	feminine plural noun	Strong's #520 BDB #52

I do not know why, in one passage, the masculine form is used; and in another, not too far away, the feminine form is used. Since we find both forms in this chapter, it suggests that this is more than simply the preference of the author. Perhaps it is tied to specific nouns or one is used with plurals and the other with singulars (that is, it is purely a grammatical distinction).

Keil and Delitzsch: *The words תומא עברא קלואב are obscure. According to Böttcher and Thenius, קלואב is intended to indicate the position of the pillars within the hall, so that their capitals sustained the lintel of the doorway. But even if קלואב were rendered, within the hall, as it is by Böttcher, it is impossible to see how this meaning could be obtained from the words "capitals upon the head of the pillars lily-work within the hall." In that case we must at least have "the pillars within the hall;" and קלואב would be connected with מִדְּיֹמְעָה, instead of being separated from it by הַשְּׁעָנָה וְשֹׁשׁ. Even if we were to introduce a stop after שֹׁשׁ and take קלואב by itself, the expression "in (or at) the hall" would not in itself indicate the position of the pillars in the doorway, to say nothing of the fact that it is only in 1Kings 7:21 that anything is said concerning the position of the pillars.*

Keil and Delitzsch continue: *Again, the measurement "four cubits" cannot be understood, as it is by Thenius, as denoting the diameter of the capitals of the pillars; it must rather indicate the measure of the lily-work, that is to say, it affirms that there were four cubits of lily-work on the capitals, which were five cubits high, – in other words, the lily-work covered the four upper cubits of the capitals; from which it still further follows, that the plaited work which formed the decoration of the lower portion of the capitals was only one cubit broad or high. Consequently קלואב cannot be understood in any other sense than "in the manner of or according to the hall," and can only express the thought, that there was lily-work on the capitals of the pillars as there was on the hall. For the vindication of this use of ב; see Ges. Lex. by Dietrich, s.v. ב.*

Keil and Delitzsch make a final note: *This is the way in which the earlier translators appear to have understood it: e.g., Ιxx ε'ργον κρίνου κατὰ τὸ αὐτὸν τεσσάρων πηγῶν ("lily-work according to the hall four cubits")... These readings [in the Latin and Syriac] appear to be based upon the view supported by Rashi (קלואב for קלואב): lily-work as it was in the hall.³⁷²*

Whedon: *In the porch, four cubits — The exact reference of these words it is difficult to explain. They seem to have been transposed from their proper place in the text. Keil thinks the reading should be as in the porch. But we have no notice elsewhere of lily work in the porch. Others have suggested that the lilies projected four cubits into the porch. Wordsworth suggests that the lily work was on the inner side of the pillars towards the porch, and not on the outer side. Thenius takes the words to designate the position of the pillars themselves, as standing in the porch, and this, on the whole, seems to be the best explanation, though it seems to involve a confusion or transposition of words in the text. Since the circumference of the pillars was twelve cubits, (1Kings 7:15,) the diameter was a little less than four cubits, so that each pillar would take up the space of four cubits within and on either side of the porch.³⁷³*

Translation: Now the capitals which [are] on the tops of the pillars on the porch [include] castings of lilies [that are] 4 cubits [in height]. Lilies also appear to have been added or carved into the pillars, or somehow designed; and they are quite high—6 ft. high, in fact. However, they are somewhere near the top of 27 ft. pillars. Obviously, being that high up, they need to be large enough to be seen.

³⁷² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:19–20.

³⁷³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:19.

The idea is, from down below, about 30 ft. down, you can look up at the caps of the pillars and recognize the various designs—branches, carved pomegranates and lilies—which are all a part of the cap (capital).

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

The lily-work of the capitals (various commentators)

Whedon: *That is, the upper part of each capital was wrought so as to resemble a full-blown lily-cup. The exact species of lily here intended cannot be determined. Some think the lotus flower is meant.*³⁷⁴

Barnes: *There is a cornice of (so-called) lilywork at Persepolis, consisting of three ranges of broadish rounded leaves, one over the other.*³⁷⁵

Gill: *[O]f the five cubits of which the chapters consisted, four of them were of lily work, the two rows of pomegranates taking up the other; though Dr. Lightfoot (o) thinks, that at the head of the pillar was a border or circle of lily work, that stood out four cubits under the chapter, into and along the porch; a four cubit circle, after the manner of a spread lily.*³⁷⁶

The Cambridge Bible: *and the chapters that were upon the top of the pillars] This verse refers to the four cubits of lily work, which was higher than the bellying portion of the capital, and formed the topmost part of the ornament.*³⁷⁷

Dr. Peter Pett: *Furthermore, with regard to the top four of the five cubits of the heads, there was, as well as the other decorations, engraved lily-work (or lotus blossoms). The limitation would presumably be because the first cubit of the head was covered with the network and wreaths, and with the engraved pomegranates... To go among the lilies was to leave behind the imperfections of city life and to enjoy the God-given freedom of Israel's countryside. Lilies thus symbolised the purity of all that was best in Israel before it was spoiled by sophistication.*³⁷⁸

I would assume that *lily-work* simply refers to lilies being a part of the capitals which are placed upon the pillars (or that they form some kind of a surrounding which can be put around each pillar).

Chapter Outline

Charts, Maps and Short Doctrines

³⁷⁴ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:19.

³⁷⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:19.

³⁷⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:19.

³⁷⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:19.

³⁷⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:19.

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

The design of what was added to the pillars (various commentators)

Benson: *Nets of checker-work, &c., for the chapiters* — Which chapiters those nets and wreaths encompassed, either covering, and, as it were, receiving and holding the pomegranates, or being mixed with them. *And he made* — Or, so he made, or framed, or perfected, the pillars, and two rows round about — Of pomegranates, or some other curious work, which took up one of the five cubits, whereof the chapter consisted. *And the chapiters, &c., were of lily-work* — Were made in imitation of lilies. *In the porch* — Or, as in the porch; such work as there was in the porch of the temple, in which these pillars were set, (1Kings 7:21,) that so the work of the tops of these pillars might agree with that in the top of the porch.³⁷⁹

The College Press Bible Study: 1Kings 7:19 has been taken by some to refer to a second capital which was superimposed on the one which was just described. It is better, however, to regard this verse as further describing the single capital which crowned each pillar. It would seem that the lower part of the capital to which the braided work (“network”) was fastened, was rounded in the form of a pitcher or caldron.[See 1Kings 7:41–42; 2Chron. 3:16; 2Chron. 4:12–13; Jer. 52:23] The decoration of the upper part of the capitals consisted of sculpture in the form of flowering lilies. The lily-work covered six feet of the total 7½ feet occupied by the capitals. The phrase “in the manner of the porch” (lit., in the porch) is difficult. Keil’s interpretation, though not without its difficulties, is perhaps the best, viz., that the lily-work on the capitals resembled some lily-work which, it would appear, was in or on the porch of the Temple.[The construction of this porch is not minutely described, hence there is no other reference to this decorative lily-work].³⁸⁰

The Cambridge Bible: The two nouns are from the same root, and indicate some kind of interlaced metalwork with which the bellying parts of the capitals were overlaid. This, with the chains next mentioned, and the two rows of pomegranates (1Kings 7:18) formed the ornamentation of the lower portion of the capitals for one cubit of their breadth.³⁸¹

Keil and Delitzsch: [T]he rounding with the chain-like plaited work and the pomegranates enclosing it did not cover the capital to the very top, but only the lower portion of it. The decoration of the upper part is described in 1Kings 7:19: “And capitals, which were upon the top of the pillars, were (or, Hiram made) lily-work after the manner of the hall, four cubits.” The lily-work occupied, according to 1Kings 7:20, the upper portion of the capitals, which is here called תִּרְתָּךְ, as a crown set upon the lower portion. It was lily-work, i.e., sculpture in the form of flowering lilies.³⁸²

³⁷⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:17–19.

³⁸⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:19.

³⁸¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:17.

³⁸² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:19–20.

The design of what was added to the pillars (various commentators)

Keil and Delitzsch also give this complex explanation: *In 1Kings 7:20 a more precise account is given of the position in which the crowns consisting of lily-work were placed on the capitals of this columns, so that this verse is to be regarded as an explanation of 1Kings 7:19 : namely, capitals upon the pillars (did he make) also above near the belly, which was on the other side of the plait-work.”* רֶבֶעַל, the belly, i.e., the belly-shaped rounding, can only be the rounding of the lower portion of the capitals, which is called הלג in 1Kings 7:41, 1Kings 7:42. Hence רֶבֶעַל הַכְּבֻשָׁה (Keri), “on the other side of the plaited work,” can only mean behind or under the plait, since we cannot suppose that there was a belly-shaped rounding above the caldron-shaped rounding which was covered with plaited work, and between this and the lily-work. The belly-shaped rounding, above or upon which the plaited work lay round about, might, when looked at from without, be described as being on the other side of it, i.e., behind it. In the second half of the verse: “and the pomegranates two hundred in rows round about on the second capital,” the number of the pomegranates placed upon the capitals, which was omitted in 1Kings 7:18, is introduced in a supplementary form.

Keil and Delitzsch add in the opinion of someone else as well: *Hermann Weiss (Kostümkunde, i. p. 367) agrees in the main with the idea worked out in the text; but he assumes, on the ground of monumental views, that the decoration was of a much simpler kind, and one by no means out of harmony with the well-known monumental remains of the East. In his opinion, the pillars consisted of “a shaft nineteen cubits in height, surrounded at the top, exactly after the fashion of the ornamentation of the Egyptian pillars, with seven bands decorated like plaited work, which unitedly covered a cubit, in addition to which there was the lily-work of five cubits in height, i.e., a slender capital rising up in the form of the calyx of a lily, ornamented with pomegranates.”* Our reasons for dissenting from this opinion are given in the exposition of the different verses.³⁸³

Someone needs to take Keil and Delitzsch’s excellent work and edit and rewrite it.

Chapter Outline

Charts, Maps and Short Doctrines

The Cambridge Bible discusses where the pillars were with regards to the porch: *were of lily work in the porch] The R.V. transposes in the porch were of lily work, thus marking clearly that the pillars were within the porch. The language of 2Chron. 3:17 has induced some to think that they were outside, in the court. The words there are ‘he reared up the pillars before the temple,’ but the word rendered ‘temple’ is that which is constantly used (see below, 1Kings 7:21) for the holy place, and the porch was in front of that. So that though standing within the porch the pillars would still be ‘before the temple.’*³⁸⁴

1Kings 7:20a

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
kôthereth (תְּרִתָּהּ) [pronounced koh0THEH-rehth]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine plural noun	Strong’s #3805 BDB #509

This architectural item surrounds and crowns the top of the pillar.

³⁸³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:19–20.

³⁸⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:19.

1Kings 7:20a

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 proximity	Strong's #5921 BDB #752
shēnêy (שְׁנַיִם) [pronounced <i>shēn-Ā]</i>	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ʿammûwd (עַמּוּד) [pronounced <i>gahm-MOOD]</i>	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
gam (גַּם) [pronounced <i>gahm]</i>	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
min (מִן) [pronounced <i>mihn]</i>	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
maʿal (מֵעַל) [pronounced <i>MAH-gah]</i>	<i>higher, higher part, above, upon, forward</i>	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by.</i>			
min (מִן) [pronounced <i>mihn]</i>	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (לֵ) [pronounced <i>l̄]</i>	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿummâh (עִמָּה) [pronounced <i>goom-MAW]</i>	<i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i>	feminine singular noun but mostly with the force of a preposition	Strong's #5980 BDB #769
According to Gesenius, ³⁸⁵ this noun with the two prefixed prepositions means <i>near</i> . Owens has <i>close beside</i> .			
beṭen (בֶּטֶן) [pronounced <i>BEH-ten]</i>	<i>womb; belly, stomach [in reference to a man]; inside; appetite, craving</i>	feminine singular noun with the definite article	Strong's #990 BDB #105
All of the BDB meanings: 1) <i>belly, womb, body</i> ; 1a) <i>belly, abdomen</i> ; 1a1) <i>as seat of hunger</i> ; 1a2) <i>as seat of mental faculties</i> ; 1a3) <i>of depth of Sheol (figuratively)</i> ; 1b) <i>womb</i> .			
Owens translates this <i>the rounded projection</i> .			

³⁸⁵ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 638.

1Kings 7:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Benson: <i>Over against the belly — So he calls the middle part of the chapter, which jettted farthest out.</i> ³⁸⁶			
E. W. Bullinger: <i>belly = swell, or protuberance.</i> ³⁸⁷			
Matthew Poole: <i>Over against the belly; so he calls the middle part of the chapter, and that which jettted furthest out.</i>			
ʾāsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿêber (עֵבֶר) [pronounced GAY ^B -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular noun	Strong's #5676 BDB #719
In 1Kings 7:20, this is translated <i>beside</i> (Owens);			
s ^{ebv} bākâh (הַכְּבֹשֶׁת) [pronounced s ^{ebv} -aw-KAW]	<i>a lattice work, something woven, a net, a network</i>	feminine singular noun with the definite article	Strong's #7639 BDB #959
This is a woven something or something put together as a lattice. Context tells us what is being referred to.			
Whedon: <i>The belly which was by the network — That is, the oval shaped form of the capital at the place upon which the network was wrought, (literally, beyond, that is, behind the network,) called bowls in 1Kings 7:41, and pommels in 2Chron. 4:13.</i> ³⁸⁸			
Whedon: <i>[This passage] should be rendered: And the capitals upon the two pillars were also above in immediate connexion with the belly, which was beyond the network.</i> ³⁸⁹			

Translation: [There were] capitals on the two pillars [which were] also over the rounded projection which [is] toward the region of the lattice work. This appears to describe how the capitals were slid on over the ends of the pillars.

[There were] capitals on the two pillars [which were] also over the rounded projection which [is] toward the region of the lattice work.

³⁸⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:20.

³⁸⁷ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:20.

³⁸⁸ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:20.

³⁸⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:20.

Explaining 1Kings 7:20a (various commentators)

The Cambridge Bible: *'And there were chapters also above upon the two pillars.'* What is now being described is that portion of the capital which was below the lily work. But the writer uses 'chapter' for the part, as well as for the whole capital.³⁹⁰

The College Press Bible Study: *1Kings 7:20 should be regarded as a further amplification of 1Kings 7:19 indicating exactly where the crowns of lily-work were placed on the capitals. The "belly" ("bowl" in 1Kings 7:41) was the rounding of the lower portion of the capitals which was behind or under the plait or network.*³⁹¹

The Cambridge Bible: *'close by the belly which was beside the network.'* The prepositions make the difficulty here. The first has something of the idea of 'all along' and describes the way in which the pomegranates went close up to the bellying portion of the capital. Probably the two rows ran round the pillar, one just above, the other just below the enlarged part. Then the network appears to have been over the belly. The preposition intimates that if you could have looked from the woodwork, the metal nets and chains were just in front of you. So that in the 'beside' of the R.V. we must understand the notion of overlying.³⁹²

Gill: *And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network,.... The sense [here is]...that the chapters were above the lily work, which wrought out as far as the belly of the chapters, or the middle cubit of them, which the pomegranates filled up.*³⁹³

Dr. Peter Pett: *It is now repeated that the two pillars had 'heads' above them, and it would appear that the lower part of the heads were in a bulbous shape, with the network and engraved rows of pomegranates going round the heads above (or even on) the bulge. A similar bulbous shape at the lower part of such a 'head' has actually been found on free-standing columns at the Temple of Aphrodite in Paphos.*³⁹⁴

The general notion is often available to a person studying this; understanding all of the specifics may be more difficult.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו ^e (or ו ^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
רִמּוֹת (רִמּוֹת) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine plural noun with the definite article	Strong's #7417 BDB #941
מֵאֵתַיִם (מֵאֵתַיִם) [pronounced <i>maw-thah-YIM</i>]	<i>two hundred</i>	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547

³⁹⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:20.

³⁹¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:20.

³⁹² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:20.

³⁹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:20.

³⁹⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:20.

1Kings 7:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭūr (טור) [pronounced <i>toor</i>]	<i>row, course (of building)</i> ; from an unused root that means <i>to arrange in a regular manner, in rows</i>	masculine plural noun	Strong's #2905 BDB #377
ṣābîyb (בִּיב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kôthereth (תְּהֵת) [pronounced <i>koh0THEH-rehth</i>]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine singular noun with the definite article	Strong's #3805 BDB #509
This architectural item surrounds and crowns the top of the pillar.			
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041

Translation: [There were] 200 pomegranates in rows [engraved] upon the second capital. There are pomegranates either engraved in the capital or made and affixed to the capital (the cap of the pillar).

Here, we are speaking of the second capital in specific, suggesting that the designed were not exactly the same.

[There were] 200 pomegranates in rows [engraved] upon the second capital.

Numbering the pomegranates (various commentators)

Whedon: *Two hundred in both rows of each pillar, making four hundred for the two networks of both pillars, (1Kings 7:42; 2Chron. 4:13,) and one hundred for each row or chain. 2Chron. 3:16; Jer. 52:23.*³⁹⁵

Benson: *The pomegranates were two hundred — They are said to be ninety and six on the side of a pillar, in one row, and in all a hundred, (Jer. 52:23,) four pomegranates between the several checker-works being added to the first ninety-six. And it must needs be granted that there were as many on the other side of the pillar, or in the other row, which makes them two hundred upon a pillar, as is here said, and four hundred upon both pillars, as they are numbered, 2Chron. 4:13.*³⁹⁶

³⁹⁵ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:20.

³⁹⁶ Rev. Joseph Benson, Commentary of the Old and New Testaments; 1857; from e-Sword, 1Kings 7:20.

Numbering the pomegranates (various commentators)

Barnes appears to clear up some discrepancies: *In this verse also a portion of the original text is supposed to have fallen out in consequence of the repetition of words. The full phrase of the original has been retained in 1Kings 7:16–17. It may be restored thus: “And the pomegranates were two hundred in rows round about upon the one chapter, and two hundred in rows round about upon the other chapter.”* The “four hundred” 1Kings 7:42; 2Chron. 4:13, are obtained by counting the pomegranates of both pillars together. In Jer. 52:23, is an account of the arrangement of a single row of pomegranates, whereof each pillar had two.³⁹⁷

The Cambridge Bible: *two hundred, in rows*] As we have taken 1Kings 7:18 the rows were two for each capital, so that 100 pomegranates were in each row. Apparently in 2Chron. 3:16 the number specified is only for one single row. In the parallel passage of Jeremiah (Jer. 52:23) this appears more clearly. For the pomegranates are said to have been arranged one at each of the four cardinal points and the other 96 used to complete the circuit. This can only be a description of a single row.

The Cambridge Bible continues: *round about upon the other chapter*] Here there is the same sort of omission, be it intentional or not, as in 1Kings 7:15. What is meant, we should express by ‘*round about (upon the one chapter as) upon the other chapter.*’³⁹⁸

The College Press Bible Study: *Two hundred pomegranates were on each capital, one hundred to a row; according to Jer. 52:23 ninety–six of the hundred faced the four quarters, the remaining four occupied the four corners. Thus it would appear that this part of the capital was four–square.*³⁹⁹

Gill: *[T]here were so many in each, which in all made four hundred, as in 1Kings 7:42. In Jer. 52:23, it is said there were ninety six on a side, and yet one hundred round about; the meaning of which is, either that there were twenty four to every wind, as the word there is, and four on the four angles, and so in all one hundred; or, as the above learned writer, when the pillars were set to the wall, only ninety six appeared in sight in a row, the other four being hid behind them.*⁴⁰⁰

Matthew Poole: *The pomegranates were two hundred: these pomegranates are variously accounted in Scriptures. They are said to be ninety and six on a side of a pillar, i.e. in one row, and in all an hundred, Jer. 52:23; four great pomegranates between the several checker–works being added to the first ninety–six. And it must needs be granted that there were as many on the other side of the pillar, or in the other row, which makes them two hundred upon a pillar, as is here said, and four hundred upon both pillars, as they are numbered 2Chron. 4:13.*⁴⁰¹

If I did not immediately understand what was being said, I looked at the opinions of several other commentators, regardless of whether I believed it to be an important issue or not.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

³⁹⁷ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 7:20.

³⁹⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:20.

³⁹⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:20.

⁴⁰⁰ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 7:20.

⁴⁰¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:20.

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

The Pillar Crowns (Capitals, Chapters) (various commentators)

Benson: *[The pillars] were placed for mere ornament and magnificence, for they supported nothing...these pillars, being eminently strong and stable, were types of that strength which was in God, and would be put forth by God for the defending and establishing of his temple and people, if they were careful to observe the conditions required by him on their parts.*⁴⁰²

Lange: *The chapters were cast separately, and then placed on the shafts; each of the former was five cubits high (1Kings 7:16), and had, as 2Chron. 4:12 relates, an upper and lower part. תַּרְתֵּךְ sometimes denotes the entire capital (1Kings 7:16), sometimes the upper (1Kings 7:19) and sometimes the lower part (1Kings 7:17–18; 1Kings 7:20). The upper part was lily-work (1Kings 7:19; 1Kings 7:22), i.e., in the form of a full-blown lily-cup. As שושן means only lily, Thenius has no grounds for supposing it to be the lotus, because there were pillar capitals in Egyptian buildings which had the form of the lotus-flower. The lotus-flower does not once occur in the entire Old Testament, but the lily very often, for it was common in Palestine, and grows without cultivation (Winer, R.–W.–B., ii. s. 28). The molten sea had also the same form (1Kings 7:26).*

Lange continues: *The four cubits (1Kings 7:19) are not the measure of the diameter of the lily-work (Thenius), but of its height, which was much more important for the form of the entire capital, than the diameter, which was easily discoverable from the given circumference of the pillar. [Bp. Horsley takes the view which Thenius has adopted. He translates, “and the chapters that were upon the top of the pillars (were) in a socket (מולאב) of the shape of a lily of four cubits,” and adds, the four cubits are to be understood, I think, of the general breadth of the lily, &c.—E. H.] And it is the more impossible to doubt that this upper part of the capital was the largest and principal part, as 1Kings 7:22 expressly repeats at the close of the whole description: “and upon the top of the pillars was lily-work.” Some think it should be three instead of four cubits high as in 1Kings 7:19, but they have no grounds but the uncertain passage 2Kings 25:17, where there was very probably a change of ה = 5 into ג = 3.*

Lange continues: *The lower part of the capital, which was only one cubit, is not very clearly described. It was made of checker or net-work (1Kings 7:17), pomegranates (1Kings 7:18), and a belly (1Kings 7:20). Instead of the last (נטב) in 1Kings 7:41–42; and in 2Chron. 4:12–13, הֶלֶג occurs, i.e., arch, swelling (see Gesenius, W. B., an לֶלֶג). This arching was רִבְעֵל, i.e., on the other side of the net-work (1Kings 7:20), therefore not on it or over it, but behind or under it. In so far as the net-work lay over or upon it, it could, as seen from outside, be described as lying beyond it (Keil). The net-work consisted of seven wires (מִלִּידָג); it was chain-work, the wires being plaited like a chain, woven crosswise together, thus forming a lattice-work or net. It is not that they hung down like chains (Gesenius). Possibly the text in 1Kings 7:17 may not be wholly above suspicion, but Thenius undertakes a daring and unjustifiable critical operation when he blots out chain-work, chiefly because the Sept. does, and reads הַבְּשֵׁשׁ for הַעֲבֹשׁ twice, and then translates: “and he made two lattices or trellis-wires to cover the capitals that (were) on the tops of the pillars, one for one and one for the other capital.”*

⁴⁰² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:21.

The Pillar Crowns (Capitals, Chapters) (various commentators)

Lange continues: *Lastly, the pomegranates, of which there were 200, 100 in a row (1Kings 7:20), were, no doubt, in a row above, and a row below the net-work, and thus served for a border to the latter. According to Jer. 52:23, 96 of the 100 pomegranates were הַחֹרֵר, which means neither “open to the air,” i.e., uncovered (Böttcher, Thenius), nor dependentia (Vulgate), or “hanging free” (Ewald), but only “windwards” (Hitzig), i.e., turned to the four quarters of the heavens, as חֹרֵר in Ezek. 42:16–18 (comp. Ezek. 37:9); four pomegranates marked the places where each two quarters of the heavens met. The text says nothing of pedestals for the pillars; but it would scarcely have passed over so important a part of the pillars had they existed.*⁴⁰³

The College Press Bible Study: *The capitals themselves roughly resembled a full blown lily-cup, and furthermore had representations of the leaf of the lily superimposed upon it. “The two pillars would thus resemble two giant plants, the column answering to the stalk, the capital to the flower.”*[Hammond, PC, p. 131] *The implication of 1Kings 7:22 is that the columns, capitals and decorations were cast separately, and that when the columns were set up, the work was not finished until the decorations had been affixed.*⁴⁰⁴

Even though we have more or less already covered this; these are comments which were made, for the most part, after the verses were covered.

Chapter Outline

Charts, Maps and Short Doctrines

Lange goes into some detail about the symbology of the lily and the pomegranate (the lily represents purity and the pomegranate seeds are somehow related to the many laws (whether in the Law of Moses or in the soul of a believer). The problem with this approach is, God is not dictating these designs; and Solomon is not recording their symbolic meanings in Scripture. Therefore, it is not something I think ought to be delved into.

Lange also pointed out that critics point to the pillars as being phallic symbols, much like the sexually-perverse religions of the ancient world.

1Kings 7:21a

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
qûwm (קום) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
'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
'ammûwd (עמוד) [pronounced gahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765

⁴⁰³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:15–20 (Exegetical and Critical).

⁴⁰⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:22.

1Kings 7:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʿulâm (עֲלָם) [pronounced oo-LAWM]	<i>porch, vestibule [attached to the main building]</i>	masculine singular construct	Strong's #197 BDB #17
hêychâl (לְחִיָּה) [pronounced hay-SHAWL]	<i>a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple</i>	masculine singular noun with the definite article	Strong's #1964 BDB #228

Translation: Then he raised up the pillars for the porch of the Temple. The word used here is generally applied to the Temple. Although the other buildings which Solomon designed and had built are touched on in vv. 1–12, all that we find after this appears to pertain to the furnishings and designs of the Temple.

The Temple is described here as a *magnificent building*.

There may be much more detail here than is necessary.

The Exact Location of the Pillars (various commentators)

Gill: *[The pillars are set up,] [n]ot at the door or entrance into the temple, as Jarchi, but at the entrance into the porch.*⁴⁰⁵

Lange: *There have been, and still are to this day, two opinions in sharp contrast one with the other as to the precise place where the two pillars were erected. According to one, they supported the roof of the porch, which stood quite open at the front (see Meyer, Merz), or the projection of the entrance leading to it (Ewald, Thenius); according to the other, they stood alone, before the porch, and without supporting anything (Stieglitz, Kugler, Schnaase, Winer, Keil). After repeated investigation of the subject, I find it impossible to subscribe to either opinion.*

Lange continues: *Against the first there are the following objections: (a) The pillars were brazen, and begin the list of all the metal articles, which were first finished by the peculiarly skilful artisan Hiram, after the building of the temple was completed (1Kings 6:14; 1Kings 6:37–38). If they had been designed to bear up the roof of the porch or the projection of its entrance, they could not have been vessels, but necessary integral parts of the building; but as this was “finished” without them, and as supporting pillars of brass are never found in stone and wooden buildings; these pillars, which were works of art, could not have had an architectural but only a monumental character, and this is shown by the names attached to them. Stieglitz truly says: “It was their separate position alone which gave these pillars the impressive aspect they were designed to wear, and the significant dignity with which they increased the grandeur of the whole, while they shed light upon its purpose.”*

⁴⁰⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:21.

The Exact Location of the Pillars (various commentators)

Lange continues: (b) *The entire height of the pillars was (with their capitals) twenty–three cubits; but that of the porch was either twenty or thirty cubits (see on 1Kings 6:3). In the first case the pillars must have been too high, in the latter too low, to bear up the porch–roof; for even if they had pedestals, these could not have been seven cubits high, (c) As the text does not mention any portal to the porch, still less does it say anything of any “projection” over the same, which was borne up by the pillars (Thenius), or of any “beam” joining the pillars above, on which there was another structure, or “decoration” (Ewald). The appeal to Amos 9:1 : “Smite the lintel of the door, that the posts may shake,” is quite out of place, for שַׁרְיָן never mean the projections of buildings, but the thresholds (Judges 19:27; 2Kings 12:10; Isa. 6:4).*

Lange continues: *Neither can anything be proved from Ezekiel’s vision (Ezek. 40:48), for the two pillars are not once named in it. The Sept. indeed mentions a μέλαθρον ἐπ’ ἀμφοτέρω τ?ν στύλων, in 1Kings 7:20, but this was quite gratuitous; they do not translate 1Kings 7:20 at all, but give a completely different one, a mere gloss, of which the Hebrew text does not contain a word.*

Lange concludes: *We must conclude, then, that they stood separately. But in respect now of the other opinion, that they were placed in front of the porch, the אָבֹבִים in 1Kings 7:19 contradicts that, as does also אֶלֶּף in 1Kings 7:21. However we may understand 1Kings 7:19, which is certainly obscure, אָבֹבִים cannot be translated, “in that manner, or according to the porch” (Keil), which would be equivalent to אֶלֶּף, which Raschi accepts, and which means “that the lily–work was on the pillar–capitals as well as on the porch.” Now there is not one word about the lily–work on the porch. Still less can אָבֹבִים mean אֶלֶּף, but only in the porch. Further, אֶלֶּף cannot be translated: “before the porch” (Luther), or “at the porch” (Keil), i.e., in front, but only, for the porch. As the molten sea and the bases were for the outer court, the golden altar, candlestick, and shewbread for the house, so the two pillars were for the porch, and stood in it as the former stood in the court and the house. The Sept. give in 1Kings 7:15 : καὶ ἐχώνευσε τοὺς δύο στύλους τ? αἰλᾶμ το? οἴκου, and translate, 1Kings 7:21 : καὶ ἔστησε τοὺς στύλους το? αἰλᾶμ το? ναο?. With this 2Chron. 3:13; 2Chron. 3:17 fully agrees; it says he made אֶלֶּף תְּיָבָה two pillars, ... and placed the pillars אֶלֶּף תְּיָבָה. For if they were in the porch, they must have stood immediately before the house, that is, before the principal compartment. But it says nowhere that he placed them before the porch. If the latter were thirty cubits high, as most think, the pillars could have stood free inside, as their monumental character required.⁴⁰⁶*

Keil and Delitzsch also goes into detail on this: *“And he set up the pillars at the hall of the Holy Place, and set up the right pillar, and called its name Jachin, and ... the left...Boaz.” Instead of אֶלֶּף תְּיָבָה we have in 2Chron. 3:15 : אֶלֶּף תְּיָבָה, and in 2Chron. 3:17 : אֶלֶּף תְּיָבָה, “before the house,” “before the Holy Place.” This unquestionably implies that the two brazen pillars stood unconnected in front of the hall, on the right and left sides of it, and not within the hall as supporters of the roof. Nevertheless many have decided in favour of the latter view.*

After saying a bunch of things, Keil and Delitzsch conclude: *We must therefore adhere to the view expressed by Bähr (d. Tempel, p. 35ff.), that these pillars did not support the roof of the temple–hall, but were set up in front of the hall on either side of the entrance. In addition to the words of the text, this conclusion is sustained (1) by the circumstance that the two pillars are not mentioned in connection with the building of the temple and the hall, but are referred to for the first time here in the enumeration of the sacred vessels of the court that were made of brass. “If the pillars had formed an essential part of the construction and had been supporters of the hall, they would certainly have been mentioned in the description of the building, and not have been placed among the articles of furniture” (Schnaase); and moreover they would not have been made of metal like the rest of the vessels, but would have been constructed of the same building materials as the hall and the house, namely, of stone or wood (Bähr). And to this we may add (2) the monumental character of the pillars, which is evident from the names given to them. No architectural portion of the building received a special name.⁴⁰⁷*

⁴⁰⁶ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:21 (Exegetical and Critical).

⁴⁰⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:21.

Most seem to think that the pillars were freestanding and for decoration primarily.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:21b

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
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine singular noun with the definite article	Strong's #5982 BDB #765
y ^e mânîy (יְמִינִי) [pronounced <i>yehm-aw-NEE</i>]	<i>right hand, right</i>	feminine singular adjective with the definite article	Strong's #3233 BDB #412

In 1Kings 7:21, Owens renders this *in the south*.

Whedon: *The right pillar* — *The one standing at the right hand of a person who stood in the porch looking out; that is, on the south side of the entrance.*⁴⁰⁸

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
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

⁴⁰⁸ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:21.

1Kings 7:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâkîyn (יָכִין) [pronounced yaw-KEEN]	<i>he will establish</i> ; transliterated <i>Jakin, Jachin</i>	masculine singular proper noun	Strong's #3199 BDB #467

Translation: [The pillar on the right that he raised up, he called its name *Jachin*](#);... These pillars must have been quite spectacular, particularly for that time, and Solomon names one of them *he will establish*.

These pillars looked quite amazing; and were given names. Since architectural pillars today are a given, particularly with some kinds of houses and buildings, we do not tend to think much of them. However, this is a major innovation in building design; and these were, for that era massive.

1Kings 7:21c

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
qûwm (קוּם) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
'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
'ammûwd (אֲמוּד) [pronounced 'gahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine singular noun with the definite article	Strong's #5982 BDB #765
s°mâlîy (שְׂמָלַיִת) [pronounced sehm-aw-LEE]	<i>left (side), on the left</i>	masculine singular adjective with the definite article	Strong's #8042 BDB #970

In 1Kings 7:21, Owens translates this *on the north*.

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
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894

1Kings 7:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
Bô'az (בּוֹאֵז) [pronounced BOG-ahz]	<i>quickness, fleetness; transliterated Boaz</i>	masculine singular proper noun	Strong's #1162 BDB #126

Translation: ...and the pillar on the left, he called its name *Boaz*. He calls the other pillar *Boaz*, which means *quickness, fleetness*, which does not make much sense. Perhaps this is to honor Boaz of Ruth and Boaz?

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

The Names of the Two Pillars (various commentators)

Pastor Mike Smith: *The pillars, when set up, would stand forty feet in height, erected on either side of the temple portico. Jachin, the name of the south pillar, means "He, the Lord, establishes," and Boaz, the name of the north pillar, means "In Him, the Lord, is strength." These stood as a testimony to God's security and strength available to the nation as she obeyed Him.*⁴⁰⁹

Dr. Thomas Coke: *These two pillars were called by the names of Jachin and Boaz... words which imply, that God alone gave stability, or was alone the support and strength of the temple.*⁴¹⁰

Whedon: *Jachin — יָכִי, he will establish; or, an establisher. Boaz — בּוֹאֵז, firmness; strength; stability. These pillars were symbolical, and their names indicate that the temple was built both for the establishment and stability of the true worship of Jehovah.*⁴¹¹

Barnes: *The Septuagint in the parallel passage (margin reference), translate Jachin and Boaz by Κατόρθωσις Katorthōsis and ἰσχύς Ischus - "Direction" and "Strength." The literal meaning of the names is given in the margin. The meaning was probably "God will establish in strength" (i. e. firmly) the temple and the religion connected with it.*⁴¹²

⁴⁰⁹ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

⁴¹⁰ From <https://www.studylight.org/commentaries/tcc/1-kings-7.html> accessed January 11, 2018.

⁴¹¹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:21.

⁴¹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:21.

The Names of the Two Pillars (various commentators)

Dilday: *The one on the right was given the name 'Jachin,' meaning 'He shall establish,' and the one on the left the name 'Boaz,' meaning 'in strength.'*⁴¹³

David Guzik: *Every time someone came to the house of the LORD in the days of Solomon they said, "Look! There is 'He Shall Establish.' And there is 'In Him Is Strength.'" It set them in the right frame of mind to worship the LORD. When the crowds gathered at the morning and evening sacrifice to worship the LORD, the Levites led the people standing in front of the temple with these two great, bronze pillars behind them. It was always before them: He Shall Establish and In Him Is Strength.*

Guzik continues: *One could say that the house of God itself was Jachin and Boaz. That temple was established by God, and built by the strength of God. Every time they looked at that temple, they knew that God liked to establish and strengthen things.*⁴¹⁴

Thenius: *There can be nothing more improbable than that pillars standing at the entrance to God's house should have been named after the donor, or their architect (Gesenius); and it is impossible to understand the assertion, 'that they were no doubt named at their erection and dedication, after men much liked at that time, perhaps some of Solomon's young sons' (Ewald).*⁴¹⁵

Lange: *Jachin refers to the fact that Jehovah's dwelling-place, hitherto movable and moving, was now firmly fixed in the midst of His people; Boaz tells of the power, strength, and durability of the house.*⁴¹⁶

Chuck Smith: *And one they call Jachin and the other Boaz. It means "he shall establish," Jachin, and Boaz it is, "in it is strength." Just what the purpose of these two brass pillars has led to a lot of conjecture, but we really don't know. He shall establish, and in it is strength.*⁴¹⁷

The Preacher's Complete Homiletical Commentary: *Jachin and Boaz—יָכִין means established (2Chron. 17:5); while בּוֹאֵז is a compound of עֹז power, strength, and אֱלֹהִים in him—i.e., in God; ergo, strong in Him (Isa. 45:24).*⁴¹⁸

The Cambridge Bible: *These words are evidently given as proper names, and the LXX. transliterates them here, but translates them in the parallel passage of 2 Chronicles (1Kings 3:17) by κατορθωσις and ἰσχύς. Both words are significant. The first is a verb (see Job. 27:17) signifying 'he will prepare, or, establish,' the second = 'in him is strength.' If they be interpreted they are both to be referred to God. Some have wished by a slight alteration of the Hebrew points in the latter word to combine the two into one sentence meaning 'he will establish by strength.'*⁴¹⁹

Gill: *These names were given them not by Hiram the artificer, but by Solomon, and which were very expressive.*⁴²⁰

⁴¹³ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 7:15–51.

⁴¹⁴ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 7:15–51.

⁴¹⁵ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:21–22 (Exegetical and Critical).

⁴¹⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Historical and Ethical.

⁴¹⁷ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 7:1–51.

⁴¹⁸ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:21.

⁴¹⁹ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:21.

⁴²⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:21.

The Names of the Two Pillars (various commentators)

Matthew Poole: *Jachin signifies he, i.e. God, shall establish, to wit, his temple, and church, and people; and Boaz signifies in it, or rather, in him, (to answer the he in the former name,) is strength. So these pillars being eminently strong and stable, were in a manner types or documents of that strength which was in God, and would be put forth by God for the defending and establishing of his temple and people, if they were careful to keep the conditions required by God on their parts.*⁴²¹

Dr. Peter Pett: *Having been made...the pillars were then set up at the porch of the Temple, the one being named 'He Establishes' (Yakin) and the other being named 'With Strength' (Boaz). The verb 'kun', from which comes 'yakin', features prominently in Nathan's prophecy concerning the Davidic house (2Sam. 7:12–13; 2Sam. 7:16, cited in 1Kings 2:24, compare Isa. 9:7), where the promise is that the throne of his kingship will be established for ever...So...this may be intended to be an open proclamation that the house of David was 'established — with strength' with the help of YHWH. And with their pomegranates and lily-work they may also possibly have been intended as a proclamation of the glory of the Creator, as the Creator of all that was beautiful (lily-work/lotus blossoms) and delightful and good to partake of (pomegranates).*

Pett continues: *This idea has been extended to suggest that the words yakin and be'oz are the opening words of well known declarations about YHWH, e.g. 'He will establish (yakin) the throne of David' (compare 2 Samuel 13, 16) and 'in the strength (be'oz) of YHWH will the king rejoice' (compare Psalm 21:1; Psalm 21:13).*

Pett adds: *Another suggestion which has gained some popularity is that fires were kept alight in one or both of the heads symbolising YHWH's presence with His people, in the same way as He was present with them in the pillar of fire in the Exodus. There are indications of such pillars having fires in them elsewhere. Herodotus, for example, tells us that one of the pillars before the Temple of Baal in Tyre held a fire which glowed at night, and Hiram came from Tyre.*⁴²²

J. Vernon McGee: *Jachin means "God shall establish," Boaz means "in it is strength." You will find that there are psalms which include these two concepts of strength and beauty. For example, Psalm 96:6 says, "Honour and majesty are before him: strength and beauty are in his sanctuary." Strength speaks of salvation — God is able to deliver those who are His. Beauty speaks of the beauty of worship. We are to worship God in the beauty of holiness. These two pillars were prominent in the temple. Spiritually, these two pillars should be in the life of anyone who is going to worship God. If you are going to worship God, you must have experienced the power of God in delivering you from sin. Then you can worship Him in the beauty of holiness.*⁴²³

Sutcliffe: *And as the name of the first, Jachin, signifies establishment, or I will establish; and as the name of the other, Boaz, signifies strength, I think St. Paul alludes to them when he calls the gospel, "the pillar and ground of truth." And the Lord by St. John, no doubt, had reference to these when he promised to make the victorious soul "a pillar in the temple of God, to go out no more for ever."*⁴²⁴

Now, whereas I think it is a problem to take something in the Old Testament and connect it to the church; it is not a problem to take something from the New Testament and suggest that the writer or speaker was looking back on an Old Testament incident or thing and use it as an illustration.⁴²⁵ That being said, I don't know that these particular references actually look back on these pillars.

Solomon was a king with great wisdom, so the names of the pillars would be significant.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

⁴²¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:21.

⁴²² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:21.

⁴²³ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 7); accessed January 10, 2018.

⁴²⁴ From <https://www.studylight.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018 (Reflections).

⁴²⁵ There are many instances of this in the New Testament.

1Kings 7:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gahʿl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
rō'sh (רֹשׁ) (שָׂרָר אוֹ שָׂרָר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
ʿammûwd (עֹמֹד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
ma'āseh (עֲשֵׂה) [pronounced <i>mah-ga-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
shûwshan (שׁוֹשַׁן) [pronounced <i>shoo-SHAHN</i>]	<i>lily, lily-like flower</i>	masculine singular noun	Strong's #7799 BDB #1004

Translation: At the top of the pillars [are] engravings of lilies [lit., a work of lily]. I have assumed that these are carvings or reliefs or some sort of decoration. At the end of this section, we will see some **artist renditions** of what these pillars possibly looked like.

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

1Kings 7:22 appears to repeat 1Kings 7:19 (various commentators)

It seems that these are just the capitals; but I have no idea why they are spoken of again here.

The Cambridge Bible: *The lily work is mentioned again because it was the topmost part of the ornament, and the pillars have been described from the bottom upwards. Hence it was fit to speak of it here, where it is said the work of the pillars was finished.*⁴²⁶

⁴²⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:22.

1Kings 7:22 appears to repeat 1Kings 7:19 (various commentators)

The College Press Bible Study: *1Kings 7:22 repeats 1Kings 7:19 and serves to underscore the significance of the lily–work atop the two pillars.*⁴²⁷

Keil and Delitzsch: *In 1Kings 7:22 it is stated again that there was lily–work upon the head of the pillars, – a repetition which may be explained from the significance of this emblem of the capitals of the pillars; and then the words, “So was the work of the capitals finished,” bring the account of this ornament of the temple to a close.*⁴²⁸

Was this the same decorations of lilies or another set of them?

Chapter Outline

Charts, Maps and Short Doctrines

Lange says⁴²⁹ that the lilies are quite indigenous to the Palestine area, but their use in religious art seems to be odd. He suggests that this is related to purity, but I do not believe that he substantiated this argument.

I am hesitant to assign definition meanings and symbolism to these design items, which appear to have been chosen by Solomon apart from any divine inspiration. Perhaps Solomon had an idea or two as to why he chose these design items, but those thoughts are not shared with us.⁴³⁰

1Kings 7:22b

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
tam (תַּם) [pronounced tahm]	<i>to be finished, be completed; completely, wholly, entirely (as auxiliary with verb); to be finished, come to an end, cease; to be complete (of number); to be consumed, be exhausted, be spent; to be finished, be consumed, be destroyed; to be complete, be sound, be unimpaired, be upright; to complete, finish; to be completely crossed over</i>	3 rd person feminine singular, Qal imperfect	Strong's #8552 BDB #1070
m ^e lâ'kâh (מְלֶאכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular construct	Strong's #4399 BDB #521

⁴²⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:22.

⁴²⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:15–22.

⁴²⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:22 (Germ Notes on the Verses).

⁴³⁰ These could even be David's ideas; but there is no explanation given to us, insofar as I know.

1Kings 7:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ammûwd (עַמּוּד) [pronounced <i>‘ahm- MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765

Translation: And [so], he completed the work on the pillars. This describes the completed work of the pillars.

Quite frankly, I am not completely certain why we find this in the Bible. It certainly indicates to us just how amazing that the Temple must have looked—particularly in that era. It does allow for the Temple to be duplicated in the future (which will happen twice⁴³¹).

Understanding each and every phrase of this passage is difficult; but the overall picture is reasonably easy to get, if details are not closely pressed. There are two massive pillars which will stand in front of the Temple, each is given a name. Upon each pillar, there is a crown or a cap placed—which is quite ornate. There is lattice and web work, lilies and pomegranates which are a part of the decoration, some of which decorations appear to extend above and/or below the cap itself. There is a section where there is a bulge outward (called a *belly*).

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

Commentary on the Two Pillars (various commentators)

The Open Bible: *These pillars were symbolic of stability and strength. "Stability and Strength" may have been the first words of the praise sung traditionally at the Temple.*⁴³²

Matthew Henry: *Two brazen pillars, which were set up in the porch of the temple (1Kings 7:21), whether under the cover of the porch or in the open air is not certain; it was between the temple and the court of the priests. These pillars were neither to hang gates upon nor to rest any building upon, but purely for ornament and significancy.*⁴³³

Patterson and Austen: *In practical terms the pillars were to be an ever-present reminder to each successive king of the fact that he was ruling by God's appointment and by his grace, and that in God lay his strength. Just so ought believers today to be ever mindful of God's grace in their lives and of their utter dependence on him.*⁴³⁴

David Guzik: *Some believe that the pillars were meant to remind Israel of the twin pillars from the Exodus. The pillar of fire by night and the pillar of cloud by day were constant reminders of the presence of God in the wilderness.*

⁴³¹ It is possible that Herod's Temple was a remodel; and I do not see it presented in the literature as the third Temple, even though it clearly is.

⁴³² *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 455 (footnote).

⁴³³ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 7:13–47.

⁴³⁴ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 7:15–51.

Commentary on the Two Pillars (various commentators)

Guzik continues: *The house of God was a place where people experienced what the pillars were all about. At that house, people were established in their relationship with God. At that house, people were given strength from the LORD. From this building, it should go out to the whole community: "Come here and get established. Come here and receive the strength of God."*⁴³⁵

The Cambridge Bible: *The height of the porch is not mentioned in 1Kings 6:3. Therefore we might presume that it was the height of the rest of the building of the holy place, viz. 30 cubits. Even for such a porch these pillars of 23 cubits could hardly have been intended as supports. But in 2 Chronicles (2Chron. 3:4) the porch is said to have been 120 cubits high, and so in Josephus (Ant. viii. 3, 2), for which height pillars like those here described are quite out of proportion.*⁴³⁶

Trapp: *[T]he pillars...signified God's protection over this house, as of old the pillar of fire, and pillar of smoke, showed his protection over them in the wilderness.*⁴³⁷

Trapp: *[T]hese pillars were set, {1Kings 7:21} to show the stability of this house, and of the spiritual temple for ever: the Rabbis say, of the house of David.*⁴³⁸

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

Design and decoration of the two pillars (various commentators)

Matthew Henry: *What an ornament they were we may gather from the account here given of the curious work that was about them, chequer-work, chain-work, net-work, lily-work, and pomegranates in rows, and all of bright brass, and framed no doubt according to the best rules of proportion, to please the eye.*⁴³⁹

Dr. Peter Pett: *To sum up the picture which has been painstakingly built up (probably so that the hearer could see it being accomplished stage by stage), we have the large, stout pillars of bronze, which lead up to the 'heads', with the lower part of the 'heads' having a bulge in them. These were then decorated with networks of lattice work and wreaths of chain work, with rows of pomegranates in the first cubit, and lily work (or lotus blossoms) covering all but the first cubit.*⁴⁴⁰

⁴³⁵ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 7:15–51.

⁴³⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:22. Slightly edited; the wrong passage was cited.

⁴³⁷ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:18.

⁴³⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:19.

⁴³⁹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 7:13–47.

⁴⁴⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:20.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

The pillars appear to be freestanding (various commentators)

Clarke: *[Their names] were no doubt emblematical; for notwithstanding their names, they seem to have supported no part of the building.*⁴⁴¹

The Cambridge Bible: *We have already seen that it is not probable that these pillars stood out in the open space of the court, but on either side within the porch which was before the holy place. Their dimensions give the impression that they were only for ornament, and did not bear up any part of the structure...none of Hiram's work seems to have been intended for the temple-building, but only for its decoration and furniture. It seems best therefore to consider these pillars as significant ornaments of the Temple porch.*⁴⁴²

Treasury of Scriptural Knowledge: *[T]hese pillars...seem to have supported no part of the building, and appear to have been formed for ornament; and were no doubt also emblematical.*⁴⁴³

Matthew Poole: *[The pillars were] [i]n the porch of the temple; where they were placed for mere ornament and magnificence, for they supported nothing.*⁴⁴⁴

Chapter Outline

Charts, Maps and Short Doctrines

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The College Press Bible Study on the Location and Function of the Pillars

1Kings 7:21 raises questions about the precise location and function of the two massive bronze pillars. It would appear that they stood within the porch, not in front of it as some have suggested. Whether the pillars were functional or whether they were ornamental is a much discussed question. The following lines of thought

⁴⁴¹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 7:21.

⁴⁴² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:22. Slightly edited; the wrong passage was cited.

⁴⁴³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:15.

⁴⁴⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:21.

The College Press Bible Study on the Location and Function of the Pillars

suggest that these pillars were ornamental rather than functional.

1. The size of these pillars—over thirty-four feet—seems to preclude their being used as supports for the roof.
2. If the pillars had been a functional part of the building, they would almost certainly have been of the same material, i.e., wood or stone. Their metallic composition is certainly an argument for their monumental character.
3. While these columns received special names, no architectural portion of the building was so designated.
4. These two pillars were not mentioned in connection with the building of the Temple and the porch, but are referred to here for the first time in the enumeration of the sacred vessels of the court that were made of bronze.

But if these renowned pillars were ornamental and symbolic—and most modern scholars concede that they were—what religious function did they serve? Some have tried to associate them with the forbidden Canaanite masebboth, the memorial monoliths which were a regular feature of Canaanite sanctuaries. Others see a connection with the Egyptian solar cult. Still others regard them as fire-altars or incense burners which may have symbolized the wilderness pillar of fire and pillar of cloud, i.e., God's leadership during the period of the wandering.[203] The first two suggestions can be immediately dismissed as unworthy of the Temple of God. The third suggestion, while not impossible, is improbable in as much as the text gives not the slightest hint that these pillars had any more than a symbolic significance.

[203] A theory originally proposed by Robertson-Smith and recently more or less supported by Albright, ARI, pp. 144–48.

The two pillars in the porch before the sanctuary symbolized the power and eternity of the God to whom this sacred building was dedicated. The pillar on the right (south) was called "Jachin," i.e., "He shall establish," and the pillar on the left, "Boaz," i.e., "in Him is strength." These pillars thus pointed to God as the true support of His sanctuary, and emphasized as well the stability and strength of the kingdom of God of which the Temple was an outward symbol.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

Purpose/significance of the two pillars (various commentators)

Matthew Henry: *Their significancy is intimated in the names given them (1Kings 7:21): Jachin – he will establish; and Boaz – in him is strength. Some think they were intended for memorials of the pillar of cloud and fire which led Israel through the wilderness: I rather think them designed for memorandums to the priests and others that came to worship at God's door.*

Purpose/significance of the two pillars (various commentators)

Henry continues: 1.] *To depend upon God only, and not upon any sufficiency of their own, for strength and establishment in all their religious exercises. When we come to wait upon God, and find our hearts wandering and unfixed, then by faith let us fetch in help from heaven: Jachin – God will fix this roving mind. It is a good thing that the heart be established with grace. We find ourselves weak and unable for holy duties, but this is our encouragement: Boaz – in him is our strength, who works in us both to will and to do. I will go in the strength of the Lord God. Spiritual strength and stability are to be had at the door of God's temple, where we must wait for the gifts of grace in the use of the means of grace.*

Henry concludes: [2.] *It was a memorandum to them of the strength and establishment of the temple of God among them. Let them keep close to God and duty, and they should never lose their dignities and privileges, but the grant should be confirmed and perpetuated to them. The gospel church is what God will establish, what he will strengthen, and what the gates of hell can never prevail against. But, with respect to this temple, when it was destroyed particular notice was taken of the destroying of these pillars (2Kings 25:13, 2Kings 25:17), which had been the tokens of its establishment, and would have been so if they had not forsaken God.*

To derive too much symbolic value from these pillars is, I believe, a mistake. However, we should certainly see this as a majestic and fitting Temple dedicated to the Lord. What is most important is, Solomon has no expressed thought that the Temple housed God or was God in any way (which will be made clear when he dedicates the Temple in the next chapter.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:15–22 Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars. Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital. He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work. He made castings of lilies that are 4 cubits high for the capitals. The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital. He raised up the pillars for the porch of the Temple, called the pillar on the right *Jachin* and the pillar on the left *Boaz*. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.

These pillars will be destroyed (various commentators)

The Cambridge Bible: *These pillars were broken up and carried away along with other metal at the time of the Babylonian invasion, see 2Kings 25:13; Jer. 52:17, in which latter passage the heights of the pillar and its capital are exactly as here, and in the former there is only a variation in the dimension of the capital, not of the pillar.*⁴⁴⁵

Treasury of Scriptural Knowledge: *When the temple was destroyed, particular notice is taken of the breaking up and carrying away of these brazen pillars, 2Kings 25:13, 2Kings 25:17, which had been the tokens of its establishment, and would have been still so, if they had not forsaken God.*⁴⁴⁶

2Kings 25:13–15 The Babylonian soldiers broke into pieces the bronze pillars, the bronze stands with wheels, and the large bronze tank known as "The Sea," all of which were in the temple courtyard, and they took all the bronze to Babylon. They also took the pots, the shovels, the instruments for snufing out the lamps, the dishes, and all the other bronze items that the Israelite priests had used for offering sacrifices in the temple. The soldiers also took away the pans for the ashes of the sacrifices, the basins, and all the other items made of gold or silver.

⁴⁴⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:15.

⁴⁴⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:15.

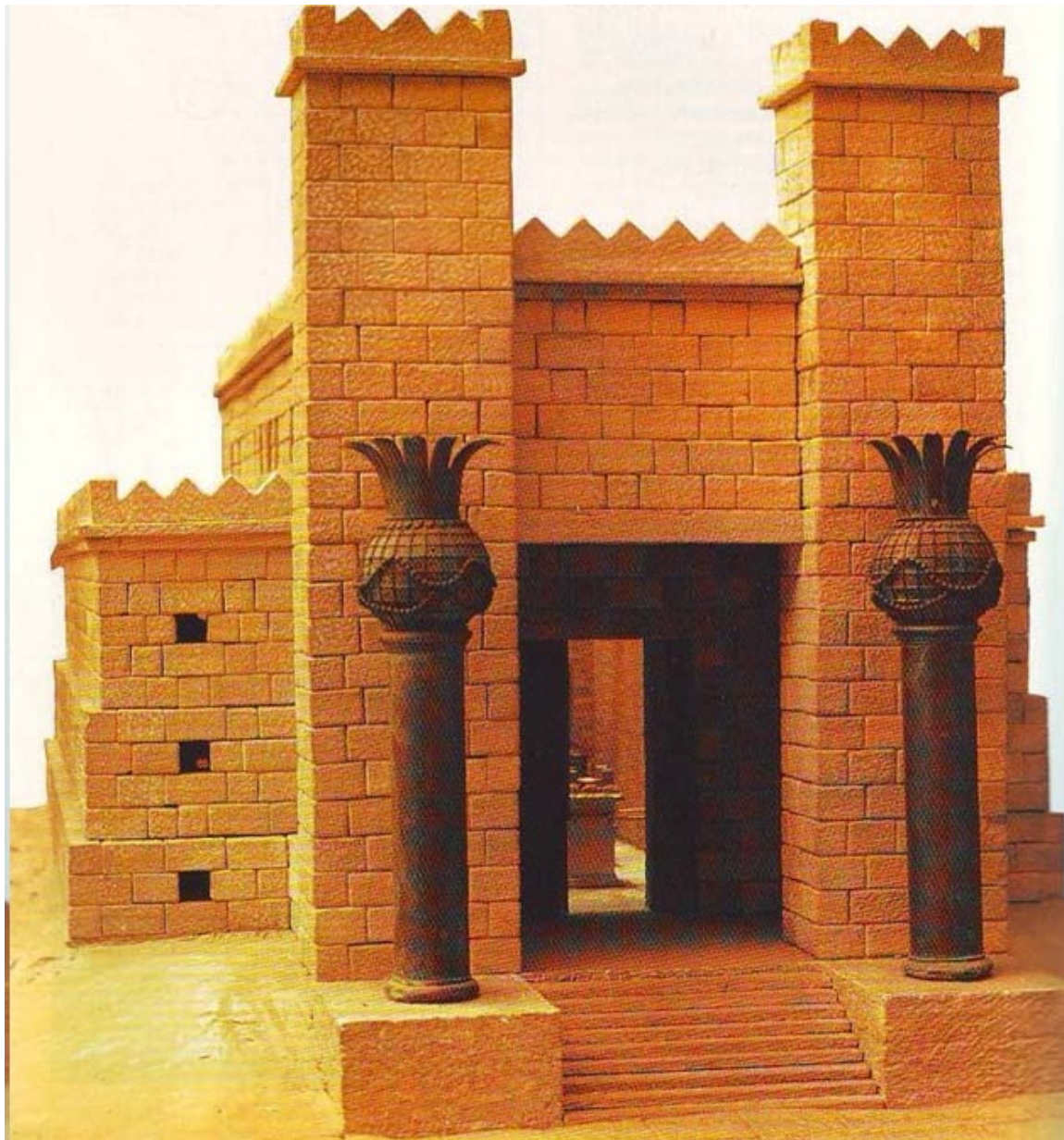
These pillars will be destroyed (various commentators)

2Kings 25:16–17 The bronze from the two pillars, the bronze stands with wheels, and the huge tank that was called “The Sea,” were all so very heavy that they could not be weighed. These things had been made for the temple when Solomon was the king of Israel. Each of the pillars was eight and one-third meters high. The bronze capital of each pillar was one and one-third meters high. They were each decorated all around with something that looked like a net made of bronze chains connecting bronze pomegranates.

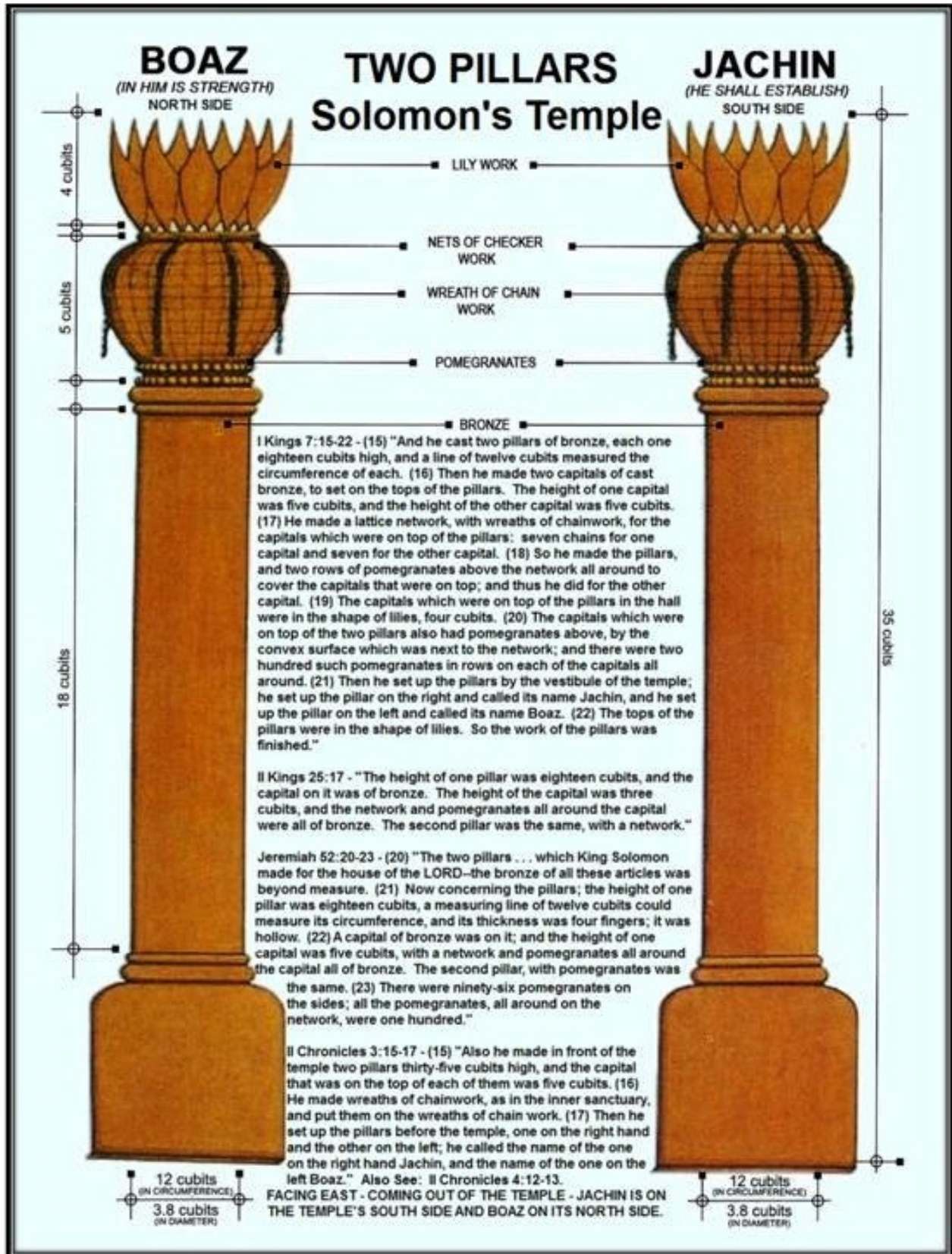
[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The Temple and Its Pillars (front view) (a graphic); from [The Skeptical Probe](#); accessed December 29, 2017. You see that we have the high ceilinged Temple, with the windows at the very top (along the sides); and the side buildings which were added on. There is a disagreement about the height of the front porch area; and this one actually takes the low view. How accurate this is, even with all the material written on the Temple and its furnishings, is hard to tell. There is at least one passage which has the entryway as massively high.



The Two Pillars of the Temple (a graphic with text); from [Rising Sun Lodge #2](#); accessed December 30, 2017. The text might be very difficult to grasp, but this appears to be a reasonable illustration of them. Pretty much all of the things listed in the text is found in this drawing; and the drawing is quite helpful and probably reasonably accurate.



There will be a time in the future when these pillars are torn down and carried away, in pieces, by the Babylonians when the **5th cycle of discipline** (also known as, the **5th stage of national discipline**) is administered to nation Israel (2Kings 25:13; Jer. 52:17).

The Bronze Sea 2Chronicles 4:2-5

Throughout the construction of the Temple and even more so with the furnishings, Solomon's view appears to be, *bigger is better*. Given all the work that is done on the Temple, as well as his first series of sacrifices, Solomon goes big. In the Tabernacle, there was no *molten sea* (or, *great basin*). There was one station used for washing the priests' hands and to wash the sacrifices. Solomon will have this massive basin (described in vv. 23–26) and 10 wash basins on moveable stands (described subsequently to this passage). Whatever Solomon could improve on, by size, by number or by material, he did.

If I were to make a guess, it would be that some of this came about through discussions with priests (this is pure conjecture on my part). It would seem logical that Solomon, in his talked with the high priest and the other priests to find out what they need and want for their worship services. So some of this may not be a matter of Solomon just going bigger (as I have said previously), but Solomon responding to the requests of the Levites.

This is one of the few places I did not have to refer to other translations, except with respect to dividing up the verses.

And so he makes the sea a casting ten in a cubit from a brim as far as a brim revolving around. And five in the cubit his height and a line thirty in the cubit he turns around him around. And gourds from under to his brim around going around him ten in the cubit going around the sea round about. Two of rows the gourds being cast in his pouring out. Standing upon two-teen oxen, three turning to north, and three turning to west, and three turning to south and three turning to east. And the sea [is] upon them from above and all back-sides [are] house-ward. And his thickness a handbreadth and his brim as a work of a brim of a cup, a flower of lily, two thousand a bath he contains.

1Kings
7:23–26

He also made an [above-ground water] basin [*lit., the (metal-) casted sea*], 10 cubits from edge to edge going around. Its height [was] 5 cubits and a line going around it [was] 30 cubits. [There were] gourds [engraved or inset] below the brim going around it 10 cubits round about the basin. [These were] two rows of gourds that were cast [when the molten metal] was poured out. [This basin] stood upon 12 [metal] oxen, [where] 3 [of them] faced toward the north, 3 toward the west, 3 toward the south and 3 toward the east. The basin [is] upon and above them and the back portions [of the oxen] [are] towards the center [or, *inwards*]. [The overall] thickness [of the metal basin was] a handbreadth, and the edge was similar to the brim of a cup, [with] lily flowers [in it]. [The basin] contained 2000 baths.

Hiram also designed a [large] outside, above-ground, circular pool [or, basin], with a 15' diameter. It was 7.5' high and 45' in circumference. Gourds were cast from molten metal to form a metal band to attach to the basin in two rows. The basin stood upon 12 metal oxen, where 3 of them faced northward, 3 faced south, 3 faced east and 3 faced west. The basin was sitting upon these oxen which all faced outward. The overall thickness of the metal basin was about the width of a hand, with the edge beveled out like the brim of a cup. There were lily flowers engraved around the basin and it held 2000 baths (= 353 cubic feet or 2641 gallons of water).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes the sea a casting ten in a cubit from a brim as far as a brim revolving around. And five in the cubit his height and a line thirty in the cubit he turns around him around. And gourds from under to his brim around going around him ten in the cubit going around the sea round about. Two of rows the gourds being cast in his pouring out. Standing upon two-teen oxen, three turning to north, and three turning to west, and three turning to south and three turning to east. And the sea [is] upon them from above and all back-sides [are] house-ward. And his thickness a handbreadth and his brim as a work of a brim of a cup, a flower of lily, two thousand a bath he contains.
Revised Douay-Rheims	He made also a molten sea of ten cubits from brim to brim, round all about; the height of it was five cubits, and a line of thirty cubits compassed it round about. And a <u>graven work</u> under the brim of it compassed it, for ten cubits going about the sea: there were two rows cast of <u>chamfered sculptures</u> . And it stood upon twelve oxen, of which three looked towards the north, and three towards the west, and three towards the south, and three towards the east, and the sea was above upon them, and their hinder parts were all hid within. And the laver was a handbreadth thick: and the brim thereof was like the brim of a cup, or the leaf of a crisped lily: it contained two thousand bates.
Peshitta (Syriac)	Then he made a molten sea, ten cubits in diameter; it was round about, and its height was five cubits and its circumference thirty cubits. And under the brim of it round about there were buds encircling it, ten in a cubit, enclosing the sea; the buds were formed in two rows when it was cast. It stood upon twelve oxen, three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; and the sea was set upon them, and their hinder parts were inward. And its thickness was a hand-breadth, and its brim was made like the brim of a cup, with lilies; it contained two thousand baths.
Septuagint (Greek)	And he made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height was five cubits, and its circumference <u>thirty-three</u> cubits. And stays underneath its rim round about compassed it ten cubits round; And there were twelve oxen under the sea: three looking to the north, and three looking to the west, and three looking to the south, and three looking to the east: and all their hinder parts were inward, and the sea was above upon them. and its rim was as the work of the rim of a cup, a lily-flower, and the thickness of it was a span.
Brenton's Septuagint	And he made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height was five cubits, and its circumference <u>thirty-three</u> cubits. And stays underneath its rim round about compassed it ten cubits round; And there were twelve oxen under the sea: three looking to the north, and three looking to the west, and three looking to the south, and three looking to the east: and all their hinder parts were inward, and the sea was above upon them. and its rim was as the work of the rim of a cup, a lily-flower, and the thickness of it was a span.
Significant differences:	The Syriac lacks <i>brim to brim</i> in the first sentence. The Greek has a circumference of 33 cubits (rather than 30). ⁴⁴⁷ The Latin has <i>graven-work</i> rather than <i>gourds</i> . Then the Latin has <i>chamfered sculptures</i> rather than <i>gourds</i> . The Greek leaves this out.

Limited Vocabulary Translations:

⁴⁴⁷ This would still be incorrect; but this will be discussed later in the exegesis.

Bible in Basic English	<p>And he made a great metal water-vessel ten cubits across from edge to edge, five cubits high and thirty cubits round. And under the edge of it, circling it all round for ten cubits, were two lines of flower buds, made together with it from liquid metal. It was supported on twelve oxen, with their back parts turned to the middle of it, three of them facing to the north, three to the west, three to the south, and three to the east; the vessel was resting on top of them. It was as thick as a man's open hand, and was curved like the edge of a cup, like the flower of a lily: it would take two thousand baths.</p>
Easy English	<p>And (Hiram) made with metal (what they called) a Sea. It was 10 cubits from one side to the other side. It was 5 cubits deep. (Its shape) was a circle 30 cubits round. 24 All round it, below the top, were (shapes like) the fruit of wild plants called gourds. There were 10 for every cubit. (Hiram) made them in one piece with the Sea. 25 He built the Sea on 12 metal male cows. Three pointed north and three pointed west. Three pointed south and three pointed east. Their backs were towards the middle (of the Sea). 26 The sides of the Sea were 3 inches thick. Its top was like the top of a cup. It was like a (flower called the) lily. (The Sea) contained 44 000 litres (12 000 gallons) (of water).</p>
Easy-to-Read Version—2006	<p>Then Hiram melted bronze and poured it into a huge mold to make a tank [A very large container for water.], which was called "The Sea." The tank was about 30 cubits around. It was 10 cubits across and 5 cubits deep. There was a rim around the outer edge of the tank. Under this rim there were two rows of bronze gourds all around the tank. The bronze gourds were made in one piece as part of the tank. The tank rested on the backs of 12 bronze bulls. All 12 of the bulls were looking out, away from the tank. Three were looking north, three east, three south, and three west. The sides of the tank were 3 inches thick. The rim around the tank was like the rim of a cup or like the petals on a flower. The tank held about 11,000 gallons [Literally, "2000 baths" (44,000 l.)] of water.</p>
Good News Bible (TEV)	<p>The Bronze Tank Hiram made a round tank of bronze, 7½ feet deep, 15 feet in diameter, and 45 feet in circumference. All around the outer edge of the rim of the tank [Probable text All around ... tank; Hebrew unclear.] were two rows of bronze gourds, which had been cast all in one piece with the rest of the tank. The tank rested on the backs of twelve bronze bulls that faced outward, three facing in each direction. The sides of the tank were 3 inches thick. Its rim was like the rim of a cup, curving outward like the petals of a lily. The tank held about 10,000 gallons.</p>
International Children's B.	<p>When the pillars were finished, Hiram's next project was to make the Sea—an immense round basin of cast metal fifteen feet in diameter, seven and a half feet tall, and forty-five feet in circumference. Just under the rim there were two bands of decorative gourds, ten gourds to each foot and a half. The gourds were cast in one piece with the Sea.</p>
NIRV	<p>The Sea was set on twelve bulls, three facing north, three facing west, three facing south, and three facing east; the bulls faced outward supporting the Sea on their hindquarters. The Sea was three inches thick and flared at the rim like a cup, or like a lily. It held about 11,500 gallons. A portion of v. 22 is included for context.</p> <p>Hiram made a huge metal bowl for washing. Its shape was round. It measured 15 feet from rim to rim. It was seven and a half feet high. And it was 45 feet around. Below the rim there was a circle of gourds around the bowl. In every 18 inches around the bowl there were ten gourds. The gourds were arranged in two rows. They were made as part of the bowl itself.</p> <p>The huge bowl stood on 12 bulls. Three of them faced north. Three faced west. Three faced south. And three faced east. The bowl rested on top of the bulls. Their rear ends were toward the center. The bowl was three inches thick. Its rim was like the rim of a cup. The rim was shaped like the bloom of a lily. The bowl held 12,000 gallons of water.</p>

New Simplified Bible Hiram made a round tank of copper, seven and one half feet deep, fifteen feet in diameter, and forty-five feet in circumference. All around the outer edge of the rim of the tank were two rows of copper gourds. They were all cast in one piece with the rest of the tank. The tank rested on the backs of twelve copper bulls that faced outward. Three faced in each direction. The sides of the tank were three inches thick. Its rim was like the rim of a cup. It curved outward like the petals of a lily. The tank held about ten thousand gallons.

Thought-for-thought translations; paraphrases:

Common English Bible He also made a tank of cast metal called the Sea. It was circular in shape, fifteen feet from rim to rim, seven and a half feet high, forty-five feet in circumference. Under the rim were two rows of gourds completely encircling it, ten every eighteen inches, each cast in its mold. The Sea rested on twelve oxen with their backs toward the center, three facing north, three facing west, three facing south, and three facing east. The Sea was as thick as the width of a hand. Its rim was shaped like a cup or an open lily blossom. It could hold two thousand baths.

Contemporary English V. Hiram also made a large bowl called the Sea. It was seven and a half feet deep, about fifteen feet across, and forty-five feet around. Two rows of bronze gourds were around the outer edge of the bowl, ten gourds to every eighteen inches. The bowl itself sat on top of twelve bronze bulls with three bulls facing outward in each of four directions. The sides of the bowl were four inches thick, and its rim was like a cup that curved outward like flower petals. The bowl held about eleven thousand gallons.

The Living Bible Then Hiram cast a round bronze tank, 7½ feet high and 15 feet from brim to brim; 45 feet in circumference. On the underside of the rim were two rows of ornaments an inch or two apart [literally, "ten in a cubit."], which were cast along with the tank. It rested on twelve bronze[c] oxen standing tail to tail, three facing north, three west, three south, and three east. The sides of the tank were four inches thick; its brim was shaped like a goblet, and it had a twelve thousand gallon capacity.

New Berkeley Version Next he made the molten sea, which was 15 feet from brim to brim, perfectly round, 7½ feet high and 45 feet in circumference. Rosebud decorations under the brim surrounding it extended around it, ten in a cubit, two rows of rosebud decorations having been cast in the metal. It rested on twelve oxen, three facing northward, three facing westward, three facing southward, and three facing eastward; the sea was mounted upon them, their back parts being turned inward. It was four inches thick; its brim was made like that of a goblet, like a lily blossom, and its capacity was 18,000 gallons.

New Century Version Then Hiram made from bronze a large round bowl, which was called the Sea. It was forty-five feet around, fifteen feet across, and seven and one-half feet deep. Around the outer edge of the bowl was a rim. Under this rim were two rows of bronze plants which surrounded the bowl. There were ten plants every eighteen inches, and these plants were made in one piece with the bowl. The bowl rested on the backs of twelve bronze bulls that faced outward from the center of the bowl. Three bulls faced north, three faced west, three faced south, and three faced east. The sides of the bowl were four inches thick, and it held about eleven thousand gallons. The rim of the bowl was like the rim of a cup or like a lily blossom.

New Life Version **The Brass Pool**

Now he made a large brass water pool. It was round, and as wide as five long steps. It was as tall as a man can raise his hand. And the length around it was as far as fifteen long steps. Gourds went around the top of the pool. There were ten of them for every cubit. The gourds were in two rows, and made right in with the pool. The pool stood on the backs of twelve bulls made of brass. Three looked to the north. Three looked to the west. Three looked to the south. And three looked to

the east. The water was set on top of them, and their back parts turned toward the center. The side of the pool was as far through as the width of a man's open hand. Its round top was made like the top of a cup, like a lily flower. It could hold 2,000 bottles of water.

New Living Translation

Then Hiram cast a great round basin, 15 feet across from rim to rim, called the Sea. It was 7 1/2 feet deep and about 45 feet in circumference [Hebrew *10 cubits* [4.6 meters] *across*. . . . *5 cubits* [2.3 meters] *deep and 30 cubits* [13.8 meters] *in circumference*.]. It was encircled just below its rim by two rows of decorative gourds. There were about six gourds per foot [Or *20 gourds per meter*; Hebrew reads *10 per cubit*.] all the way around, and they were cast as part of the basin.

The Sea was placed on a base of twelve bronze oxen [Hebrew *12 oxen*; compare 2 Kgs 16:17, which specifies *bronze oxen*.], all facing outward. Three faced north, three faced west, three faced south, and three faced east, and the Sea rested on them. The walls of the Sea were about three inches [Hebrew *a handbreadth* [8 centimeters]] thick, and its rim flared out like a cup and resembled a water lily blossom. It could hold about 11,000 gallons [Hebrew *2,000 baths* [42 kiloliters]] of water.

Unlocked Dynamic Bible

Hiram also made a very large round bronze basin called "The Sea" that was made of metal and cast in a clay mold. It was two and one-third meters tall, four and three-fifths meters across, and thirteen and three-quarters meters around. Around the outer edge of the rim of the "The Sea" were two rows of figures that resembled gourds that were made of bronze. But the gourds were not cast separately. They were cast in the same mold as the rest of the tank. For each meter of length around the rim of the tank there were about eighteen gourds. Hiram also cast twelve bronze statues of oxen. He placed them to face outward. He placed three of them to face north, three to face west, three to face south, and three to face east. His helpers put the large bronze tank known as "The Sea" so that it sat on the backs of the statues of the oxen. The sides of the tank were eight centimeters thick. The rim was like the rim of a cup. It curved outward, like the petals of a lily. When the tank was full, it held about forty-four cubic meters of water. .

Partially literal and partially paraphrased translations:

American English Bible

Next, he cast the [Sacred] Sea. It was round and fifteen feet wide from rim to rim. It was seven-and-a-half feet tall and about forty-five feet in circumference. The base beneath it was fifteen-feet wide, and it was made of two rows of supports that were cast in a foundry furnace. The Sea itself was supported by twelve metal oxen, three of which faced north, three faced west, three faced south, and three faced east. The Sea was then placed on top of them, and of course, all the posteriors faced inward. The middle of the Sea was shaped like a palm, but its rim was like that of a cup, with lily buds around the top. It had a capacity of about eleven-hundred gallons.

Beck's American Translation

The Bronze Pool

He made the pool of cast metal. It was 10 cubits from rim to rim. It was round and 5 cubits high; and the circumference was 30 cubits. Under its rim there were two rows of gourds around it, covering the 30 cubits all all around the pool; these were cast as one piece with the pool. It was standing on 12 bulls, three were facing north, three facing west, three facing south, and three facing east. The pool was set on them, and all their hind parts were toward the center. It was a handbreadth thick. Its rim was like the rim of a cup. Shaped like the bulb of a lily, it held 2,000 baths.

International Standard V

The Bronze Sea

Hiram [Lit. *He*] also made a sea of cast metal ten cubits from brim to brim, circular in shape and five cubits and 30 cubits in its inner circumference. Under the brim,

completely encircling it, were two rows of gourds inlaid as part of the original casting, ten to a cubit [i.e. *ten in each one and a half feet*; a cubit was about eighteen inches]. The sea stood on top of twelve oxen. Three faced north, three faced west, three faced south, and three faced east. The sea was set on top of them, and their hind parts faced the center [Lit. *were inward*]. The reservoir, which held about 2,000 baths [i.e. about 12,000 gallons; Cf. 2Chron 4:52, where the volume is given at 3,000 baths], stood about a handbreadth [i.e. about three inches; a handbreadth was about one sixth of a cubit] thick, and its rim looked like the brim of a cup or of a lily blossom.

New Advent (Knox) Bible

He cast, too, a great round basin of molten work, ten cubits from brim to brim, five cubits high, and with a girth of thirty cubits. Under the rim ran a moulding ten cubits long; two rows of fluted moulding, all cast in metal. The basin stood on the figures of twelve oxen, three facing north, three west, three south, three east, so resting on them that their hind quarters, turned inwards, could not be seen. The basin was three inches thick, and its brim curved as the brim of a cup does, or a lily-leaf; it held sixty-four tuns.

Translation for Translators

Huram also made a very large round bronze tank that was made of metal and cast *in a clay mold*. It was 7-1/2 ft./2.3 meters high, 30 feet/9 meters across/wide, and 45 feet/13.5 meters around it. 24 Around the outer edge of the rim of the tank were two rows of gourds that were made of bronze. But the gourds were not *cast separately*; they were cast in the same mold as the rest of the tank. For each foot of length around the rim of the tank there were six *figures of gourds*.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

He was to make a being cast sea, ten cubits from brim to brim, it is to be round encompassing; and its height is to be five cubits, and a measuring line of thirty cubits was to encompass it on around. Under its brim on around, are to be gourds encompassing it, ten in a cubit, going around the sea round about, and the gourds are to be cast in two rows, even is he to be casting them. It is to be standing on two and ten large cattle: three is being turned toward the north, and three is being turned towards the sea, and three is being turned towards the south, and three is being turned towards the east. The sea is to be over above them, that their back sides are to be inward. A span is to be its thickness, and its brim is to be a work, as to the brim of a cup, even a blossom of a lily, and it was to contain two thousand baths.

Christian Standard Bible

The Basin

He made the cast metal basin [Lit *sea*], 15 feet [Lit *10 cubits*] from brim to brim, perfectly round. It was 7½ feet high and 45 feet in circumference. Ornamental gourds encircled it below the brim, ten every half yard [Lit *10 per cubit*], completely encircling the basin. The gourds were cast in two rows when the basin was cast. It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east. The basin was on top of them and all their hindquarters were toward the center. The basin was three inches [Lit *a handbreadth*] thick, and its rim was fashioned like the brim of a cup or of a lily blossom. It held eleven thousand gallons [Lit *2,000 baths*].

Ferrar-Fenton Bible

Description of the Brazen Sea.

He also cast an artificial sea, ten cubits from brim to brim, circular in form, and five cubits high, with a beading of thirty cubits circling round it, with mushrooms under the brim circling round it, ten to the cubit around the lake,—ten mushrooms set in two rows; cast in the same casting. It was supported upon twelve bullocks. Three facing to the North; and three facing to the West; and three facing to the South; and three facing to the East; and the tank was above them, and all their tails were

inwards. The thickness of it was a span [4 inches — F. F.], and its tip like the form of a lily flower. It held two thousand baths.

God's Truth (Tyndale)

Then he cast a sea of brass, ten cubits wide from brim to brim and round in compass, and five cubits high. And a string of thirty cubits might compass it about, and under the brim of it as it were apples compassed and embrased the sea of ten cubits wide in two rows cast with it when it was cast. And it stood on twelve oxen: of which three looked North, three West, three South, and three East, and the sea on high upon them, and all their hinder parts were inward. And it was an hand breadth thick, and the brim wrought like the brim of a cup with flowers of lilies. And it contained two thousand baths.

HCSB

The Reservoir

He made the cast metal reservoir [Lit *sea*], 15 feet [Lit *10 cubits*] from brim to brim, perfectly round. It was 7½ feet [Lit *five cubits*] high and 45 feet in circumference. Ornamental gourds encircled it below the brim, 10 every half yard [Lit *10 per cubit*], completely encircling the reservoir. The gourds were cast in two rows when the reservoir was cast. It stood on 12 oxen, three facing north, three facing west, three facing south, and three facing east. The reservoir was on top of them and all their hindquarters were toward the center. The reservoir was three inches [Lit *a handbreadth*] thick, and its rim was fashioned like the brim of a cup or of a lily blossom. It held 11,000 gallons [Lit *2,000 baths*].

The Urim-Thummim Version

And he fashioned a cast sea, 10 cubits [15 feet] from the one brim to the other: circular in shape, and its height was 5 cubits [7 1/2 feet]: and a line of 30 cubits [45 feet] did compass it all around. Under its brim were gourds, for 30 cubits [45 feet], encircling the sea; the gourds were in 2 rows, cast with it when it was cast. It stood upon 12 oxen, 3 looking toward the north, and 3 looking toward the west, and 3 looking toward the south, and 3 looking toward the east: and the sea was set above upon them, and all their rear parts were inward. And it was a span (hand-width), and the brim was worked like the brim of a cup, with flowers of lilies: it contained 2000 baths.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

Hiram then cast the great round bowl called the "Sea," measuring ten cubits from one brim to the opposite; it was five cubits high and had a circumference of thirty cubits. Under its brim, it was encircled with gourds, ten for each cubit, arranged in two rows and cast along with the Sea. This rested on twelve oxen, three facing north, three facing west, three facing south, and three facing east, with their haunches towards the center. It was a handbreadth in thickness, its brim resembling a cup or a lily flower, and had a capacity of two thousand baths.

New American Bible (2002)

The sea was then cast; it was made with a circular rim, and measured ten cubits across, five in height, and thirty in circumference. Under the brim, gourds encircled it, ten to the cubit all the way around; the gourds were in two rows and were cast in one mold with the sea. This rested on twelve oxen, three facing north, three facing west, three facing south, and three facing east, with their haunches all toward the center, where the sea was set upon them. It was a handbreadth thick, and its brim resembled that of a cup, being lily-shaped. Its capacity was two thousand measures. The sea . . . rested on twelve oxen: this was a large circular tank containing about twelve thousand gallons of water.

New American Bible (2011)

Then he made the molten sea [this was a large circular tank containing about twelve thousand gallons of water.]; it was made with a circular rim, and measured ten cubits across, five in height, and thirty in circumference. Under the brim, gourds encircled it for ten cubits around the compass of the sea; the gourds were in two rows and were cast in one mold with the sea. This rested on twelve oxen, three facing north, three facing west, three facing south, and three facing east, with their

haunches all toward the center; upon them was set the sea. It was a handbreadth thick, and its brim resembled that of a cup, being lily-shaped. Its capacity was two thousand baths.

New English Bible—1970

The bronze water cistern. - 2Chr.4.2-5

[vv23-26: cp 2Chr. 4.2-5] He then made the Sea of cast metal; it was round in shape, the diameter from rim to rim being ten cubits; it stood five cubits high, and it took a line thirty cubits long to go round it. All round the Sea on the outside under its rim, completely surrounding the thirty [prob. rdg, Heb ten] cubits of its circumference, were two rows of gourds, cast in one piece with the Sea itself. It was mounted on twelve oxen, three facing north, three west, three south, and three east, their hind quarters turned inwards; the Sea rested on top of them. Its thickness was a hand-breadth; its rim was made like that of a cup, shaped like the calyx of a lily; it held two thousand bath of water.

New RSV

Then he made the cast sea; it was round, ten cubits from brim to brim, and five cubits high. A line of thirty cubits would encircle it completely. Under its brim were panels all round it, each of ten cubits, surrounding the sea; there were two rows of panels, cast when it was cast. It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east; the sea was set on them. The hindquarters of each were towards the inside. Its thickness was a handbreadth; its brim was made like the brim of a cup, like the flower of a lily; it held two thousand baths [A Heb measure of volume].

Revised English Bible

He made the Sea of cast metal; it was round in shape, the diameter from rim to rim being ten cubits; it stood five cubits high, and it took a line thirty cubits long to go round it. All round the Sea on the outside under its rim, completely surrounding the thirty cubits of its circumference, were two rows of gourds, cast in one piece with the Sea itself. It was mounted on twelve oxen, three facing north, three west, three south, and three east, their hindquarters turned inwards; the Sea rested on top of them. Its thickness was a hand's breadth; its rim was made like that of a cup, shaped like the calyx of a lily; it held two thousand bath.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He made the cast metal "Sea" circular, seventeen-and-a-half feet from rim to rim, eight-and-three quarter feet high and fifty-two-and-a-half feet in circumference. Under its rim, three hundred gourds encircled it in two rows; they were cast when the Sea was cast. It rested on twelve oxen, three looking north, three looking west, three looking south and three looking east, all with their hindquarters toward the center. The Sea was set on top of them. It was a handbreadth thick, its rim was made like the rim of a cup, like the flower of a lily; and its capacity was 11,000 gallons.

The Complete Tanach

And he made the molten sea, ten cubits from brim to brim; it (was) round all about, and the height thereof (was) five cubits; and a line of thirty cubits did compass it round about.

Ten cubits from brim to brim: Through the middle, since the diameter of every round object is through the middle.

And a line of thirty: This is what was said: All that have three handbreadths in its circumference have one handbreadth in its diameter. [Here, too,] its circumference was thirty and its diameter ten, and from its midst he pressures [this].

The height thereof: [Meaning] its depth. And in Chronicles II (4:6) he says that he made it for the priests to bathe in [when they are unclean and] to immerse [themselves] in it [for ritual purification].

And under the brim (there were) knobs compassing it round about, for ten cubits, compassing the sea round about; the knobs (were) cast in two rows, when it was cast.

And... there were knobs: Jonathan rendered דִּמְקָיִם : and the form of eggs.

Under the brim: The knobs were located in the lower three cubits which were square, for so did we learn in the tractate Eruvin (14b) “The three lower ones were square and the two upper ones were round,” and it will be impossible for you to contain two thousand measures (of תב) (7:26) which equal one hundred and fifty ritual baths of purity containing forty measures (of סאה) [in each], except in this manner explained by our Sages in Eruvin. It is impossible to say the upper ones were square and the lower ones round, for it is written “its brim was round all about” (7:23) [indicating it was the top which was round]. He, therefore, says by these knobs “for ten cubits compassing the sea round about” because in the place that it was square, a perimeter of forty cubits has ten cubits on each side, but in the place that it is round it is impossible to say it has ten cubits on each side around.

The knobs were cast in two rows, when it was cast: Everything, [the sea and the knobs,] was poured together. [It was] not [made in a manner] that he attached the knobs to it after they had been poured, through nails or through soldering which is called soldedure; soudure in O.F.

It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea (was set) upon them above, and all their hinder parts (were) inward.

And all their hinder parts: Of these oxen.

Were inward: Their hinder parts were facing towards the bottom of the sea, the three which were in the north towards those in the south, and those in the east towards those in the west.

And it (was) a hand-breadth thick, and the brim thereof (was) wrought like the brim of a cup, with flowers of lilies; it contained two thousand measures.

And it was a hand-breadth thick: [At] its bottom and its walls, except that at its edge it was thin and beaten out and hammered, wrought like the brim of a cup which we drink from, and decorated with flowers and lilies.

Two thousand measures: Six thousand measures of סאה are found to be one hundred fifty ritual baths of purity. Four thousand measures equal one hundred ritual baths, and the two thousand equal fifty ritual baths. And even were you to divide everything according to the measurements by which the Sages measured, a cubit squared by three cubits high for each ritual bath, you will find it to be the same. [The lower part of] the [sea was] three cubits [high by ten cubits] square, [which] equal [one hundred square cubits equaling] one hundred ritual baths. [The upper part of] the [sea was] two cubits [high and] round [with a diameter of ten cubits and contained sufficient water for] fifty ritual baths since the square is greater than the circle by one quarter. And in Chron. II (4:5) it is written “it contained three thousand measures” ? Our Rabbis explained it refers to a dry measure, since the overflow was one third of the capacity of the receptacle.

exeGeses companion Bible And he works a poured sea,
ten cubits lip to lip all around and five cubits high:
and a line of thirty cubits surround it all around:
and under its lip all around, knobs surround it,
ten in a cubit surround the sea all around;
and the knobs, in being poured, poured in two rows.
It stands on twelve oxen:
three at the face toward the north

and three at the face toward the sea
 and three at the face toward the south
 and three at the face toward the rising:
 and the sea is upon them above
 with all their backs toward the house:
 and it is a palm span thick
 and the lip as the work of the lip of a cup
 with blossoms of lilies
 - containing two thousand baths.

The Israel Bible (beta)

Then he made the tank of cast metal, 10 amot across from brim to brim, completely round; it was 5 amot high, and it measured 30 amot in circumference. There were gourds below the brim completely encircling it—ten to anamah, encircling the tank; the gourds were in two rows, cast in one piece with it. It stood upon twelve oxen: three facing north, three facing west, three facing south, and three facing east, with the tank resting upon them; their haunches were all turned inward. It was a tefach thick, and its brim was made like that of a cup, like the petals of a lily. Its capacity was 2,000 bat.

Orthodox Jewish Bible

And he made a Yam Mutzak (Cast Metal Sea), ten cubits from brim to brim; it was completely round and its height was 5 cubits; and a line of 30 cubits did measure around about it.

And under the brim of it all around about there were knobs surrounding it, ten in a cubit, encompassing the Yam all around about; the knobs were cast in two rows, when it was cast.

It stood upon twelve bakar (oxen), shalosh looking toward tzafonah (north), and shalosh looking toward the yammah (west), and shalosh looking toward the negbah (south), and shalosh looking toward the mizrachah (east); and the Yam was set above upon them, and all their haunches were facing toward the center.

And it was a handbreadth thick, and the brim thereof was wrought like the brim of a kos, with shoshan blossoms; it could hold two thousand bath measures.

Expanded/Embellished Bibles:

The Expanded Bible

Then ·Hiram [^Lhe] made from bronze a large round bowl, which was called the Sea [^Csymbol of chaos subdued]. It was ·forty-five feet [^Lthirty cubits] around, ·fifteen feet [^Lten cubits] across, and ·seven and one-half feet [^Lfive cubits] deep. Around the outer edge of the bowl was a rim. Under this rim were two rows of ·bronze plants [gourds] which surrounded the ·bowl [Sea]. There were ten ·plants [gourds] every ·eighteen inches [^Lcubit], and these ·plants [gourds] were made in one piece with the bowl. The ·bowl [Sea] rested on the backs of twelve ·bronze bulls [oxen] that faced outward from the center of the bowl. Three bulls faced ·north, three faced west, three faced south, and three faced east. The sides of the bowl were ·four inches [^La hand's breadth] thick, and it held ·about eleven thousand gallons [^Ltwo thousand baths]. The rim of the bowl was like the rim of a cup or like a lily blossom.

Kretzmann's Commentary

And he made a molten sea, a large vessel for holding water, taking the place of a tank, ten cubits from the one brim to the other, that was the diameter, in the approximate number of cubits; it was round, circular, all about, and his height was five cubits; and a line of thirty cubits did compass it round about, the mathematical proportion being only roughly indicated.

And under the brim of it round about there were knops compassing it, small ornaments in the shape of flower-buds, ten in a cubit, compassing the sea round about; the knobs were cast in two rows when it was cast.

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east.

And the sea was set above upon them, they themselves being set upon some sort of platform. and all their hinder parts were inward.

And it was an hand breadth thick, that was the thickness of the casting, and the brim thereof was wrought like the brim of a cup, with flowers of lilies, like a full-blown lily; it contained two thousand baths (almost 9,500 gallons, according to lowest estimate).

The Rev. Dr. John Lange

And he made a molten sea, ten cubits from the one brim to the other [from lip to lip]: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. 24And under the brim of it round about there were knops [פִּי־מִיְקָפָה here (as in 1Kings 6:18), is an architectural ornament in the form of the wild gourd, which bursts open on ripening. 2Chron. 4:3 has מִיְרִקְבַּ תוֹמֵד, the likeness of cattle. This is evidently an error.] compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. 25It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea 26was set above upon them, and all their hinder parts were inward. And it was an handbreadth thick, and the brim thereof was wrought like the brim of a cup, with [Our author translates: in the form of a lily-flower. The Heb. is open to either interpretation, and the reasons for preferring this are given in the Exeg. Com.] flowers of lilies: it contained two [2Chron. 4:5 has מִיִּפְלֵא תְּשֻׁלֵּשׁ, thus adding one-half to the contents, and this number is adopted by Josephus. The VV. retain here the number 2000, but the Alex. Sept. (the Vat. Sept. omits the verse) makes them 2000 χοεῶς, thus giving a capacity as much too small for a hemisphere of the given dimensions as the Heb. measure is too large.] thousand baths.

NET Bible®

He also made the large bronze basin called "The Sea." [Heb "He made the sea, cast."] It measured 15 feet [Heb "ten cubits."] from rim to rim, was circular in shape, and stood seven-and-a-half feet [Heb "five cubits."] high. Its circumference was 45 feet [Heb "and a measuring line went around it thirty cubits all around."]. Under the rim all the way around it [Heb "The Sea." The proper noun has been replaced by the pronoun ("it") in the translation for stylistic reasons.] were round ornaments [Or "gourd-shaped ornaments."] arranged in settings 15 feet long [Heb "ten cubits surrounding the sea all around." The precise meaning of this description is uncertain.]. The ornaments were in two rows and had been cast with "The Sea." [Heb "the gourd-shaped ornaments were in two rows, cast in its casting."] "The Sea" stood on top of twelve bulls. Three faced northward, three westward, three southward, and three eastward. "The Sea" was placed on top of them, and they all faced outward [Heb "all their hindquarters were toward the inside."]. It was four fingers thick and its rim was like that of a cup shaped like a lily blossom. It could hold about 12,000 gallons [Heb "two thousand baths" (a bath was a liquid measure roughly equivalent to six gallons).].

The Pulpit Commentary

The writer now passes on to describe the brazen vessels made by Hiram for the temple use. And he made a [Heb. the] molten sea [so called on account of its unprecedented size and capacity. It was designed, like the laver of brass in the tabernacle (Ex. 30:18–20), to contain the water necessary for the ablutions of the priests. For its size and shape see below], ten cubits from the one brim to the other [Heb. from his lip to his lip] round all about [i.e; circular], and his height was five cubits [this was the depth of the vessel, exclusive of its foot or base]: and a line of thirty cubits did compass It round about. [The historian obviously uses round numbers when he speaks of the diameter as ten and the circumference as thirty cubits. If the diameter was exactly ten, the circumference would of course be about 31.5 cubits. But the sacred writers seldom aim at precision.

And under the brim of it round about [The edge of the laver was curved outwards (1Kings 7:26)] there were knops [see note on 1Kings 6:18. The text of 2Chron. 4:3, מִיְרִקְבַּ ("the similitude of oxen"), is obviously a clerical error for מִיְעִקָּפָה (Keil), hut

whether תומד is an interpolation may well be doubted. Keil thinks it was introduced to explain the mention of oxen] **compassing** [Heb. surrounding, some word] **it, ten in a cubit** [It does not follow from this that each gourd or knob was "a little over two inches in diameter " (Keil), for they may not have been in close contact, and, moreover the cubit was probably 18 inches], **compassing the sea round about : the Jmops were cast in two rows, when it was cast.** [Lit; two rows; the knobs were cast in its casting. The "brass," of which the laver was composed, had been taken by David from the cities of Hadarezer (1Chron. 18:8; 1Sam. 8:8, LXX.)]

It stood [Heb. standing] **upon twelve oxen** [The import of the number twelve is well explained by. בִּנְהַר, Symbolik, 1:201 sqq. Like seven, it is compounded out of three and four. But the primary reference here is to the twelve tribes], **three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east** [So the tribes in the camp formed a square round the tabernacle, three on each side—east, south, west, and north (Num. 2:1–34.)]: **and the sea was set above upon them, and all their hinder parts were inward.** [The same regard of the cardinal points has been noticed in the pomegranates on the capitals of the two columns. See note on verse 20. Keil says the feet of the oxen no doubt rested on a metal plate, so that they were fixed and immovable; but this lacks proof. The oxen would be immovable in any case, owing to the weight of the metal and the water. All conjectures as to the height and size of the oxen are necessarily of little value.

And it was a handbreadth thick [i.e; three inches], **and the brim thereof was wrought like the brim of a cup** [Heb. and his lip like the work of the lip of a cup, i.e; curved outwards], **with flowers of lilies** [lit; "a blossom of lily." Keil understands "ornamented with lily flowers," but the strict interpretation the "lily blossom" being in apposition to "cup"—requires us to refer the words to the shape rather than to the ornamentation of the laver. The lip was curved like a lily]: **it contained two thousand** [In Chronicles and by Josephus the number is given as 3000. This may have resulted, as Keil thinks, from confounding א and א but it is suspicious that so many of the numbers of the Chronicles are exaggerations. The common explanation of the discrepancy, viz; that it held 2000 baths "when filled to its ordinary height, but when filled to the brim 3000" (Wordsworth), appears to me hardly ingenuous] **baths.** ["The data for determining the value of the bath or ephah are both scanty and conflicting". Josephus, the only authority on the subject, says that it equalled the Attic metretres (about 8.5 gals.), but it is very doubtful whether he was "really familiar with the Greek measures" (ib.) At any rate, if this statement is correct, his other statement as to the shape of the laver must be altogether erroneous, since 2000 baths would equal 17,000 gals; and a hemispherical laver could not possibly have contained more than 10,000. The attempt has been made, on the assumption that the sea was a hemisphere, as Josephus affirms, to calculate from its capacity the value of the bath, which in that case would be about four gallons. But there is good reason for doubting whether the laver was hemispherical—such a shape would be ill adapted to its position on the backs of oxen—and some have maintained that it was cylindrical, others that, like the laver of the tabernacle, it had a foot (Ex. 30:18) or basin. The prevailing opinion of scholars, however, appears to be that it was 30 cubits in circumference only at the lip, and that it bellied out considerably below. While the shape, however, must remain a matter of uncertainty, we are left in no doubt as to its purpose. It was "for the priests to wash in" (2Chron. 4:6)—not, of course, for immersing their whole persons, but their hands and feet (Ex. 30:19, Ex. 30:21). The priests (after Ex. 3:5; Joshua 5:15, etc.) ministered barefoot. It was, according to Rabbinical tradition, provided with taps or faucets (בִּנְהַר). It has, however, been held by some that the water issued forth (as in the Alhambra) from the lions' mouths. It is probable that a basin of some sort was attached to it. Whether the laver was filled by the hand or by some special contrivance, it is quite

impossible to say. We know that provision was made for storing water hard by. The present writer was privileged in 1861 to explore the great reservoir, the Bñhr el Khebir, still existing underneath the Haram area, at a time when very few Europeans had seen it. The water was probably brought from Solomon's pools at Bethlehem, though "a fountain of water exists in the city and is running unto this day, far below the surface". Tacitus mentions the fens perennis aquae and the piscinae cisternaeque servandis imbribus.

The Voice

When he had finished casting the columns, Hiram cast the sea. It was in the shape of a circle: 15 feet in diameter, 7½ feet deep, and 45 feet in circumference. Gourds surrounded the sea underneath the brim: 10 gourds for every foot and a half. They were in 2 rows and had been cast as part of the sea. Its pedestal was 12 oxen: 3 of the oxen faced north, 3 faced west, 3 faced south, and 3 faced east so that the back ends of the oxen were all on the inside. The sea was as thick as a hand is wide. The edge of it was designed like the edge of a cup, curved back like the blossom of a lily. The sea had a water capacity of 12,000 gallons [2 Chronicles 4:5, "18,000 gallons"]. A portion of v. 22 is included for context.

Literal, almost word-for-word, renderings:

College Press Bible Study

⁽²³⁾ And he made the molten sea, ten cubits from one brim to the other; it was circular, and five cubits high with a circumference of thirty cubits. ⁽²⁴⁾ And gourds ran round it under its brim, ten to a cubit, compassing the sea round about. The gourds were cast in two rows when it was cast. ⁽²⁵⁾ It stood upon twelve oxen, three facing north, three facing east; and the sea was set above them and all their hinder parts were inward. ⁽²⁶⁾ And its breadth was the thickness of a hand and its brim was like the brim of a cup, as the blossom of a lily; it contained two thousand baths.

Emphasized Bible

And he made a molten sea,—ten cubits from the one brim to the other, it was round all about, and, five cubits, was the height thereof, and, a line of thirty cubits, would encompass it round about. And, colocynths, were under the brim thereof round about, encompassing it, ten in a cubit, encircling the sea, round about,—two rows of colocynths, made in the casting thereof: standing upon twelve oxen, three looking northward, and three looking westward, and three looking southward, and three looking eastward, the sea, being upon them above,—all their hinder parts, being, inward. And, the thickness thereof, was a hand breadth, and, the brim thereof, was like the brim-work of a cup, of lily-blossoms,—two thousand baths, did it contain.

English Standard Version

Then he made the sea of cast metal. It was round, ten cubits from brim to brim, and five cubits high, and a line of thirty cubits measured its circumference. Under its brim were gourds, for ten cubits, compassing the sea all around. The gourds were in two rows, cast with it when it was cast. It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east. The sea was set on them, and all their rear parts were inward. Its thickness was a handbreadth [A handbreadth was about 3 inches or 7.5 centimeters], and its brim was made like the brim of a cup, like the flower of a lily. It held two thousand baths [A bath was about 6 gallons or 22 liters].

NASB

Now he made the sea of cast *metal* ten cubits from brim to brim, circular in form, and its height was five cubits, and thirty cubits in circumference [Lit *a line of 30 cubits went around it*]. Under its brim gourds went around encircling it ten to a cubit, completely surrounding the sea; the gourds were in two rows, cast with the rest [Lit *in its casting*]. It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east; and the sea was set on top of them, and all their rear parts *turned* inward. It was a handbreadth thick, and its brim was made like the brim of a cup, as a lily blossom; it could hold two thousand baths.

New European Version

He made the molten sea of ten cubits from brim to brim, round in compass, and its height was five cubits; and a line of thirty cubits encircled it. Under its brim around

there were buds which encircled it, for ten cubits, encircling the sea: the buds were in two rows, cast when it was cast. It stood on twelve oxen, three looking toward the north, three looking toward the west, three looking toward the south and three looking toward the east; and the sea was set on them above, and all their hinder parts were inward. It was a handbreadth thick: and its brim was worked like the brim of a cup, like the flower of a lily: it held two thousand baths.

New King James Version

The Sea and the Oxen

And he made the Sea of cast bronze, ten cubits from one brim to the other; it was completely round. Its height was five cubits, and a line of thirty cubits measured its circumference.

Below its brim were ornamental buds encircling it all around, ten to a cubit, all the way around the Sea. The ornamental buds were cast in two rows when it was cast. It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea was set upon them, and all their back parts *pointed* inward. It was a handbreadth thick; and its brim was shaped like the brim of a cup, like a lily blossom. It contained two thousand [Or three thousand (compare 2 Chronicles 4:5)] baths.

Restored Holy Bible Ver. 6

And he made a molten sea of ten cubits from brim to brim, round about, and its height was five cubits: and a line of thirty cubits all around. And under the brim of it around there were knobs[oxen] around it, ten in a cubit, compassing the sea around: the knobs[oxen] were cast in two rows, when it was cast. 2Ch 4:3 .

It stood upon twelve oxen,

three looking towards the north,
and three looking towards the west,
and three looking towards the south,
and three looking towards the east:
and the sea was set above upon them,
and all their hinder parts were inward.

And it was a handbreadth thick, and its brim was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

Young's Updated LT

And he makes the molten sea, ten by the cubit from its edge unto its edge; it is round all about, and five by the cubit is its height, and a line of thirty by the cubit does compass it round about; and knobs beneath its brim round about are compassing it, ten by the cubit, going round the sea round about; in two rows are the knobs, cast in its being cast. It is standing on twelve oxen, three facing the north, and three facing the west, and three facing the south, and three facing the east, and the sea is upon them above, and all their hinder parts are inward. And its thickness is an handbreadth, and its edge as the work of the edge of a cup, flowers of lilies; two thousand baths it contains.

The gist of this passage:

The giant basin was made and set upon 12 bulls, each set of 3 facing in a different direction.

23–26

Even though I have virtually no skills in the realm of building ponds, I found this section fairly easy to translate and interpret.

1Kings 7:23a

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
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
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
The Cambridge Bible: <i>It is called a ‘sea’ because of its great capacity (see Josephus Ant. viii. 3, 5). The Hebrew word is not confined in use to the ocean, but is applied to the Nile (Isa. 18:2), and to the Euphrates (Isa. 27:1).</i> ⁴⁴⁸			
E. W. Bullinger: <i>"Sea" [is a]...Figure of speech, [a] Metonymy (of Adjunct) for what contained it.</i> ⁴⁴⁹			
Dr. Thomas Coke: <i>The Hebrews call any great collection of waters by the name of יָם yam, a sea.</i> ⁴⁵⁰			
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i>]	<i>a casting, pouring, flowing; other renderings: firm (Young), secure (firmly established) (Owens), established (Rotherham)</i>	Hophal participle	Strong's #3332 BDB #427
‘eser (עָשָׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
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
’ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
I do not understand the use here. Back in v. 10, we have the phrase <i>ten cubits</i> ; the wording here is different—why?			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

⁴⁴⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:23.

⁴⁴⁹ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:23.

⁴⁵⁰ From <https://www.studylight.org/commentaries/tcc/1-kings-7.html> accessed January 11, 2018.

1Kings 7:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâphâh (שָׁפָה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular noun	Strong's #8193 BDB #973
ʿad (עַד) [pronounced ʿahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...ʿad (עַד ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
sâphâh (שָׁפָה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular noun	Strong's #8193 BDB #973
ʿâgôl (עָגוּל) [pronounced ʿaw-GOHL]	<i>round, circular, revolving</i>	masculine singular adjective	Strong's #5696 BDB #722
çâbîyb (בִּיב) [pronounced saw ^b -VEE ^B V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: He also made an [above-ground water] basin [*lit., the (metal-) casted sea*], 10 cubits from edge to edge going around. It says that Hiram is building a sea. I would understand this to be an above-ground pond or pool, but made from metal casting.

This pond is about 15 feet across (in diameter). Think of it as the size of the largest hot tub you have seen, where, if you at 6 foot tall, you and another 6' friend could probably reach from one side to the opposite side, if you laid in the water end-to-end, your hands stretched out.

I do not know the purpose of this pool, as it would stand so high above the ground so that the water is not visible to people walking around it. You could see down into this pool from a second story of a building. From the description, there does not appear to be easy access to it, and nothing is said about filling it with water (although, I would assume that, as it is called *the sea*). It is possible that this became the water supply for the sinks.

The NET Bible: *This large basin that was mounted on twelve bronze bulls and contained water for the priests to bathe themselves (2 Chr 4:6; cf. Exod 30:17-21).*⁴⁵¹

Which explanation makes sense, but getting the priests up to the basin to begin with would have been quite a feat (it does not appear that anything else is built, like a ladder, to take a person up there).

1Kings 7:23b

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

⁴⁵¹ From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 6, 2017.

1Kings 7:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
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
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
I do not understand the use here. Back in v. 16, we have the phrase <i>five cubits</i> ; the wording here is different—why?			
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6967 BDB #879
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
qav (קָו) [pronounced <i>kahv</i>] (spelled with both a long and short a)	<i>line, cord; measuring line</i>	masculine singular noun	Strong's #6957 BDB #876
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced <i>sh^elow-SHEEM</i>]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
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
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
I do not understand the use here. Back in v. 6, we have the phrase <i>thirty a cubit</i> ; the wording here is different—why?			
çâbab (צָבַב) [pronounced <i>saw^b-VAH^BV</i>]	<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 singular, Qal imperfect	Strong's #5437 BDB #685
'êth (אֵת) [pronounced <i>ayth</i>]	<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

1Kings 7:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâbîyb (בִּיב) [pronounced saw ^b -VEE ^B V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: *Its height [was] 5 cubits and a line going around it [was] 30 cubits.* This pond stands 7.5 ft. high, so, if it were on the ground, even a very tall person like myself could not see into it.

The circumference of 45 ft. matches the diameter of 15 ft. if the diameter is *exactly* 15 ft.⁴⁵², the circumference would be closer to 47 ft.

Measurements, fractions and the Bible: Listing the diameter and the circumference of this massive basin is not a great scientific confirmation; nor is it a serious mathematical error. These are simple measurements taken from basin, and they are quite obviously approximations. If the diameter had been 9.5 cubits, it would have still been given a 10 cubit measurement. The circumference of such a circle would have been, therefore, approximately 29.8 cubits, which would have been given the measure 30 cubits (a 10 cubit diameter would have given us a 31 cubit circumference).

As an aside, π as a measurement does not equal 3.14; it is approximately 3.14, π being both an irrational⁴⁵³ and transcendental⁴⁵⁴ number.

As another aside, we have the words *half, third, fifth, four-fifths, and tenth* in the Bible, but these words are almost always applied to countable things (people, primarily; and sometime grain and money). When we find *half* applied to the cubit, it is nearly always a measurement originally given by God (Ex. 25:10 26:16 36:21 37:1). Also, in Solomon's building, we have references to half a cubit, particularly in this chapter (1Kings 7:31–32, 35). In the Old Testament, I did not find *third* or a *fifth* applied to cubits (it is possible that I missed a reference; but I don't think so).

Sutcliffe comments: *A molten sea ten cubits broad, and thirty round. It is wonderful how this inaccuracy should have escaped men that seem well skilled in mensuration. Allowing that decimals were not then understood, they could not surely be ignorant that a diameter of ten cubits will describe a circle of nearly thirty one and a half.*⁴⁵⁵

When it comes to the measurements of the Temple and its furniture, I think that there is something else going on here. Most of the measurements are given as multiples of 5 or 10; and I think there is some idea of a perfection of those numbers. Anything circular does not easily fit into this concept of perfection (man's idea of perfection, but not God's). So, I think the idea of a 10 cubit diameter and a 30 cubit could have been achieved with some finagling. If there is a lip placed around the basin, the 10 cubits could be based upon this lip; whereas, the inner measurement could round off to 30 cubits. The graphic to the right would allow for the diameter to be 10 cubits and the circumference 30 cubits—which would maintain this concept of perfection.

Russell Grigg's Solution (a graphic); from [Creation.com](https://www.creation.com); accessed January 5, 2018. The illustration would have been better had they placed the basin upon the bulls, as the description suggests (1Kings 7:25).

⁴⁵² For those who know something about mathematics, there is no such thing as an exact measurement in the real world; but go with me on this anyway.

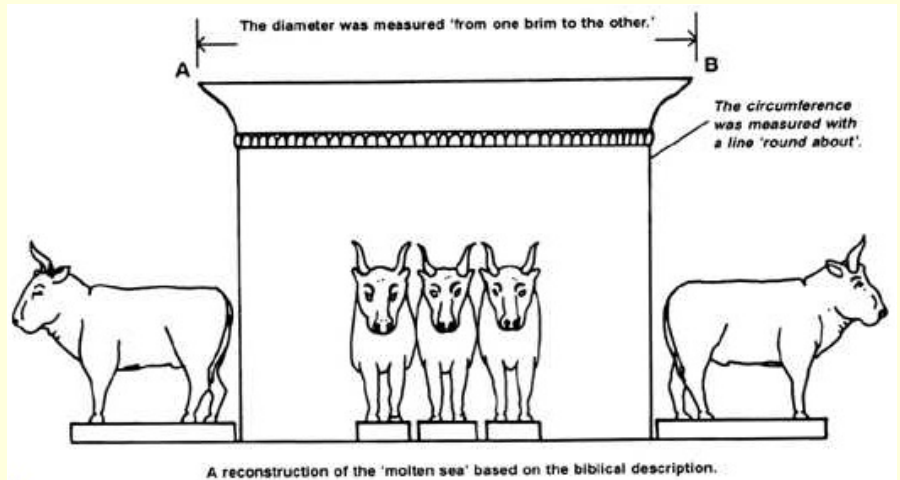
⁴⁵³ Cannot be expressed as a fraction.

⁴⁵⁴ Cannot be expressed as a finite combination of square roots.

⁴⁵⁵ From <https://www.studydrive.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018.

There is one more thing I ought to mention: for man and machines, there is no such thing as an exact measurement. When things are measured, it is with some precision—such as, for a car—there are tolerances involved. That is, there is some allowance given to the fact that exact measurements cannot be achieved. So, when parts are made for a car, these parts may be measured to be accurate to a 32nd of an inch (or a 64th of an inch); and that is deemed acceptable.

Only with God and in theory are there exact measurements. In fact, in our fallen world, it might actually be a point of contention whether a perfect measurement can be made.



I came across several articles on this very subject of diameter and circumference in this passage:

[John Gill \(1Kings 7:23\)](#), [Russel Grigg](#) and [JPH at Tektonics.org](#). They made some of the same points which I did. I had considered including 1 or more of their articles here, but I did not see any real spiritual benefit to doing so. I found it interesting that they suggested the same solution as I did, when it came to the brim of the cup and its circumference (this is no amazing coincidence, as the Bible speaks of the diameter being measured from brim to brim in 1Kings 7:23 and 2Chron. 4:2).

Personally, I think that the measurements used here were to maintain that concept of perfection. When I was a young believer, I often wondered, *why isn't π a nicer number*. As I grew in mathematics and spiritually, I developed more of an appreciation for transcendental numbers like π and e . These are flat-out amazing numbers; and one sees God's hand in them. It totally blew my mind when I found out that $e^{i\pi} = -1$.⁴⁵⁶ I imagine God doing that and having a great laugh over it.

There are instances where scientific study will lead someone so say, *it was as if I were looking into the face of God* (or words to that effect). This mathematical relationship is quite similar to that, and perhaps the person who first discovered this had a similar thought.

Two of the big problems of the Great Sea (or the massive basin) is, *how was water taken to the basin and placed into it?* (remember, it was very high up); and *how was the water retrieved from the basin?* I do not believe that either question is directly spoken to in Scripture; so many commentators develop their own theories (which speculation I believe is reasonable).

⁴⁵⁶ e is Euler's number; i is the imaginary number which represents $\sqrt{-1}$; and π is the ratio of the c/d of any circle.

Descriptions of the Massive Basin (the Sea) (various commentators)

Lange: *The 10 cubits denote the diameter, 30 the circumference, not certainly the mathematical proportion, but very near it, for we must reckon 9 cubits and rather more than half a cubit for the diameter, for 30 cubits of circumference. The 5 cubits are for the depth of the vessel, which was not cylindrical, as some old pictures represent, but, according to 1Kings 7:26, was shaped like a lily, with an edge curved outwards, and widening out considerably lower down.*⁴⁵⁷

F. B. Meyer: *The molten sea was substituted for the ancient laver, Ex. 30:18. It was an immense circular vase, holding 20,000 gallons of water. Its brim was in the form of a lily and it stood on twelve brazen oxen. Water in abundance was needed for the cleansing of the courts; and our Lord has taught us in John 13:1–38 the necessity for constant washing if we would walk with God.*⁴⁵⁸

Whedon: *A molten sea — Called also brazen sea, from the material of which it was made. It was a vast bowl-shaped font, or laver, like that which Moses made for the tabernacle, (Ex. 30:18,) and for the same purpose, but on account of its immense size it is called a sea. Its general appearance is shown in the annexed cut, which will serve to explain the sacred writer's description better than would any verbal comment on his words.*⁴⁵⁹

The Brazen Sea (a graphic); from *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:21. I do not recall this ornate platform underneath the bulls being described anywhere. That would be artistic license.

Throughout, I have found such illustrations to be extremely helpful when it comes to understanding what it is that we are studying.



Dr. Thomas Constable: *The "sea" (1Kings 7:23–26)...rested on symbols of strength and service (cf. the priests), and symbols of fertility adorned it (1Kings 7:24; cf. 1Kings 6:18). [Note: See Albert Zuidhof, "King Solomon's Molten Sea and (pi)," *Biblical Archaeologist* 45:3 (Summer 1982):179–84.] The 12 oxen may have represented the 12 tribes or Solomon's 12 administrative districts. [Note: Jones, 1:184.]*⁴⁶⁰

Chuck Smith: *[There is] also a brass washing basin and twelve oxen, three facing towards the north, three towards the east, south and west. All of them facing outwards, and then this big brass swimming pool on top. Almost the size of a pool, as you read the dimensions it would hold about sixteen thousand gallons of water and this was for the priest to bathe. You remember outside the tabernacle there was the brass laver for the priest to bathe. Well, they really made an elaborate one here at the temple, setting on these oxen and so forth, and if you can get a some of the Bible type of handbooks have artist impressions of what it might have looked. I think a lot of times it helps to see the thing done artistically. The twelve oxen and this big brass laver on top, thick brass.*⁴⁶¹

⁴⁵⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:23–26 (Exegetical and Critical).

⁴⁵⁸ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 7:13–26.

⁴⁵⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:23.

⁴⁶⁰ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:13–47.

⁴⁶¹ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 7:1–51.

The illustration provided by Whedon certainly proves the adage, a picture is worth a 1000 words. However, that picture can also introduce items which were not a part of the original construction (such as, everything below the bulls).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:23–26 Hiram also designed a [large] outside, above-ground, circular pool [or, basin], with a 15' diameter. It was 7.5' high and 45' in circumference. Gourds were cast from molten metal to form a metal band to attach to the basin in two rows. The basin stood upon 12 metal oxen, where 3 of them faced northward, 3 faced south, 3 faced east and 3 faced west. The basin was sitting upon these oxen which all faced outward. The overall thickness of the metal basin was about the width of a hand, with the edge beveled out like the brim of a cup. There were lily flowers engraved around the basin and it held 2000 baths (= 353 cubic feet or 2641 gallons of water).

The Vital Statistics of the Massive Basin (various commentators)

Pastor Mike Smith: *The Sea, also called The Great Laver, was gigantic in size: 15 feet across its circular rim and 7 1/2 feet high. The "Sea" looked like a huge basin resting on the backs of the 12 sculptured bulls that supported it, and it could contain 2,000 baths, 11,500 gallons of water. This basin served as a reservoir for the temple courtyard. II Chronicles 4:5 includes the statement that the laver "held 3,000 baths", 17,500 gallons. Perhaps this was its total capacity but it actually contained 2,000 baths. These oxen must have been of considerable size, like the Assyrian bulls, so that their corresponding legs would give thickness or strength to support so great a weight for, when the vessel was filled with water, the whole weight would be about one hundred tons.*⁴⁶²

Lange: *It could only hold 2,000 baths of water (1Kings 7:26) with a form like that, as Thenius (Stud. u. Kritiken, 1846, I.) has proved. Chronicles, on the contrary, gives 3,000 baths (2Chron. 4:5), but this is a confusion of the signs ו and ל (Keil).*⁴⁶³

Dr. Thomas Constable: *The "sea" (1Kings 7:23–26) was a reservoir for the temple courtyard. It had a total capacity of 17,500 gallons (2Chron. 4:5), but it normally held 11,500 gallons (1Kings 7:26).*⁴⁶⁴

The Preacher's Complete Homiletical Commentary: *Molten sea"—וַלֵּל; colossal brazen basin 17½ feet in diameter, over 8 feet in depth, capable of holding nearly 20,000 gallons of water.*⁴⁶⁵

Patterson and Austen: *The volume of the Sea was 2,000 baths, generally calculated to be about 11,500 gallons.*⁴⁶⁶

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

⁴⁶² From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

⁴⁶³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:23–26 (Exegetical and Critical).

⁴⁶⁴ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:13–47.

⁴⁶⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:23.

⁴⁶⁶ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 7:15–51.

1Kings 7:23–26 Hiram also designed a [large] outside, above-ground, circular pool [or, basin], with a 15' diameter. It was 7.5' high and 45' in circumference. Gourds were cast from molten metal to form a metal band to attach to the basin in two rows. The basin stood upon 12 metal oxen, where 3 of them faced northward, 3 faced south, 3 faced east and 3 faced west. The basin was sitting upon these oxen which all faced outward. The overall thickness of the metal basin was about the width of a hand, with the edge beveled out like the brim of a cup. There were lily flowers engraved around the basin and it held 2000 baths (= 353 cubic feet or 2641 gallons of water).

Function of the Massive Basin (various commentators)

David Guzik: *It was used by priests for cleansing their hands and feet and perhaps also to supply water to the standing basins for the rinsing of offerings (2Chron. 4:10).*” Poole believes that perhaps water came out of the bulls that formed the foundation of the Sea.⁴⁶⁷

Barnes: *The “molten sea “of Solomon, so called from its great size, took the place of the laver of the tabernacle Ex. 30:18–21, which was required for the ablutions of the priests. It was ten cubits, or fully fifteen feet, in diameter at top, and therefore forty–seven feet in circumference, with a depth of 5 cubits, or 7½ feet. As a vessel of these dimensions, if hemispherical, would certainly not hold 2,000 1Kings 7:26, much less 3,000 2Chron. 4:3 baths, the bath equaling 8½ gallons, it is now generally supposed that the bowl bulged considerably below the brim, and further, that it had a “foot,” – or basin which received the water as it was drawn out by taps from the bowl. The “2,000 baths” may give the quantity of water ordinarily supplied to the “sea;” the “3,000 baths” the utmost that the laver could anyhow take. Bowls of a considerable size are represented in the Assyrian bas–reliefs; but none of such dimensions as Solomon’s. The largest mentioned by the Greeks held only 5,400 gallons, less than one–third of the contents of the “molten sea,” even according to the lowest estimate.*⁴⁶⁸

Keil and Delitzsch: *This vessel, which took the place of the laver in the tabernacle, was provided for the priests to wash themselves (2Chron. 4:6), that is to say, that a supply of water might be kept in readiness to enable the priests to wash their hands and feet when they approached the altar to officiate, or were about to enter the Holy Place (Ex. 30:18.). There were no doubt taps by which the water required for this purpose was drawn off from the sea.*⁴⁶⁹

Matthew Poole: *[Hiram] melted the brass, and cast it into the form of a great vessel, for its vastness called a sea, which name is given by the Hebrews to all great collections of waters. The use of it was for the priests to wash their hands and feet, or other things as occasion required, with the water which they drew out of it.*⁴⁷⁰

Sutcliffe: *The molten sea, placed upon twelve oxen and decorated like the pillars, with the chaste and pleasing devices of fruits and flowers, was another stupendous work. It was a pool of water, supplied from Etam by subterraneous pipes; for it was not lawful for the priests to bathe in any close vessel, because it would defile it; hence the water here always ran over.*⁴⁷¹

I just do not see this massive basin continually overflowing into the courtyard area.

Filling the tank by hand would have been quite a chore. Some have suggested that there were pipes to bring water into the basin. There was also the suggestion that there were various openings or taps which could be used to wash off the blood which might accumulate due to the sacrifices.⁴⁷²

It is not improbable that various slaves in Israel gathered the water used in the great basin.

⁴⁶⁷ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 7:15–51.

⁴⁶⁸ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 7:23.

⁴⁶⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:26.

⁴⁷⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:23.

⁴⁷¹ From <https://www.studydrive.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018 (Reflections).

⁴⁷² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:26.

Chapter Outline

Charts, Maps and Short Doctrines

So far, this is what we have: 1Kings 7:23 Hiram also designed a [large] outside, above-ground, circular pool [or, basin], with a 15' diameter. It was 7.5' high and 45' in circumference. However, a great deal of additional descriptive material will be added in.

The Great Sea (an illustration); from **Faith, Philosophy and Science**; accessed January 12, 2018. Note the brim, which would allow for the diameter to be 10 cubits (15 ft.), and allow for a 30 cubit (45 ft.) circumference.

It is possible that the flooring shown is simply illustrative; but foundation rock could be chosen to achieve this effect (in any case, that would be artistic license). Given the weight of this basin (and the brass bulls), it would make sense to have a foundation of stone.

The lip is very clearly shown here, which would allow for the diameter, if measured from lip to lip, to be 15 ft, while the circumference of the basin to be 45 ft.



This construction must have been a pretty amazing feat for that era.

1Kings 7:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
p ^e qâ'îym (פְּקָאִיִּם) [pronounced PEH-kawg- eem]	an architectural term: knob-shaped or ball-shaped or gourd-shaped carved wood or metal ornament	masculine plural noun	Strong's #6497 BDB #825

Barnes: *Knops - literally, "gourds," - i. e. a boss or ball ornament encircled the rim of the bowl in two rows.*⁴⁷³

The Cambridge Bible: *The word is that which occurs in 1Kings 6:18, and the knops were probably of a gourd-shape.*⁴⁷⁴

⁴⁷³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:24.

⁴⁷⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:24.

1Kings 7:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
sâphâh (שַׁפְּהַ) [pronounced <i>saw-FAWH</i>]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8193 BDB #973
çâbîyb (בְּיָב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
çâbab (בָּב) [pronounced <i>saw^b-VAH^bV</i>]	<i>turning around, going around, surrounding, encompassing, circling around</i>	masculine plural, Qal active participle	Strong's #5437 BDB #685
'êth (אֵת) [pronounced <i>ayth</i>]	<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
'eser (עָשֶׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
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
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
I do not understand the use here. Back in v. 10, we have the phrase <i>ten cubits</i> ; the wording here is different—why?			
nâqaph (נָקַף) [pronounced <i>naw-KAHF</i>]	<i>going around, going in a circle, compassing about; surrounding, encompassing; enclosing, making a round, completing a circuit, making round, rounding [out]</i>	Hiphil participle	Strong's #5362 BDB #668

1Kings 7:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
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
çâbîyb (בִּיב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: [There were] gourds [engraved or inset] below the brim going around it 10 cubits round about the basin. The gourds going around the pond were either relief figures in the exterior of the pond, or they were cast and then added to the exterior of the pond. The latter seems to be the case, as per v. 24b.

I am somewhat confused with the 10 cubit (15 ft.) figure here. Does this mean that they did not go all the way around the pond? I don't know why they would not have been done in this way.

1Kings 7:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine plural noun	Strong's #2905 BDB #377
p ^e qâ'îym (פְּקֵיִים) [pronounced <i>PEH-kawg-eem</i>]	an architectural term: <i>knob-shaped or ball-shaped or gourd-shaped carved wood or metal ornament</i>	masculine plural noun with the definite article	Strong's #6497 BDB #825
yâtsaq (צָצַיִם) [pronounced <i>yaw-TSAHK</i>]	<i>being poured (out), being cast, flowing (out), being emptied; cast [as liquid metal being poured out]; firm, hard</i>	masculine plural, Qal passive participle	Strong's #3332 BDB #427
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
yâtsaq (צָצַיִם) [pronounced <i>yaw-TSAHK</i>]	<i>being poured (out), being cast, flowing (out), being emptied; cast [as liquid metal being poured out]; firm, hard</i>	feminine singular, Qal passive participle; with the 3 rd person masculine singular suffix	Strong's #3332 BDB #427

Translation: [These were] two rows of gourds that were cast [when the molten metal] was poured out. This suggests that the gourds were made from casting molten metal; so they would have then been added to the exterior of the pond as decoration.

[These were] two rows of gourds that were cast [when the molten metal] was poured out. We have another inscrutable phrase here.

The Knops or Gourds on the Great Basin (several commentators)

Benson: *So there were three hundred of these knops in all, the sea being thirty cubits round. The knops were cast in two rows when it was cast — They were not carved afterward, but cast at first when the sea was molten. And, there being two rows of them, Abarbinel thence concludes there were six hundred in all, one under another.*⁴⁷⁵

Gill: *And under the brim of it round about there were knops compassing it,.... Of an oval form, and therefore the Targum calls them figures of eggs; in 2Chron. 4:3 they are said to have the similitude of oxen, being like the heads of oxen, and the other parts oval; or these were in the form of gourds, as sometimes the word is rendered, 2Kings 4:39 which had on them the figures of the heads of oxen, and might serve as cocks to let out the water.*

Gill continues: *ten in a cubit, compassing the sea round about it; and as the circumference was thirty cubits, there must be three hundred of these in the circuit.*

Gill continues: *the knops were cast in two rows when it was cast; for these were cast together with the sea, and being in two rows, there must be in all six hundred of them.*⁴⁷⁶

Keil and Delitzsch: *Any colocynths (gourds) ran round it under its brim, ten to the cubit, surrounding the sea in two rows; the colocynths “cast in its casting,” i.e., cast at the same time as the vessel itself. Instead of מִיעֵקֶף, gourds (see at 1Kings 6:18), we find תוֹמַד מִירְקָב, figures of oxen, in the corresponding text of the Chronicles, and in the last clause merely רִקְבָה, an evident error of the pen, מִירְקָב being substituted by mistake for מִיעֵקֶף, and afterwards interpreted תוֹמַד מִירְקָב. The assumption by which the early expositors removed the discrepancy, namely, that they were casts of bullocks' heads, is not to be thought of, for the simple reason that מִירְקָב signifies oxen and not the heads of oxen. How far apart the two rows of gourd-like ornaments were, it is impossible to decide. Their size may be estimated, from the fact that there were ten within the space of a cubit, at a little over two inches in diameter.*⁴⁷⁷

Matthew Poole: *Knops; or, carved or molten figures; for learned Hebricians note, that this word signifies the figures or pictures of all sorts, as flowers, beasts, &c. This general word is particularly explained of oxen, 2Chron. 4:3, unless there were so many figures, or sculptures of gourds, or other flowers; and in each of these a little ox's head.*⁴⁷⁸

Whedon: *[These knops were] [e]gg-shaped representations of the wild gourd or cucumber, as in 1Ki_6:18, compassing the laver in a double row at the upper part.*⁴⁷⁹

Trapp: *And under the brim of it round about [there were] knops compassing it, ten in a cubit, compassing the sea round about: the knops [were] cast in two rows, when it was cast... Three hundred knops under the lily work, on the brim of the sea. {2Chron. 4:3}.*⁴⁸⁰

⁴⁷⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:24.

⁴⁷⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:24.

⁴⁷⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:24.

⁴⁷⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:24.

⁴⁷⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:24.

⁴⁸⁰ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:24.

The Knops or Gourds on the Great Basin (several commentators)

Treasury of Scriptural Knowledge: *The knops are supposed to have been in the form of an ox's head (2Chron. 4:3); and some think the water flowed out at their mouths.*⁴⁸¹

How much thought we ought to give to some of these phrases is debatable.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāmad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>taking a stand, standing, is remaining, enduring, withstand; stopping, ceasing</i>	Qal active participle	Strong's #5975 BDB #763
ʿal (על) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
sh ^e nayîm (שנים) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
ʿāsâr (עשר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
bâqâr (בקר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133

Translation: [This basin] stood upon 12 [metal] oxen,... Here is the very unusual aspect of this pond. It sits on top of 12 metal-cast oxen. One would assume that these are cast statues of oxen, and, in order to hold this about ground pond, they have to be quite sturdy and well designed. Furthermore, the foundation upon which the oxen (or bulls) stand also has to be level and solid. This suggests that there is stonework beneath all of this.

1Kings 7:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e lôshâh (שלש) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
pânâh (פנה) [pronounced <i>paw-NAWH</i>]	<i>facing, looking [toward]; turning, turning away from, turning toward, turning one's face away from (or to)</i>	masculine plural, Qal active participle	Strong's #6437 BDB #815

⁴⁸¹ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:26.

1Kings 7:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâphôwnâh (צפונה) [pronounced <i>tsaw-foh-NAW</i>]	<i>north, northward, towards the north</i>	feminine singular noun with the directional hê	Strong's #6828 BDB #860
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 lôshâh (שלשה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
pânâh (פנה) [pronounced <i>paw-NAWH</i>]	<i>facing, looking [toward]; turning, turning away from, turning toward, turning one's face away from (or to)</i>	masculine plural, Qal active participle	Strong's #6437 BDB #815
yâm (ים) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the directional 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*.

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 lôshâh (שלשה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
pânâh (פנה) [pronounced <i>paw-NAWH</i>]	<i>facing, looking [toward]; turning, turning away from, turning toward, turning one's face away from (or to)</i>	masculine plural, Qal active participle	Strong's #6437 BDB #815
negeb (נגב) [pronounced <i>ne-GHE^{BV}</i>]	<i>south, southward, toward the south; south-country; often transliterated Negev or Negeb</i>	masculine singular noun with the directional hê	Strong's #5045 BDB #616
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 lôshâh (שלשה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
pânâh (פנה) [pronounced <i>paw-NAWH</i>]	<i>facing, looking [toward]; turning, turning away from, turning toward, turning one's face away from (or to)</i>	masculine plural, Qal active participle	Strong's #6437 BDB #815

1Kings 7:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^e râch (מִזְרָח) [pronounced miz ^e - RAHKH]	<i>eastward, east, place of sun rising</i>	masculine singular noun with the directional hê	Strong's #4217 BDB #280

Translation: ...[where] 3 [of them] faced toward the north, 3 toward the west, 3 toward the south and 3 toward the east. The oxen all were faced outward, in groups of 3, toward the 4 compass directions. The large basin would sit on top of them, it appears.

Barnes: *Josephus charged Solomon with a breach of the Commandment Ex. 20:4–5, on account of the oxen here and the lions for his throne. The charge expresses the prohibition which some Jews have conceived the Commandment to urge against the arts of sculpture and painting.*⁴⁸²

1Kings 7:25c

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
yâm (יַם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
‘al (עַל) [pronounced ‘ah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma ^e lâh (מַעְלָה) [pronounced maw ^e - LAW]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751

With the lâmed preposition this means *upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly*. With the hê local, it can mean *upwards; farther; more*. Adding the min, the lâmed, the adverb and the hê local together, it means *from above; above*.

Translation: The basin [is] upon and above them... This pond is sitting upon the backs of the oxen. They must be upon a very solid foundation.

⁴⁸² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:25.

1Kings 7:25d

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
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ʾâchôwr (אַחֹרַיִם) [pronounced <i>aw-KHOHR</i>]	<i>the hinder side, the back part; behind back, backwards</i> [generally found in poetry]	masculine plural, substantive; adverb	Strong's #268 BDB #30
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house-ward, to the [his] house [residence; household, habitation]; inward, toward the center (middle, interior)</i>	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108

Translation: ...and the back portions [of the oxen] [are] towards the center [or, inwards]. The backs of these oxen are towards the center of the pond. The bulls face outward; their backs are inside under the basin.

This portion of v. 25 also confirms to us that the word *house* with the hê local does not have to refer to an actual house, as no house is found here; so that configuration can simply mean *toward the middle, toward the center, inward*.

1Kings 7:23–26 Hiram also designed a [large] outside, above-ground, circular pool [or, basin], with a 15' diameter. It was 7.5' high and 45' in circumference. Gourds were cast from molten metal to form a metal band to attach to the basin in two rows. The basin stood upon 12 metal oxen, where 3 of them faced northward, 3 faced south, 3 faced east and 3 faced west. The basin was sitting upon these oxen which all faced outward. The overall thickness of the metal basin was about the width of a hand, with the edge beveled out like the brim of a cup. There were lily flowers engraved around the basin and it held 2000 baths (= 353 cubic feet or 2641 gallons of water).

The Oxen Holding Up the Massive Basin (various commentators)

The Cambridge Bible: *The bottom rested on the backs of the oxen. Thus the height from the ground to the rim would be five cubits, and the height of the oxen besides. Nothing is said of such a thing, but it is not unlikely that the water was drawn out through the mouths of the oxen.*⁴⁸³

Matthew Poole: *[The Great Sea] stood upon twelve oxen, of solid brass, which was necessary to bear so great a weight. It is probably conceived that the water was by cocks drawn out of the mouths of these oxen. Three of these looked each way; partly for the more equal and convenient support of the vessel; and partly that divers persons might draw water out of it at the same time, which was frequently necessary, especially in great solemnities.*⁴⁸⁴

Gill: *It stood upon twelve oxen,.... Figures of them in brass, of full proportion: three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and so turned to the four quarters of the world.*

⁴⁸³ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:25.

⁴⁸⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:25.

The Oxen Holding Up the Massive Basin (various commentators)

Gill continues: *and the sea was set above upon them; as it were on the backs of them, and their mouths served as spouts or cocks, to let water out of it on all sides.*

Gill concludes: *and all their hinder parts were inward; that they might not be seen, and which met in a centre; they that were north came against those that were south, and they in the east met with those to the west. The brass of the sea, according to Jacob Leon (Relation of Memorable Things in the Temple, ch. 4. p. 21.), weighed 1,800 arobas, and, with twelve oxen under, 33,500; each aroba being twenty five pounds weight.*⁴⁸⁵

The Preacher's Complete Homiletical Commentary: *[The great basin] [s]tood upon twelve oxen—of enormous size necessarily—similar to the Assyrian bulls; for the total combined weight of the vessel and water would be some 100 tons.*⁴⁸⁶

Benson: *It stood upon twelve oxen — Of solid brass, which was necessary to bear so great a weight. Probably the water was drawn by cocks out of the mouths of these oxen.*⁴⁸⁷

Keil and Delitzsch: *This vessel stood (rested) upon twelve brazen oxen,,,they were so placed that three of their heads were directed towards each quarter of the heavens. The size of the oxen is not given; but we must assume that it was in proportion to the size and height of the sea, and therefore about five cubits in height up to the back. These figures stood, no doubt, upon a metal plate, which gave them a fixed and immoveable position.*⁴⁸⁸

Lange: *The position of the 12 oxen is remarked especially, but nothing said of their size or height. Thenius thinks they must have been as high as the vessel at least; this would make the whole vessel 10 cubits high. It is impossible to say whether the feet of these oxen rested on the floor of the court, as on a brazen plate (Keil), or whether they stood in a basin. As the priests had only to wash their hands and feet, the vessel was provided (so the rabbinical traditions say) with faucets for letting out the water. It is very improbable that the water came from the mouths of the oxen, as many suppose.*⁴⁸⁹

Lange: *The law ordered a young ox to be the sacrifice for the high-priest and his house, and for the whole priesthood (comp. Lev. 4:3 sq. with 1Kings 7:23; 1Kings 7:27; 1Kings 7:32; 1Kings 16:11, with 1Kings 7:15; Ex. 29:10 sq.; Num. 8:8); it was specially the priests' animal. The twelve oxen, therefore, stood in the same relation to the molten sea, as the twelve lions to the king's throne (1Kings 10:20), the lions being the royal animal. It is plain that the number twelve was not chosen merely for the sake of "symmetry" (Thenius), but had reference, like the twelve loaves on the table of shewbread, to the twelve tribes of Israel, and is moreover confirmed by the fact that they were placed just like the twelve tribes in camp, viz., three each to a quarter of the heavens (Num. 2:2–31). The twelve beasts, then, were the symbol of the whole nation.*⁴⁹⁰

⁴⁸⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:25.

⁴⁸⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:25.

⁴⁸⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:25–26.

⁴⁸⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:25.

⁴⁸⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:23–26 (Exegetical and Critical).

⁴⁹⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword (Historical and Ethical).

Lange appears to have strong objections to some interpretations: *The whole carved-work of the molten sea was rooted finally in this great idea. Here, also, instead of explaining Israelitish symbols by Israelitish ideas, just as with the brazen pillars, the effort has been made to look around for heathen models, and such an one has been found in the egg-shaped stone giant-vessel of thirty feet in circumference, having four handles, and ornamented with an ox, which stood at Amathus in Cyprus; it is also asserted that the twelve oxen were symbols of Time and the twelve months (Vatke, Bibl. Theol., s. 324, 1Kings 336: Winer, R.-W.-B., ii. s. 68, n). We need scarcely say that that vessel belonged completely to nature-religion; the material (stone), the shape (that of an egg), the four handles (elements), the bull (generation); everything, in fact, denotes the fundamental dogmas of nature-religion; nothing but the blindest prejudice and utter want of critical capacity could discover—where the difference in outward form as well as in significance is so great—a likeness with the brazen sea, the purpose of which the biblical account itself states so clearly and definitely.*⁴⁹¹

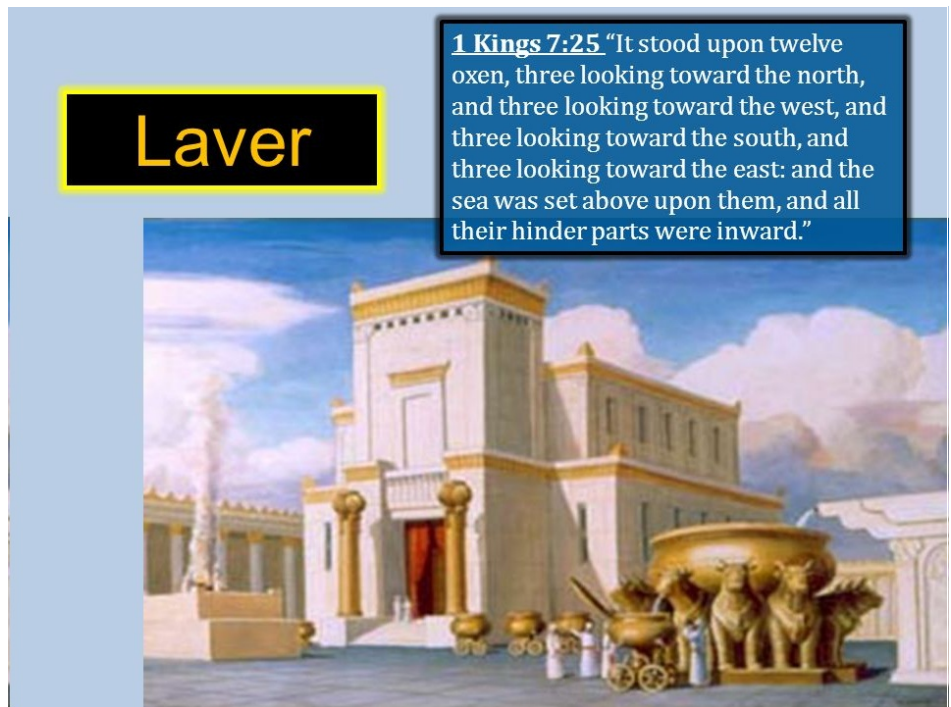
Chapter Outline

Charts, Maps and Short Doctrines

The Great Laver (1Kings 7:25) (a graphic); from Slide Player; accessed January 12, 2018.

What I like about this illustration is: (1) it shows the size of men compared to the Laver on its pedestal; (2) it shows a relationship between the movable sinks and the Great Laver (which may or may not be accurate); and (3) it shows a tap in the Great Laver (which may or may not be accurate). Nearly all illustrations of Solomon’s Temple and its furnishings are part record and part guesswork.

Off to the left side, we see the smoke coming up from the brazen altar (an item, interestingly enough, not discussed in this chapter⁴⁹²).



1 Kings 7:25 “It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.”

1Kings 7:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
‘ăbîy (עָבִי) [pronounced gûh-VEE]	thickness, depth, width; density	masculine singular noun with the 3 rd person masculine singular suffix	Strong’s #5672 BDB #716

This is also spelled ‘ôbîy (עָבִי) [pronounced gôb-EE].

⁴⁹¹ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword (Historical and Ethical).

⁴⁹² It is mentioned in Chronicles.

1Kings 7:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
têphach (טפח) [pronounced TAY-fahkh]	<i>a palm, open hand, span, a hand-breadth; projecting stones on he tops of which beams rest; coping</i>	masculine singular noun	Strong's #2947 BDB #381

Translation: [The overall] thickness [of the metal basin was] a handbreadth,... We do not know for certain exactly what the pond is made from. Is it brass, bronze, copper? This tells us that the metal is about 3 or 4 inches thick.

Barnes: *The palm or hand-breadth seems to have a little exceeded three inches.*⁴⁹³ Gill suggests 4 fingers.⁴⁹⁴

It is logical that early measurements were based upon parts of men's bodies, so that reasonable approximations could be made right there on the spot. It is fascinating that, when it came to the stonework that was used in the foundation (and, apparently, in the walls), that it was very accurately cut and perfectly laid.

1Kings 7:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâphâh (שפה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8193 BDB #973
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ma'ăseh (מאשה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
sâphâh (שפה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973

⁴⁹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:26.

⁴⁹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:26.

1Kings 7:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kōwç (כּוֹץ) [pronounced kohç]	<i>cup</i> [literal or figurative]; <i>a kind of unclean bird</i> (possibly a <i>night owl</i>)	masculine singular noun	Strong's #3563 BDB #468
perach (פֶּרַח) [pronounced PEH-rahkh]	<i>bloom, blossom, bud, flower; sprout</i>	masculine singular construct	Strong's #6525 BDB #827
shûwshan (שׁוֹשַׁן) [pronounced shoo-SHAHN]	<i>lily, lily-like flower</i>	masculine singular noun; pausal form	Strong's #7799 BDB #1004

Translation: ...and the edge was similar to the brim of a cup, [with] lily flowers [in it]. I could be wrong here, but I think the lip is stretched out and pounded back to a thinner thickness which leans outward.

Barnes: *With flowers of lilies* – Rather, “in the shape of a lily flower.” The rim was slightly curved outward, like the rim of an ordinary drinking-cup, or the edge of a lily blossom. See 2Chron. 4:5 margin.⁴⁹⁵

The Cambridge Bible: *'like the flower of lily.'* This is to indicate that the brim bent outward and not that lily-flowers were all round it.⁴⁹⁶

All of this gives us enough information to make illustrations or mock-ups of what Solomon and Hiram constructed. It is these graphics which help us to see what it was that Solomon envisioned and then brought to life.

1Kings 7:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el ^o payim (אֵלִפַּיִם) pronounced al-pah-YIM]	<i>two thousand, two families, (1000?)</i> (because of the dual form of the noun); <i>two military units</i>	masculine dual noun	Strong's #505 (and #504) BDB #48
bath (בַּת) [pronounced bathh]	<i>a unit of liquid measure; transliterated bath</i>	masculine singular noun	Strong's #1324 BDB #144
According to BDB, a bath is equal to dry measure ephah. ⁴⁹⁷ Based upon 1Kings 7:26, I have concluded that 1 bath ≈ .76 gallons			
kûwl (כּוּל) [pronounced kewl]	<i>to contain; to hold [in]; to endure; to sustain</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3557 BDB #465

Translation: [The basin] contained 2000 baths. This pond is 7.5' high with a 15' diameter. If this is a hemisphere, the volume formula is $(\frac{2}{3})\pi r^3$. That gives us 883 cubic ft.; which translates into 6605 gallons (so, 1 bath ≈ 3.3

⁴⁹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:26.

⁴⁹⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:26.

⁴⁹⁷ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #1324.

gallons) If this is cylindrical, then the formula is $hA_b = \pi r^3$, which gives us 1325 cu. ft. (which is 9912 gallons, so 1 bath = 5.0 gallons) However, I believe that the description gives us roughly a hemisphere. However, others suggest a cylinder and others suggest a bowing out at the middle.

1Kings 7:23–26 Hiram also designed a [large] outside, above-ground, circular pool [or, basin], with a 15' diameter. It was 7.5' high and 45' in circumference. Gourds were cast from molten metal to form a metal band to attach to the basin in two rows. The basin stood upon 12 metal oxen, where 3 of them faced northward, 3 faced south, 3 faced east and 3 faced west. The basin was sitting upon these oxen which all faced outward. The overall thickness of the metal basin was about the width of a hand, with the edge beveled out like the brim of a cup. There were lily flowers engraved around the basin and it held 2000 baths (= 353 cubic feet or 2641 gallons of water).

The Capacity of the Massive Basin (various commentators)

L. M. Grant: *The Sea was a large pool made of cast copper, ten cubits (15 feet) in diameter. This took the place of the laver in the tabernacle service (Exodus 30:17-21). It was 5 cubits high as well as being placed on 12 oxen, evidently of copper also, three facing in each direction, with their backs pointed inwards (vs.23-25). Thus, if the oxen were 4 or 5 feet in height, the top of the sea would be 11 or 12 feet high. This was placed outside the temple between the large copper altar and the temple door. It contained 3000 baths (about 8000 gallons) of water (2 Chronicles 4:5), and was used by the priests for washing in (2 Chronicles 4:6). There must have been steps up to the Sea, but nothing is said about this.*⁴⁹⁸

Grant makes a reference to a copper altar as well: *The copper altar tells us there must be cleansing by the blood of Christ from the guilt of sin before one can enter the temple; but the Sea adds to this the cleansing by water, speaking of moral cleansing by the application of God's Word to our hearts and consciences.*⁴⁹⁹

This chapter makes only one reference to an altar, and that is to a golden altar in 1Kings 7:48. So, what Grant says is reasonably applied to this altar (replacing the original altar of the Tabernacle), but I am unaware of a copper altar anywhere.

Benson: *It contained two thousand baths — That is, five hundred barrels, the bath being a measure of the same bigness with the ephah, each containing about eight gallons. It appears from 2Chron. 4:5, that if filled up to the brim, it would receive three thousand baths. But it is probable they were not wont to put so much in it, lest, with the wind, it should run over; and that two thousand was the quantity usually kept in it.*⁵⁰⁰

The Cambridge Bible: *it contained two thousand baths] In 2Chron. 4:5 it is said 'three thousand baths.' Perhaps the smaller quantity was about what was usually kept in supply, the larger what it could contain if it were quite full.*⁵⁰¹

E. W. Bullinger: *two thousand. 2Chron. 4:5 says three thousand. But 1Kings 7:26 speaks of what it did (usually) contain; while 2Chron. 4:5 speaks of what it could " receive and hold". No bath in use is filled to its full capacity.*⁵⁰²

Gill: *[The basin] is said to receive and hold 3,000 baths, which [may be]... thus reconcile[d]...[that it may have been] wider, and bellied out in the lower part of it.*⁵⁰³

⁴⁹⁸ From <https://www.studylight.org/commentaries/lmg/1-kings-7.html> accessed January 10, 2018.

⁴⁹⁹ From <https://www.studylight.org/commentaries/lmg/1-kings-7.html> accessed January 10, 2018.

⁵⁰⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:25–26.

⁵⁰¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:26.

⁵⁰² E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:26.

⁵⁰³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:26.

The Capacity of the Massive Basin (various commentators)

Keil and Delitzsch provide a different explanation: *[The basin] held 2000 baths; according to the Chronicles, 3000 baths. The latter statement has arisen from the confusion of א (3) with ב (2); since, according to the calculation of Thenius, the capacity of the vessel, from the dimensions given, could not exceed 2000 baths.*⁵⁰⁴

This is not an uncommon error in ancient Hebrew text.

Matthew Poole: *Objection. This sea is said to contain three thousand baths, 2Chron. 4:5. Answer. Either there were two sorts of baths, as of cubits, the one common, the other sacred, and the sacred held half as much more as the common; or rather, he here speaks of what it did actually and usually contain, to wit, two thousand baths, which was sufficient for use; and in 2Chron. 4:5, he speaks of what it could contain if it were filled to the brim, as it is implied in the Hebrew words, which differ from these, and properly sound thus, strengthening itself, (to wit, to receive and hold as much as it could, or being filled to its utmost capacity,) it contained, or could contain, three thousand baths.*⁵⁰⁵

Trapp: *It contained two thousand baths.] This it held ordinarily; but if filled up to the brim, it could hold three thousand baths. {2Chron. 4:5}.*⁵⁰⁶

Treasury of Scriptural Knowledge: *This immense laver, called a sea from its magnitude, held, at a moderate computation, 16,000 gallons.*⁵⁰⁷

Whedon: *About seventeen thousand gallons. The reading three thousand, in 2Chron. 4:5, is probably an error. By estimating the capacity of this sea from its dimensions, as given in 1Kings 7:23, it seems hardly possible that it could have held so much. But all calculations based on the dimensions given in 1Kings 7:23 must be uncertain because of our ignorance of the exact shape of the laver. Perhaps the two thousand baths may denote the capacity, not only of the laver or sea proper, but also of the basin beneath it, as seen in the cut. This sea held the water which the priests used for their ablutions. 2Chron. 4:6.*⁵⁰⁸

101 Contradictions: *The Hebrew verb rendered “contained” and “held” is different from that translated “received”; and the meaning may be that the sea ordinarily contained 2,000 baths. But when filled to its utmost capacity it received and held 3,000 baths. Thus the chronicler simply mentions the amount of water that would make the sea like a flowing spring rather than a still pool. This informs us that 3,000 gallons of water were required to completely fill the sea which usually held 2,000 gallons.*

101 Contradictions continues: *Another solution follows a theme mentioned earlier, that the number in Hebrew lettering for 2000 has been confounded by the scribe with a similar alphabetical number for the number 3,000.*⁵⁰⁹

James Burton Coffman: *Nobody knows for sure just what a bath was in terms of gallons, so the scholars guess the contents of the sea anywhere between 10,000 gallons and 17,000 gallons. There is no practical value whatever in knowing what the exact capacity of it really was.*⁵¹⁰

⁵⁰⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:26.

⁵⁰⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:26 (slightly edited).

⁵⁰⁶ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:26.

⁵⁰⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:26.

⁵⁰⁸ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:26.

⁵⁰⁹ *101 Cleared-up Contradictions in the Bible*; by: Jay Smith, Alex Chowdhry, Toby Jepson, James Schaeffer; 1Kings 7:26

⁵¹⁰ From <https://www.studylight.org/commentaries/bcc/1-kings-7.html> accessed January 10, 2018.

The Cambridge Bible remarks on the bath measurement: *The 'bath' was the largest Hebrew liquid measure, but it is not easy to discover what its size was. According to Josephus it held rather more than 8 gallons. Other data make it about half that size. A vessel that could contain 16,000 gallons must have been very enormous to be made in one casting. And the dimensions given, viz. a diameter of 10 cubits by a depth of 5 cubits if the cubit = 18 inches would not hold so much, unless the sides were bowed outward very considerably so as to make the diameter much greater in the inside than at the top. But the description of Josephus makes it to be hemispherical, so that the diameter would be largest at the top. A vessel of this shape however could not be made to rest on the backs of twelve oxen without a good deal of contrivance, while with a cylindrical vessel there is no difficulty. Now a cylinder of the dimensions given in 1Kings 7:23, taking the cubit = 18 inches, would contain nearly 8260 gallons.*

The Cambridge Bible continues: *It seems therefore that the Hebrew 'bath' should be taken as a measure of rather more than 4 gallons. The figures which Josephus gives are so frequently exaggerated, very often doubled, that it need not trouble us if they appear so in this case. The difference between Chronicles and Kings above mentioned may be due to the misreading of a letter in the Hebrew form of notation.*⁵¹¹

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:23–26 Hiram also designed a [large] outside, above-ground, circular pool [or, basin], with a 15' diameter. It was 7.5' high and 45' in circumference. Gourds were cast from molten metal to form a metal band to attach to the basin in two rows. The basin stood upon 12 metal oxen, where 3 of them faced northward, 3 faced south, 3 faced east and 3 faced west. The basin was sitting upon these oxen which all faced outward. The overall thickness of the metal basin was about the width of a hand, with the edge beveled out like the brim of a cup. There were lily flowers engraved around the basin and it held 2000 baths (= 353 cubic feet or 2641 gallons of water).

The massive basin—an overview (various commentators)

The Open Bible: *Used for ceremonial washings, this bronze Sea replaced the washbasin of the Tabernacle (see Exod. 30:18).*⁵¹²

It is possible that the large basin was a repository for water; and the smaller basins were used for ceremonial washings.

Jamieson, Fausset and Brown: *In the tabernacle was no such vessel; the laver served the double purpose of washing the hands and feet of the priests as well as the parts of the sacrifices. But in the temple there were separate vessels provided for these offices. (See on 2Chron. 4:6). The molten sea was an immense semicircular vase, measuring seventeen and a half feet in diameter, and being eight and three-fourths feet in depth. This, at three and a half inches in thickness, could not weigh less than from twenty-five to thirty tons in one solid casting – and held from sixteen thousand to twenty thousand gallons of water. [See on 2Chron. 4:3.] The brim was all carved with lily work or flowers; and oxen were carved or cut on the outside all round, to the number of three hundred; and it stood on a pedestal of twelve oxen. These oxen must have been of considerable size, like the Assyrian bulls, so that their corresponding legs would give thickness or strength to support so great a weight for, when the vessel was filled with water, the whole weight would be about one hundred tons [Napier]. (See on 2Chron. 4:3).*⁵¹³

⁵¹¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:26.

⁵¹² *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 455 (footnote).

⁵¹³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:23–26.

The massive basin—an overview (various commentators)

Benson: *[Hiram] melted the brass, and cast it into the form of a great vessel, for its vastness called a sea, which name is given by the Hebrews to all great collections of waters. The use of it was for the priests to wash their hands and feet, or other things, as occasion required, with the water which they drew out of it.*⁵¹⁴

Matthew Henry: *A brazen sea, a very large vessel, above five yards in diameter, and which contained above 500 barrels of water for the priests' use, in washing themselves and the sacrifices, and keeping the courts of the temple clean, 1Kings 7:23, etc. It stood raised upon the figures of twelve oxen in brass, so high that either they must have stairs to climb up to it or cocks at the bottom to draw water from it. The Gibeonites, or Nethinim, who were to draw water for the house of God, had the care of filling it. Some think Solomon made the images of oxen to support this great cistern in contempt of the golden calf which Israel had worshipped, that (as bishop Patrick expresses it) the people might see there was nothing worthy of adoration in those figures; they were fitter to make posts of than to make gods of. Yet this prevailed not to prevent Jerusalem's setting up the calves for deities. In the court of the tabernacle there was only a laver of brass provided to wash in, but in the court of the temple a sea of brass, intimating that by the gospel of Christ much fuller preparation is made for our cleansing than was by the law of Moses. That had a laver, this has a sea, a fountain opened, Zech. 13:1.*⁵¹⁵

The College Press Bible Study: *In addition to the massive front pillars, Hiram made a great bronze water-basin which was called "the sea" on account of its unprecedented size and capacity. Like the laver of the Tabernacle (Ex. 30:18–20), this vessel was designed to contain the water necessary for the ablutions of the priests. The sea was circular and measured fifteen feet in diameter, forty-five feet in circumference[205] and 7 1/2 feet in depth (1Kings 7:23). The sea was decorated with two rows of gourds numbering ten to a cubit. In contrast to the ornamentation of the capitals of the columns, these ornaments were "cast when it was cast," i.e., they were not attached to the sea after it was made, but were cast in the same mold with the sea. The bronze of which this giant laver was composed had been taken by David from the cities of Hadadezer (1Chron. 18:8; 1Sam. 8:8 LXX). The sea rested on twelve oxen, three of which faced each of the four directions of the compass. The oxen faced outward (1Kings 7:25). All conjectures as to the height and size of the oxen are of little value. The number twelve pointed to the twelve tribes of Israel as a priestly nation "which cleansed itself here in the persons of its priests, to appear clean and holy before the Lord."*

The College Press Bible Study continues: *The sea was a handbreadth thick (three inches). The brim of the sea was like that of a cup; i.e., it curved outwards like a lily. The precise shape of the sea is unknown. Some think it was hemispherical, others cylindrical. The prevailing opinion, however, appears to be that it was thirty cubits in circumference only at the brim and that it bellied out considerably below. The capacity according to Kings was two thousand baths[207] (1Kings 7:26), according to Chronicles three thousand baths (2Chron. 4:5). Probably Kings gives the capacity when filled to ordinary height, and Chronicles gives the capacity when filled to the brim. The sea provided water with which the priests could wash (2Chron. 4:6) their hands and feet (Ex. 30:19; Ex. 30:21). Rabbinic tradition indicates that the sea was provided with taps or faucets. It is probable that a basin of some sort was attached to it. Whether the sea was filled by hand or by some special contrivance is impossible to say. It has been computed that such a laver would weigh twenty-five to thirty tons. It was truly a "triumph of bronze working."*

The College Press Bible Study adds this: *It was formerly thought that a bath was equal to about eight gallons (Slotki). On the basis of stamped jars which have been excavated, a bath is now computed to have been about 5½ gallons.*⁵¹⁶

⁵¹⁴ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:23.

⁵¹⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 7:13–47.

⁵¹⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:23–26.

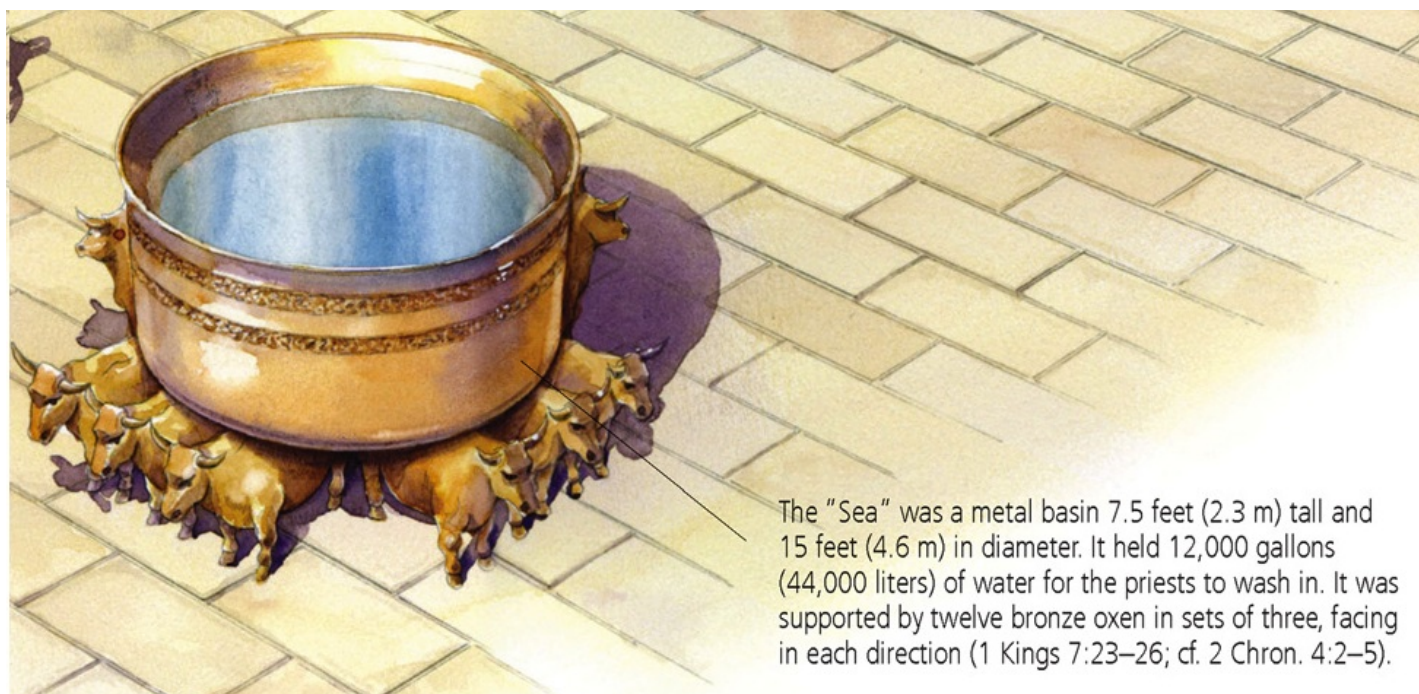
If the sea bulges out, that would increase its capacity, which might be more in line with a bath being 5.5 gallons. This does not solve the 2000 bath vs. 3000 bath discrepancy. Some suggest that this is what is commonly found in the basin as over against how much the basin is able to hold. The 2000 bath number could indicate when the basin needed to be filled again.

For all intents and purposes, the basic appears to act very much like a water tower; and perhaps lifting it so far off the ground was to keep a lot of stuff from falling into it.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The Sea (or, the Massive Basin) (a graphic); from the [Patreon](#); accessed December 30, 2017.



The "Sea" was a metal basin 7.5 feet (2.3 m) tall and 15 feet (4.6 m) in diameter. It held 12,000 gallons (44,000 liters) of water for the priests to wash in. It was supported by twelve bronze oxen in sets of three, facing in each direction (1 Kings 7:23–26; cf. 2 Chron. 4:2–5).

1Kings 7:23–26 Hiram also designed a [large] outside, above-ground, circular pool [or, basin], with a 15' diameter. It was 7.5' high and 45' in circumference. Gourds were cast from molten metal to form a metal band to attach to the basin in two rows. The basin stood upon 12 metal oxen, where 3 of them faced northward, 3 faced south, 3 faced east and 3 faced west. The basin was sitting upon these oxen which all faced outward. The overall thickness of the metal basin was about the width of a hand, with the edge beveled out like the brim of a cup. There were lily flowers engraved around the basin and it held 2000 baths (= 353 cubic feet or 2641 gallons of water).

Taking the Massive Basin too Far (a discussion)

Trapp takes this section too far: *Figuring out the twelve apostles and their successors, who went into all parts of the world, teaching "the baptism of repentance for the remission of sins."*⁵¹⁷

No one knew anything about the Apostles back then. This would not be a shadow, as it would be revealing things from the hidden (mystery) dispensation.

⁵¹⁷ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:25.

Taking the Massive Basin too Far (a discussion)

Hawker takes this too far: *There can be no question, but that this brazen sea was figurative of the gospel fountain for sin and for uncleanness. But oh! how vastly short and inferior was all this, even in similitude, and indeed all the shadowy ordinances of the law, to our substance in the gospel. These things stood only (as Paul speaks) in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. Heb. 9:10. Oh! holy Saviour! how doth the riches of thy grace, and the efficacy of thy blood appear, when compared to these shadows! Sweetly hast thou said and sweetly hast thou proved it, that I may cause those that love me to inherit substance. Prov. 8:21.*⁵¹⁸

Gill, in my opinion, takes this too far: *This brasen sea of Solomon was typical of Christ, the fountain opened to wash in for uncleanness, by all that are made priests unto God; and this being larger than the laver in the tabernacle, may denote the greater efficacy of Christ's blood than in anything in the law of Moses to cleanse from sin; and the larger provision made for it, not only for Israel, but for all the people of God in the several nations of the world, in the four quarters of it; being published, and proclaimed, and directed to by the twelve apostles of Christ, and by all Gospel ministers since, signified by oxen for their laboriousness and strength.*⁵¹⁹

Whereas, it is true that this basin is quite large; and that there is full and complete efficacy in the blood of Christ (that is, His spiritual death on our behalf), I do not think that they are meant to be tied together here; nor the proclamation of Jesus Christ throughout the world. For one thing, I do not see the clear parallels (as there are with, for instance, Abraham offering up his son Isaac); and secondly, I think it is a mistake to see types of the Church Age in incidents or people of the Age of Israel.

Too much can be read into our interpretation of these things.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The Ten Movable Water Basins

2Chronicles 4:6

For the Tabernacle, there was a singular basin. For the Temple, there will be 10 basins on moveable bases and the massive sea, previously described.

1Kings 7:27–31 He made 10 mobile stands out of bronze. Each unit measured 6' by 6' by 4.5'. These units were constructed in this manner: they had panels (or faces) which were set into frames with lions, oxen and cherubim engraved into the panels. The area above and below the lions and oxen was beveled and had wreathes. Each stand is affixed to 4 bronze wheels with bronze axles, with metal support near each corner. Beneath the laver are four supports cast in bronze along the sides. There are two openings, one at the very top and one below that, and each opening is encased by the square frames.

⁵¹⁸ Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, 1Kings 7:23–26.

⁵¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:26.

Introducing the small basins in the moveable stands (various commentators)

Treasury of Scriptural Knowledge: *Besides this great brazen laver, there were in the temple ten lavers of brass of a less size, which moved on wheels, and were ornamented with the figures of various animals, having, probably, always some relation to the cherubim. These lavers were to hold water for the use of the priests in their sacred office, particularly to wash the victims that were to be offered as a burnt offering, as we learn from 2Chron. 4:6; but the brazen sea was for the priests to wash in.*⁵²⁰

F. B. Meyer: *In addition to the great molten sea, described in the previous verses, there were ten portable vessels, or vases, that ran on wheels, so that they could be pushed across the level marble floor to any part of the court where fresh cleansing water was required. Five of these lavers were placed on the right, and ten on the left, of the great brazen altar. Such things as belonged to the burned-offering they washed in them; but the sea was for the priests to wash in, 2Chron. 4:6.*

F. B. Meyer continues: *We should carefully note the large provision made under the old Covenant for ceremonial washings. How precise is this account of these vessels! Does it not give weight to that injunction: "Be ye clean that bear the vessels of the Lord"? Isa. 52:11. This passage reminds us of the infinite purity of God, who charges His angels with folly, Job. 4:18, and in whose sight the heavens are not clean, Job. 15:15. As our Lord said to His disciples: "He that is clean needs... to wash his feet," John 13:10. Every act of ours, even though we are priests unto God, needs to be cleansed and sanctified by the Word of God and prayer, Acts 6:4.*⁵²¹

Chapter Outline

Charts, Maps and Short Doctrines

Again, I had to refer to other translations in order to complete my translation below. Even with the help of other translations, I am still quite disappointed in the results.

With this section, when examining the commentary on it, I had to constantly flip back and forth between the KJV (which many of the commentators used) and the ESV (which I use, as it appears to make the most English sense). There were times that I would be unable to even properly place a comment or observation without going to the KJV to find out where to place it.

I originally had vv. 27–31 together because they seemed to deal with the same information; and many translations would combine elements of this passage in unusual ways (such as, the Living Bible and the CEV⁵²²). However, in looking this over again, I decided to use the natural end/beginning of vv. 29 & 30.

And so he makes the stands ten bronze, four in the cubit a length of the base the one and four in the cubit his width and three in the cubit his height. And this [is] a work of the stand: four sides [or, faces] to them and four sides [or, faces] in the midst of the corners. And upon the four sides [or, faces] which [are] in a midst of the bases [are engraved] lions, oxen and cherubim. And upon the ledges therefore from above and from below to [the] lions and to [the] oxen wreathes, a work of beveling.

1Kings
7:27–29

He made 10 stands [from] bronze. The length of one stand [was] 4 cubits; the width [was] 4 cubits and the height [was] 3 cubits. The construction of the stands [was done in] this [manner]: they [had] panels (or, faces) and these panels [were] between the edges [or set in the frames]; and on the panels which [are] between the edges [or, the panels (are) set in frames] [are] lions, oxen and cherubim; and on the edges [there were] above and beneath the lions and oxen wreathes of beveled work.

⁵²⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:26.

⁵²¹ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 7:27–39.

⁵²² The CEV, for instances, places v. 29 with v. 28; and v. 31 with v. 30.

He made 10 mobile stands out of bronze. Each unit measured 6' by 6' by 4.5'. These units were constructed in this manner: they had panels (or faces) which were set into frames with lions, oxen and cherubim engraved into the panels. The area above and below the lions and oxen was beveled and had wreathes.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) And so he makes the stands ten bronze, four in the cubit a length of the base the one and four in the cubit his width and three in the cubit his height. And this [is] a work of the base: four sides [or, *faces*] to them and four sides [or, *faces*] in the midst of the corners. And upon the four sides [or, *faces*] which [are] in a midst of the bases [are engraved] lions, oxen and cherubim. And upon the ledges therefore from above and from below to [the] lions and to [the] oxen wreathes, a work of beveling.

Revised Douay-Rheims And he made ten bases of brass, every base was four cubits in length, and four cubits in breadth, and three cubits high. And the work itself of the bases, was intergraven: and there were gravings between the joining. And between the little crowns and the ledges were lions, and oxen, and cherubims: and in the joinings likewise above: and under the lions and oxen, as it were bands of brass hanging down.

Peshitta (Syriac) And he made ten bases of brass; four cubits was the length of one base, and four cubits its breadth, and three cubits the height of it. And the work of the bases was in this manner: they had borders between panels; And on the borders that were between the panels were lions, oxen, and cherubim; and upon the panels was the same, both above and below, lions and oxen; the appearance of the work was beautiful.

Septuagint (Greek) And he made ten brazen bases: five cubits was the length of one base, and four cubits the breadth of it, and its height was six cubits. And this work of the bases was formed with a border the them, and there was a border between the ledges. And upon their borders between the projection were lions, and oxen, and cherubs: and on the projections, even so above, and also below were the places of lions and oxen, hanging work.

Significant differences: The *four sides* repeated in the Hebrew is not found in the Greek, Latin or Syriac. The actual numeral is not found in the Hebrew; but it is implied in one of the translations of the of the word found twice in v. 28. The Latin appears to be different from the Hebrew (but the Hebrew is difficult to understand).

The Latin has *little crowns* rather than *midst of the bases*. The Greek has *between the projection* instead. This phrase, like many of them, is difficult to understand and, therefore, difficult to translate.

Where the Hebrew tells us there will be wreaths and beveling, the Syriac tells us: *[the] appearance of the work was beautiful*. Again, the Hebrew is not easy to translate.

Limited Vocabulary Translations:

Bible in Basic English And he made ten wheeled bases of brass; every one four cubits long, four cubits wide, and three cubits high. And the bases were made in this way; their sides were square, fixed in a framework; And on the square sides between the frames were

Easy English	<p>lions, oxen, and winged ones; and the same on the frame; and over and under the lions and the oxen and the winged ones were steps.</p> <p>(Hiram) also made 10 metal carts (to carry water). Each one was 4 cubits long, 4 cubits wide and 3 cubits deep. This is how he made the water carts. (He made them) with square pieces (of metal, that he) fastened at the corners. There were (pictures of animals called) lions and oxen on the sides and on the corners. (There were) also (pictures of) cherubs. There were shapes like leaves above and below the lions and the oxen. (The shapes were made) with hammers.</p>
Easy-to-Read Version–2006	<p>Then Hiram made ten bronze carts. Each cart was 4 cubits long, 4 cubits wide, and 3 cubits high. The carts were made with square panels set in frames. On the panels and frames were bronze bulls, lions, and Cherub angels. There were designs of flowers hammered into the bronze above and below the bulls and lions.</p>
God's Word™	<p>He made ten bronze stands. Each stand was 6 feet square and 4½ feet high. The stands were made this way: They had side panels set in frames. On the panels set in frames were lions, oxen, and angels.[d] These were also on the frames. Above and below the lions and the cattle were engraved designs.</p>
Good News Bible (TEV)	<p>The Bronze Carts</p> <p>Hiram also made ten bronze carts; each was 6 feet long, 6 feet wide, and 4½ feet high. They were made of square panels which were set in frames, with the figures of lions, bulls, and winged creatures on the panels; and on the frames, above and underneath the lions and bulls, there were spiral figures in relief. Each cart had four bronze wheels with bronze axles. At the four corners were bronze supports for a basin; the supports were decorated with spiral figures in relief. There was a circular frame on top for the basin. It projected upward 18 inches from the top of the cart and 7 inches down into it. It had carvings around it.</p>
The Message	<p>Hiram also made ten washstands of bronze. Each was six feet square and four and a half feet tall. They were made like this: Panels were fastened to the uprights. Lions, bulls, and cherubim were represented on the panels and uprights. Beveled wreath-work bordered the lions and bulls above and below.</p>
NIRV	<p>Hiram also made ten stands out of bronze. They could be moved around. Each stand was six feet long. It was six feet wide. And it was four and a half feet high. Here is how the stands were made. They had sides that were joined to posts. On the sides between the posts were lions, bulls and cherubim. They were also on all of the posts. Above and below the lions and bulls were wreaths made out of hammered metal.</p>
New Simplified Bible	<p>Hiram also made ten copper carts. Each cart was six feet long, six feet wide, and four and one half feet high. They were made of square panels set in frames. There were figures of lions, bulls, and cherubim on the panels. And there were spiral relief figures on the frames above and underneath the lions and bulls.</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>He also made ten bronze stands. Each was six feet long, six feet wide, and four and a half feet high. This is how each stand was made: There were panels connected between the legs. Lions, bulls, and winged otherworldly creatures appeared on the panels between the legs. On the legs above and below the lions and bulls were wreaths on panels hanging off the stands. There were four bronze wheels with bronze axles for each stand.</p>
Contemporary English V.	<p>Hiram made ten movable bronze stands, each one four and a half feet high, six feet long, and six feet wide. The sides were made with panels attached to frames decorated with flower designs. The panels themselves were decorated with figures of lions, bulls, and winged creatures.</p>
The Living Bible	<p>Then he made ten four-wheeled movable stands, each 6 feet square and 4½ feet high. They were constructed with undercarriages braced with square[d] crosspieces.</p>

New Berkeley Version	<p>These crosspieces were decorated with carved lions, oxen, and Guardian Angels. Above and below the lions and oxen were wreath decorations.</p> <p>Then he made ten bronze bases; each base was six feet long, six feet wide, and four and a half feet high.</p> <p>This is the way the bases were constructed; they had borders; there were borders between the frames and on the borders between the bases were lions, oxen, and cherubim, and on the frames the same; above and below the lions and oxen were punch work rosettes.</p>
New Life Version	<p>The Brass Stands</p> <p>Then he made the ten stands of brass. Each stand was as long as two long steps, as wide as two long steps, and as high as a man's neck. This is how the stands were made. They had sides of the same length between the cross-pieces. On the side pieces between the cross-pieces were lions, bulls and cherubim. On the side pieces, both above and below the lions and bulls, there were round pieces of hanging work.</p>
New Living Translation	<p>Huram also made ten bronze water carts, each 6 feet long, 6 feet wide, and 4 1/2 feet tall [Hebrew <i>4 cubits [1.8 meters] long, 4 cubits wide, and 3 cubits [1.4 meters] high.</i>]. They were constructed with side panels braced with crossbars. Both the panels and the crossbars were decorated with carved lions, oxen, and cherubim. Above and below the lions and oxen were wreath decorations.</p>
Unlocked Dynamic Bible	<p>Huram also made ten bronze carts. Each was one and four-fifths meters long, one and four-fifths meters wide, and one and one-third meters tall. On the sides of the carts there were panels set in frames. On those panels were bronze figures of lions, oxen, and winged creatures. Below and above the lions and bulls there were decorations of bronze wreaths.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then [HiRam] made ten bronze carts. They were each six feet long, six feet wide, and four-and-a-half feet tall. The carts were made of panels that were joined into frames that were [engraved with] lions, oxen, and cherubs. In fact, lions, oxen, and cherubs covered all parts of the carts, including their bases.</p>
Beck's American Translation	<p><i>The Wheeled Stands</i></p> <p>He made 10 stands of bronze. Each stand was 4 cubits square and 3 cubits high. The stands were made in this way: They had a chassis set in a frame. On the chassis set in the frame there were lions, oxen, and angels; these were also on the frame. Above and below the lions and the cattle there were wreaths of hammered work.</p>
International Standard V	<p>The Ten Water Carts</p> <p>Hiram [Lit. <i>He</i>] also made ten bronze water carts [Or <i>stands</i>, and so throughout this paragraph]. Each one was four cubits wide, four cubits long, and three cubits high. The carts were designed with borders between cross-pieces, and on the borders between the cross-pieces were lions, oxen, and cherubim. A pedestal was placed above the cross-pieces, and beneath the lions and oxen there were wreaths hanging down.</p>
New Advent (Knox) Bible	<p>He also made ten brazen stands for smaller basins, four cubits long, four cubits wide, and three cubits high. Even these stands were of embossed work; there was moulding between the shafts; moulding, too, between the upper and the lower rims, of lions and bulls and cherubim, and between the shafts above them the same pattern; and under the lions and oxen hung thongs, as it were, of bronze.</p>
Translation for Translators	<p>Huram also made ten bronze carts. Each was six feet long and six feet wide and 4-1/2 feet tall. <i>On the sides of the carts</i> there were panels which were set in frames. On those panels were <i>bronze figures of lions, bulls, and winged creatures</i>. Below and above the lions and bulls there were decorations of bronze wreaths.</p>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to make ten bases of bronze, four cubits is to be the length of each base, four cubits is to be their breadth, and three cubits is to be their height. The work of the bases is that, they are to be of rims, and there are to be rims between the joining. On the rims, that are to be between the joinings, are to be lions, large cattle, and cherubs. On the joinings that is to be a base above, and under the lions and large cattle, are to be wreaths of hanging work.
Christian Standard Bible	The Bronze Water Carts Then he made ten bronze water carts [Lit <i>bronze stands</i>]. Each water cart was 6 feet long, 6 feet wide, and 4½ feet [Lit <i>three cubits</i>] high. This was the design of the carts: They had frames; the frames were between the cross-pieces, and on the frames between the cross-pieces were lions, oxen, and cherubim. On the cross-pieces there was a pedestal above, and below the lions and oxen were wreaths of hanging [Or <i>hammered-down</i>] work.
Ferrar-Fenton Bible	Hiram Makes Pedestals for the Ten Labers. He also made ten pedestals of four cubits long, each pedestal; and four cubits wide and three cubits high; and made these pediments with dove- tails on them, and dovetailed them at the joinings. And on the dovetails that were between the joinings staples and bolts as fasteners, and over the joinings he placed projections, and below the staples and thebolts he made garlands hanging down.
God's Truth (Tyndale)	And he made ten bottoms of brass, four cubits long and four cubits broad apiece, and three high. And the works of the bottoms was on this manner that the sides were as it were flat boards between the ledges. And on the flat boards between the ledges were lions, oxen and Cherubs. And upon the ledges that were above and beneath the lions and oxen, was joined pendant work.
NIV, ©2011	He also made ten movable stands of bronze; each was four cubits long, four wide and three high [That is, about 1.8 metres long and wide and 1.4 metres high]. This is how the stands were made: they had side panels attached to uprights. On the panels between the uprights were lions, bulls and cherubim – and on the uprights as well. Above and below the lions and bulls were wreaths of hammered work.
Unlocked Literal Bible	Huram made the ten stands of bronze. Each stand was four cubits long and four cubits wide, and the height was three cubits. The work of the stands was like this. They had panels that stood between frames, and on the panels and on the frames were lions, oxen, and cherubim. Above and below the lions and oxen were wreaths of hammered work.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Hiram also made ten brazen stands, each measuring four cubits long, four cubits wide and three cubits high; and this was how the stands were constructed: they had framed panels on which were lions, oxen and cherubim. On the frames above and below the lions and oxen were wreaths in relief.
New American Bible (2011)	He also made ten stands of bronze, each four cubits long, four wide, and three high. When these stands were constructed, panels were set within the framework. On the panels within the frames there were lions, oxen, and cherubim; and on the frames likewise, above and below the lions and oxen, there were wreaths in hammered relief.
New Jerusalem Bible	He made the ten bronze stands; each stand was four cubits long, four cubits wide, and three high. They were designed as follows; they had an undercarriage and crosspieces to the undercarriage. On the crosspieces of the undercarriage were lions and bulls and winged creatures, and on top of the undercarriage was a support; under the lions and oxen there were scrolls in the style of. . .
New English Bible—1970	The Bronze carts.

He also made the ten trolleys of bronze; each trolley was four cubits long, four wide, and three high. This was the construction of the trolleys. They had panels set in frames; on these panels were portrayed lions, oxen, and cherubim, and similarly on the frames. Above and below the lions, oxen, and cherubim [and cherubim: prob. rdg, Heb omitted] were fillets of hammered work of spiral design.

Revised English Bible–1989 Hiram also made the ten trolleys of bronze; each trolley was four cubits long, four wide, and three high. This was the construction of the trolleys: they had panels set in frames; on these panels were portrayed lions, oxen, and cherubim, and the same on the frames; above and below the lions, oxen, and cherubim were fillets of hammered work of spiral design.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible He made ten bronze trolleys, each one seven feet long, seven feet wide, and five-and-a-quarter feet high. They were designed with panels that were set between the corner-posts, and on the panels between the corner-posts were lions, oxen and k'ruvim. The corner-posts above were similarly designed. Below the lions and oxen were wreaths of hammered work.

The Complete Tanach And he made the ten bases of copper; four cubits (was) the length of one base, and four cubits its breadth, and three cubits its height.

And three cubits its height: of the base. The height of the wheel upon which it rests was a cubit and a half, and the height of the base was a cubit and a half. The cubit of the height was square but the half cubit was round, as it says (7:35) "And in the top of the base there was a round compass of half a cubit high."

And the work of the bases (was) in this (manner); they had borders, and the borders (were) between the ledges.

They had borders: I saw in the Mishnah of Forty-Nine Measurements (See 7:16).

They had borders: The borders were from the axle of one wheel to the axle of the other wheel. And *אֲפֹקֵי דֵי* is the wood which is inserted into the wheel, in the hole, and it is called *ajjsel*, *essieu* in O.F. (axle). And the four wheels of the bases had borders on this side and borders on the other side, on all four sides; and it was four cubits wide between one and the other, and above there were blocks, such as boards against the borders, and the ledges were from the lower borders to the upper ones, [since] there were other borders between the ledges, like the work of the legs of the bed of the villagers which are not round but protruding (should read *טְלוּב*) in order to decorate them with lions and cherubim. And I say, that these ledges were like the rungs of a ladder, a sort of brass rods standing on the borders. There were two or three rods. The borders were set between one rod and the other, [connected] from one ledge to the other. Jonathan, too, rendered this *איבילש*, ledges.

And on the borders that (were) between the ledges (were) lions, oxen, and cherubim; and on the ledges (there was) a base above; and beneath the lions and oxen (were) wreaths of thin work.

And on the ledges which were between the borders: Were decorated with forms of lions, forms of oxen and cherubim.

And on the ledges there was a base: *כֶּלֶב* is a base, to place the laver on it, above the border which was on their top.

And beneath the lions and oxen: Which were embroidered or attached on the [outer] borders which were between the ledges.

Wreaths: a form resembling a male and female joined together.

Of thin work: Hammered, resembling the hammering of a thin metal plate. They did not protrude with its thickness nor were they engraved in a depression, and Jonathan rendered *הַשְּׁעֵמֶתוֹיִל דָּרוּם*, 'joined, the work of a welder', souldriz in O.F.

exeGeses companion Bible	And he works ten bases of copper; one base, four cubits long and four cubits wide and three cubits high: and the work of the bases is thus: with borders; and borders between the ledges; and on the borders between the ledges: lions, oxen and cherubim: and on the ledges, a base above: and the lions and oxen below of wreaths of festoon work:...
Hebraic Roots Bible	And he made ten bases of bronze; four cubits the length of the one base, and four cubits the breadth, and three cubits the height. And this was the work of the base: They had borders; and there were borders between the stays. And on the borders that were between the stays were lions, oxen, and cherubs. And a pedestal was on the stays above. And below the lions and oxen were wreaths of hanging work.
The Israel Bible (beta)	He made the ten laver stands of bronze. The length of each laver stand was 4 amot and the width 4 amot, and the height was 3 amot. The structure of the laver stands was as follows: They had insets, and there were insets within the frames; and on the insets within the frames were lions, oxen, and cherubim. Above the frames was a stand; and both above and below the lions and the oxen were spirals of hammered metal.
Orthodox Jewish Bible	And he made ten Mekhonot (Stands [<i>servicing as water carts</i>]) of nechoshet; four cubits was the length of one Stand, and four cubits the width thereof, and three cubits the height of it. And the constuction of the Mekhonot was on this manner: they had misgerot (panels, flat sides), and the misgerot were between the shelabim (rods, upright braces); And on the misgerot that were between the shelabim were [engraved] arayot (lions) and bakar (oxen), and keruvim; and upon the shelabim there was a base above; and below the arayot and bakar were wreaths of plaited work.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Hiram made ten bronze stands [for smaller basins]; the length of each stand was four cubits, its width was four cubits and its height was three cubits. This was the design of the stands: they had borders between the frames. On the borders between the frames were lions, oxen, and cherubim; and on the frames there was a pedestal above. Beneath the lions and oxen were borders of hanging work.
The Expanded Bible	Then ·Hiram [^L he] made ten bronze ·stands [water carts], each one ·six feet [^L four cubits] long, ·six feet [^L four cubits] wide, and ·four and one-half feet [^L three cubits] high. The ·stands [water carts] were made from ·square sides, which were put on frames [or side panels braced with crossbars/uprights]. On the sides were bronze lions, ·bulls [oxen], and ·creatures with wings [^L cherubim]. On the ·frames [panels] above and below the lions and ·bulls [oxen] were ·designs of flowers [wreaths] hammered into the bronze.
Kretzmann's Commentary	And he made ten bases of brass, to hold the basins with water for the washing of the sacrificial meat; four cubits was the length of one base and four cubits the breadth thereof and three cubits the height of it. And the work of the bases was on this manner, the workmanship connected with their being cast: they had borders, and the borders were between the ledges,

panels enclosed by ornamental moldings; and on the borders that were between the ledges, on the walls or panels of the bases, were lions, oxen, and cherubim; and upon the ledges there was a base above, a sort of groove for the basin which was placed upon the base; and beneath the lions and oxen were certain additions made of thin work, figures in the form of suspended wreaths.

The Rev. Dr. John Lange

And he made ten bases of brass: four [The Sept. make the length five, and the height six cubits; thus making all the dimensions unlike.] cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. And the work of the bases was on this manner: they had borders [panels] [The Heb. תּוֹקְגָסָם from רָגַס to enclose, admits either this sense or that of the A. V., but both the connection and the amount of ornament upon the panels require the former.], and the borders [panels] were between the ledges: and on the borders [panels] that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above [Our author translates "and upon the ledges as well above as below," which certainly gives an intelligible sense, but it is at least doubtful if the Heb. will bear it, and certainly it is entirely forbidden by the masoretic punctuation, "וּגוֹ תַחְתָּמוּ לַעֲמֹם וְכִּי מִיִּבְלֶשֶׁה לֵעָן. The Chald, renders וְכִּי as a noun אֲתָנִיכַ, a base. Our author rejects this, which is however adopted by Keil, and has been followed by the A. V. Above the ledges was a base or rest for the laver described afterwards.]: and beneath the lions and oxen were certain additions made of thin work [were wreaths of hanging work] [דְּרוֹם הַשָּׁעָם תּוֹיֵל. The author's translation, given in the brackets, unquestionably expresses the true sense.].

NET Bible®

He also made ten bronze movable stands. Each stand was six feet long, six feet wide, and four-and-a-half feet high. The stands were constructed with frames between the joints. On these frames and joints were ornamental lions, bulls, and cherubs. Under the lions and bulls were decorative wreaths [The precise meaning of these final words is uncertain. A possible literal translation would be, "wreaths, the work of descent."].

The Pulpit Commentary

And he made ten bases [or stands, תּוֹנוֹקָם, from וָנוּק, erectus stetit. The description of both the bases and the layers which they supported (1Kings 7:27–39) is extremely obscure. We know, however, that the bases (as the name implies) were simply stands or pediments for the lavers] of brass; four cubits was the length of one base and four cubits the breadth thereof; and three cubits the height of it [they were rectangular, or box shaped, six feet square and four and a half feet high.

And the work of the bases was on this manner [Heb. and this the work of the base]: they had borders [תּוֹקְגָסָם] (from רָגַס, clausit) means strictly enclosings, i.e; sides, forming the stand. They were panels, because of the borders or ledges [mentioned presently, but this was the accident of their construction. The translation "border" gives a totally wrong impression], and the borders were between the ledges [Heb. the sides were between the borders, i.e; were enclosed by ledges or frames.

And on the borders [panels] that were between the ledges were lions [i.e; figures or bas-reliefs of lions], oxen, and cherubims ["The lion and the ox are the two animal forms which occur most frequently in Assyrian decoration" (Rawlinson). They have also found a place through the cherubim, in the symbolism of Christianity]: and upon the ledges there was a base above [i.e; there was a pedestal or stand (כֵּן; see 1Kings 7:31) of some sort for the laver upon the square basis]: and beneath the lions and oxen were certain additions [Heb. wreaths, festoons, הַיּוֹל. (cf. Prov. 1:9), corona] made of thin work. [Heb. pensile or hanging work, דְּרוֹם from דָּרַי descendit; Vulgate, dependentia. It would seem that on the panel, beneath the figures of animals, etc; were sculptured hanging festoons of flowers.

The Voice

Hiram then crafted 10 bronze moveable stands. Each water stand was 6 feet long, 6 feet wide, and 4½ feet high. The stands had side panels and panels between the crossbars. On the panels between the crossbars there were lions, oxen, and winged

creatures. There was a pedestal over the crossbars *that would support the basin*, and there were garlands of ornaments below the lions and oxen.

Literal, almost word-for-word, renderings:

College Press Bible Study	(27-28) And he made ten stands of bronze; the length of each stand was four cubits, its width four cubits, and its height three cubits. Their construction was the following: they had panels which were set between frames, (29) and on these particular panels were lions, oxen and cherubim; and upon the frames was a pedestal above, and beneath the lions and oxen, there were wreaths, pendant work
Concordant Literal Version	And he makes the ten bases of brass; four by the cubit [is] the length of the one base, and four by the cubit its breadth, and three by the cubit its height. And this [is] the work of the base:they have borders, and the borders [are] between the joining;" and on the borders that [are] between the joinings [are] lions, oxen, and cherubs, and on the joinings a base above, and beneath the lions and the oxen [are] additions--sloping work.
<i>Emphasized Bible</i>	And he made ten stands of bronze,—four cubits, the length of each stand, and, four cubits, the breadth thereof, and, three cubits, the height thereof. And, this, was the work of the stand, there were, side walls, to them,—and, the side-walls, were between joining ledges; and, upon the side-walls which were between the ledges, were lions, oxen, and cherubim, and, upon the ledges, was a pedestal above, and, beneath the lions and oxen, a wreath of hanging work.
Modern English Version	He made ten stands out of bronze, each measuring four cubits long, four cubits wide, and three cubits high [About 6 feet long and wide and 4½ feet high, or 1.8 meters long and wide and 1.4 meters high.]. The work of the stands looked like this: They had panels, and the panels were set in the frames. And on the panels that were set in the frames were lions, oxen, and cherubim. On the frames both above and below the lions and oxen, there were wreaths of beveled work.
NASB	Then he made the ten stands of bronze; the length of each stand was four cubits and its width four cubits and its height three cubits. This was the design of the stands: they had borders, even borders between the frames [Or <i>crossbars</i>], and on the borders which were between the frames [Or <i>crossbars</i>] were lions, oxen and cherubim; and on the frames [Or <i>crossbars</i>] there was a pedestal above, and beneath the lions and oxen were wreaths of hanging work.
New European Version	He made the ten bases of brass; four cubits was the length of one base, and four cubits its breadth, and three cubits its height. The work of the bases was like this: they had panels; and there were panels between the ledges; and on the panels that were between the ledges were lions, oxen, and cherubim; and on the ledges there was a pedestal above; and beneath the lions and oxen were wreaths of hanging work.
New King James Version	The Carts and the Lavers He also made ten carts of bronze; four cubits was the length of each cart, four cubits its width, and three cubits its height. And this was the design of the carts: They had panels, and the panels were between frames; on the panels that were between the frames were lions, oxen, and cherubim. And on the frames was a pedestal on top. Below the lions and oxen were wreaths of plaited work.
Young's Updated LT	And he makes the ten bases of brass; four by the cubit is the length of the one base, and four by the cubit its breadth, and three by the cubit its height. And this is the work of the base: they have borders, and the borders are between the joinings; and on the borders that are between the joinings are lions, oxen, and cherubs, and on the joinings a base above, and beneath the lions and the oxen are additions—sloping work.

The gist of this passage: The ten bases are herein described, which description will be continued in subsequent verses.

27-29

Quite frankly, I am not too happy with my translation; and therefore, the explanation of the passage which follows will suffer. However, I have spent a great deal of time studying other translations and commentators. After spending a few hours on this, and looking at what commentators have said, I have begun to fix some of the problems.

1Kings 7:27a			
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
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
m ^e kônâh/m ^e kôwnâh (מַכְוֵן/מַכְוֵנָה) [pronounced <i>mehk-oh-NAW</i>]	<i>fixed established place; a pedestal, a base; stand</i>	feminine plural noun with the definite article	Strong's #4350 BDB #467
Gill: <i>[These are] [s]eats, stands, or settles for the ten lavers.</i> ⁵²³			
‘eser (עָשָׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
n ^e chôsheth (נְחֹשֶׁת) [pronounced <i>n^e-KHOH-sheth</i>]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	feminine singular noun	Strong's #5178 BDB #638

Translation: He made 10 stands [from] bronze. These are mobile pedestals or stands, and there are ten of them, and they are made from bronze. These are carts, and affixed to each one is a sink or a basin.

Clarke: *He made ten...pedestals, for the ten lavers to rest on.*⁵²⁴

Matthew Poole: *He made ten bases; upon which stood the ten lavers mentioned below, 1Kings 7:38, in which they washed the parts of the sacrifices, 2Chron. 4:6.*⁵²⁵

⁵²³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:27.

⁵²⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 7:27.

⁵²⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:27.

1Kings 7:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ar ^e ba ^c (עֲבָרָא) [pronounced ahr ^e -BAHQ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
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
'ammâh (אֲמָה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
'ôrek ^e (רֹאֵךְ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73
m ^e kônâh/m ^e kôwnâh (הַנוֹכַח/הַנוֹכַחַת) [pronounced meh-oh-NAW]	<i>fixed established place; a pedestal, a base; stand</i>	feminine singular noun with the definite article	Strong's #4350 BDB #467
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
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
'ar ^e ba ^c (עֲבָרָא) [pronounced ahr ^e -BAHQ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
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
'ammâh (אֲמָה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
rôchab (רֹחַב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7341 BDB #931
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
shâlôsh (שְׁלֹשָׁה) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
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
'ammâh (אֲמָה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52

1Kings 7:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwmâh (קְוִמָּה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #6967 BDB #879

Translation: Then length of one stand [was] 4 cubits; the width [was] 4 cubits and the height [was] 3 cubits. We know the size of these *stands*—they appear to be 6'x6'x4.5' cubes.⁵²⁶ Affixed to each of these moveable stands will be a sink or basin; and these stands will have decorations.

Barnes: These were for the ten lavers (1Kings 7:38. See 2Chron. 4:6). In general terms the bases were square stands, 6 feet each way, and 4 12 feet high, elaborately ornamented on their four sides, and resting upon four wheels, 2 14 feet in diameter. Each stand supported a laver 6 feet high, which contained 40 baths 1Kings 7:38, or about 340 gallons.⁵²⁷

1Kings 7:27–31 He made 10 mobile stands out of bronze. Each unit measured 6' by 6' by 4.5'. These units were constructed in this manner: they had panels (or faces) which were set into frames with lions, oxen and cherubim engraved into the panels. The area above and below the lions and oxen was beveled and had wreathes. Each stand is affixed to 4 bronze wheels with bronze axles, with metal support near each corner. Beneath the laver are four supports cast in bronze along the sides. There are two openings, one at the very top and one below that, and each opening is encased by the square frames.

Basic Description of the Moveable Lavers (various commentators)

Benson: *He made ten bases of brass — Upon which stood ten lavers mentioned below, (1Kings 7:38,) in which they washed the parts of the sacrifices, 2Chron. 4:6.*⁵²⁸

John Dummelow: *[These were] movable supports or carriages for the lavers of 1 Kings 7:38. The description is very obscure, but it has been in part elucidated by a bronze stand of Mycenaean workmanship recently found in Cyprus. Each base consisted of a hollow cube (4 x 4 x 3 cubits), the sides of which had panels (borders) between raised edges (ledges). At the lower corners there were legs (the undersettors of 1 Kings 7:30, 1 Kings 7:34), which rested on large wheels. Above rose a pedestal (the base of 1 Kings 7:29, 1 Kings 7:31) with a capital (the chapter of 1 Kings 7:32) which had a hollow (mouth) to receive the laver, which was further supported by stays (the undersettors under the laver of 1 Kings 7:30).*⁵²⁹

Treasury of Scriptural Knowledge: *These highly ornamental bases appear to have been square stands, or immense pedestals, for the purpose of supporting the lavers. 2Kings 25:13, 2Kings 25:16; 2Chron. 4:14; Jer. 52:17, Jer. 52:20.*⁵³⁰

⁵²⁶ They are not perfect cubes, but they are close to being cubes.

⁵²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:27.

⁵²⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:27–29.

⁵²⁹ From <https://www.studydrive.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

⁵³⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:27.

Basic Description of the Moveable Lavers (various commentators)

Whedon: *Ten bases* — Square chest-shaped supports on which the brazen lavers mentioned in 1Kings 7:38 rested. The exact form of these bases and the lavers is, like that of the pillars Jachin and Boaz, difficult to define. The Scripture text itself is very obscure — the terms used are rare, and the versions all differ widely, and afford us no real aid. We may, however, by a careful study of the Hebrew text and the aid of the annexed cut, approximate a tolerably correct idea of the construction of these vessels. While the water in the brazen sea served for the priests to wash in, the lavers held the water in which they washed “such things as they offered for the burnt offering.” 2Chron. 4:6. Hence they were set upon lofty bases to lift them near to the top of the great brazen altar of burnt offerings, which was ten cubits high. 2Chron. 4:1. The bases were three cubits high, (1Kings 7:27,) the wheels a cubit and a half, (32,) the round compass half a cubit, (35,) the laver one cubit, and its base work a cubit and a half, (31,) and the corners or feet (30) were probably half a cubit, so that the height of the entire structure would be eight cubits, or about twelve feet. This would bring the top of the laver within three feet of the top of the great altar, and thus place it within convenient reach of the officiating priest.⁵³¹

Dr. Thomas Coke: [So] that as soon as the priests entered [into the courtyard to do their holy service] they might have water to wash their hands and feet.⁵³²

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:28

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
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
ma'ăseh (מַעֲשֵׂה) [pronounced <i>mah-ă-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
m ^e kônâh/m ^e kôwnâh (מְכוֹנָה/מְכוֹנָה) [pronounced <i>mehk-oh-NAW</i>]	<i>fixed established place; a pedestal, a base; stand</i>	feminine singular noun with the definite article	Strong's #4350 BDB #467
miç ^e gereth (מִצְעָרֶת) [pronounced <i>mihs-GHEH-rehth</i>]	<i>close places; fortified cities; ornaments on the brazen base of the basins which appear to have been square “shields,” on the four sides of the house</i>	feminine plural noun	Strong's #4526 BDB #689

⁵³¹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:27.

⁵³² From <https://www.studylight.org/commentaries/tcc/1-kings-7.html> accessed January 11, 2018.

1Kings 7:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
miç ^e gereth (תְּרִגְמוֹת) [pronounced mihs-GHEH-rehth]	close places; fortified cities; ornaments on the brazen base of the basins which appear to have been square "shields," on the four sides of the house	feminine plural noun	Strong's #4526 BDB #689
bêyn (בֵּינַי) [pronounced bane]	in the midst of, between, among; when found twice, it means between	preposition	Strong's #996 BDB #107
shâlâb (שֻׁלְבָיִם) [pronounced shaw-LAWB ^v]	raised intervals; joints at the corners; ledges, frames, borders; joinings of bases	masculine plural noun with the definite article	Strong's #7948 BDB #1016

Barnes: Upon the "ledges" 1Kings 7:29 which surrounded the top of the base there was a stand for the laver, distinct from the upper surface of the base.⁵³⁴

The Cambridge Bible: These seem to have been the perpendicular shafts, at the four corners of each base, which would be raised so as to form two sides of the framework enclosing the panels. A more strictly literal rendering of the final words would be 'even borders between the ledges.'⁵³⁵

Translation: The construction of the stands [was done in] this [manner]: they [had] panels (or, faces) and these panels [were] between the edges [or, set in the frames];... What this appears to be is, the cube has 4 faces (the 4 panels) and each panel is framed in by frames above and below.

Treasury of Scriptural Knowledge: *And the work of the bases was on:* It seems evident that these bases or pedestals rose with steps, and that the ornaments mentioned in the next verse appeared in front, forming so many entablatures. But the description of these bases is very difficult to comprehend: many of the original words are seldom, if at all, used elsewhere; and it would be

⁵³³ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:28.

⁵³⁴ Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, 1Kings 7:28.

⁵³⁵ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:28.

impossible to give an explanation of each particular, without a labour and prolixity disproportioned to its importance to us. 1Kings 7:28.⁵³⁶

The construction of the stands [was done in] this [manner]: they [had] panels (or, faces) and these panels [were] between the edges [or, set in the frames];...

“They have panels [or, faces, borders]...” (various commentators)

Benson: *They had borders* — Broad brims, possibly for the more secure holding of the lavers.⁵³⁷

Matthew Poole: *They had borders*; broad brims, possibly for the more secure holding of the lavers.⁵³⁸

Gill: *they had borders*; plates of brass all around them, which enclosed them.⁵³⁹

Trapp: *They had borders.*] Around the vessel, like panes of wainscotting; whereon were engraven lions, oxen, and cherubims; to teach the priests courage, painfulness, and prudence.⁵⁴⁰

Whedon: *They had borders* — תורגמ, inclosed panels.⁵⁴¹

Chapter Outline

Charts, Maps and Short Doctrines

King James version: And the work of the bases was on this *manner*: they had **borders**, and the **borders** were between the ledges:...

English Standard V. This was the construction of the stands: they had **panels**, and the **panels** were set in the frames,...

On the Panels of the Basin Stands (various commentators)

Barnes: [These stands had] “panels” [not borders] (so 1Kings 7:32, 1Kings 7:35), a set of square compartments between the “ledges” or borders, or mouldings. Below the panelling, with its ornamentation of lions, oxen (the two animal forms which occur most frequently in Assyrian decoration), and cherubim, was a space decorated with “additions of thin work” 1Kings 7:29.⁵⁴²

Lange: [T]he base...was a four-cornered box, which consisted of strong, edge-bands on the top and on the bottom, along, the sides, as well as at the corners: into which the walls (or panels) were introduced, and were held by these edge-bands as in a frame.⁵⁴³

⁵³⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:28 (slightly edited). What is in blue is how the KJV begins this verse.

⁵³⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:27–29.

⁵³⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:28.

⁵³⁹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 7:28.

⁵⁴⁰ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:28.

⁵⁴¹ *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:28.

⁵⁴² Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 7:28.

⁵⁴³ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:27–39 (Exegetical and Critical).

On the Panels of the Basin Stands (various commentators)

Keil and Delitzsch: *Their work (their construction) was the following: they had תּוֹרָגְסָם, lit., surroundings, i.e., panels of flat sides, and that between מִבְּלָשׁ, commissurae, i.e., frames or borders, which enclosed the sides, and were connected together at the angles; and upon the panels within the borders (there were figures of) lions, oxen, and cherubim.*⁵⁴⁴

I think this means nothing more than these moveable stands were paneled all the way around.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:29a

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
'al (לְעַ) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
miç ^e gereth (תְּרִגְסָם) [pronounced <i>mihs-GHEH-rehth</i>]	<i>close places; fortified cities; ornaments on the brazen base of the basins which appear to have been square "shields," on the four sides of the house; panels</i>	feminine plural noun with the definite article	Strong's #4526 BDB #689
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bêyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
shâlâb (שֻׁלְבָּ) [pronounced <i>shaw-LAWB^v</i>]	<i>raised intervals; joints at the corners; ledges, frames, borders; joinings of bases</i>	masculine plural noun with the definite article	Strong's #7948 BDB #1016
'ăriy (אֲרִי) [pronounced <i>uh-REE</i>]	<i>lion</i>	masculine plural noun	Strong's #738 BDB #71
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
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
k ^e rûwbîym (כְּרוּבִים) [pronounced <i>k^eroob^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500

Translation: ...and on the panels which [are] between the edges [or, the panels (are) set in frames] [are] lions, oxen and cherubim;... What appears to be the case is, on one face for each pedestal, there are engravings made

⁵⁴⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:28–29.

of lions, oxen and cherubim. Lions and oxen are creatures created by God, which are lower than man in the animal kingdom; and the oxen to be employed by man. Then there are the creatures created by God higher than mankind are also named (the cherubim are the angels created by God).

Whedon: *Between the ledges* — מִיבִּלְשׁ, *joints; fastening places. The corner pieces which joined upon and fastened the panels.*⁵⁴⁵

John Wesley: *Base above* - *So he calls the upper - most part of the base: for though it was above, yet it was a base to the laver, which stood upon it. Additions - Either as bases for the feet of the said lions and oxen: or, only as farther ornaments.*⁵⁴⁶

Sutcliffe: *Lions, oxen, and cherubims.* *Josephus reprimands Solomon for this, as an infringement on the second commandment. Yet they were not made as objects of idolatry: the hallowed emblems in the most holy place designated all creatures as worshipping God.*⁵⁴⁷

Perhaps the idea behind choosing these things for the design is, these are all creatures created by God and subject to God.

1Kings 7:29b			
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
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
shâlâb (שָׁלַב) [pronounced <i>shaw-LAWB^v</i>]	<i>raised intervals; joints at the corners; ledges, frames, borders; joinings of bases</i>	masculine plural noun with the definite article	Strong's #7948 BDB #1016
I thought the word used here was....			
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
Owens considers this the correct understanding of the word (that this is an adverb and not a noun). I have translated this as an adverb in the nearly literal translation.			
Many lexicons are suggesting this word instead (it is the same word; same spelling):			
kên (כֵּן) [pronounced <i>kane</i>]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun	Strong's #3653 BDB #487
The meanings for this noun are very difficult to pin down. It is translated <i>base</i> in 1Kings 7:29, 31; <i>foot, stand</i> in Ex. 30:18, 28 31:9 etc.; and <i>office, place</i> in Gen. 40:13 41:13.			

⁵⁴⁵ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:28.

⁵⁴⁶ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 7:29.

⁵⁴⁷ From <https://www.studylight.org/commentaries/jsc/1-kings-7.html> accessed January 11, 2018.

1Kings 7:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Keil and Delitzsch: *“And upon the borders was a base above.”* כַּל is a noun, and has been rendered correctly by the Chaldee אַתְּנָא, basis. The meaning is, above, over the borders, there was a pedestal for the basin upon the chest, which is more fully described in 1Kings 7:31. To take כַּל as an adverb does not give a suitable sense. For if we adopt the rendering, and upon the corner borders (or ledges) likewise above (De Wette and Ewald), – i.e., there were also figures of lions, oxen, and cherubim upon the corner borders, – it is impossible to tell what the meaning of מַנְמָה can be, to say nothing of the fact that on the corner borders there could hardly be room for such figures as these.

Keil and Delitzsch continue: *This last argument also tells against the rendering adopted by Thenius: “and upon the corner borders, above as well as below the lions and oxen, (there were) wreaths;”* in which, moreover, it is impossible to attach any supportable meaning to the כַּל. When, on the other hand, Thenius objects to our view that the pedestal in question is spoken of for the first time in 1Kings 7:31, and that the expression *“above the corner borders (ledges)”* would be extremely unsuitable, since the pedestal in question was above the whole stand; the former remark is not quite correct, for 1Kings 7:31 merely contains a more minute description of the character of the pedestal, and the latter is answered by the fact that the pedestal derived its strength from the corner borders or ledges. *“And below the lions and oxen were wreaths, pendant work.”* תוּיֹל, here and at 1Kings 7:36, is to be explained from הַיּוֹל in Prov. 1:9 and Prov. 4:9, and signifies twists or wreaths. הַשָּׁעֵמ דְרֹמ is not “work of sinking,” i.e., sunken work (Thenius), which never can be the meaning of דְרֹמ, but pendant work, festoons, by which, however, we cannot understand festoons hanging freely, or floating in the air.⁵⁴⁸

Gill says of this: *and upon the ledges there was a base above; a flat piece of brass laid upon the top of the staves or bars.*⁵⁴⁹

Whedon: *Upon the ledges... a base above — That is, an additional smaller base on the top of the other for the laver to stand upon. Its convex roof is called, in 1Kings 7:35, a round compass.*⁵⁵⁰

Matthew Poole: *A base; so he calls the uppermost part of the base; for though it was above, yet it was a base to the laver, which stood upon it.*⁵⁵¹

At some point, I will need to do a doctrine of this, and list which translations went this way, and which went that.

min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ma'al (מֵעַל) [pronounced <i>MAH-ġahl</i>]	<i>higher, higher part, above, upon, forward</i>	preposition; pausal form	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by.</i>			
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

⁵⁴⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:28–29.

⁵⁴⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:29.

⁵⁵⁰ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from e-Sword; 1Kings 7:29.

⁵⁵¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:29.

1Kings 7:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'ăriy (אַרְיָ) [pronounced <i>uh-REE</i>]	<i>lion</i>	masculine plural noun	Strong's #738 BDB #71
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
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
lôyâh (לֹּוּיָהּ) [pronounced <i>loh-YAW</i>]	<i>wreath, garland; festoon; addition</i>	feminine plural noun	Strong's #3914 BDB #531
ma'ăseh (מַעֲשֵׂה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
môwrâd (מֹוֹרָד) [pronounced <i>moh-RAWD</i>]	<i>descent, slope; steep place, hanging work, beveled work; an ornamental appendage</i>	masculine singular noun	Strong's #4174 BDB #434

This is called *thin work* by the Jewish Tanakh, indicating something which had been hammered nearly flat.

Because of the confusion about one word in this verse, it may be difficult to get a good translation.

Translation: ...and on the edges [there were] above and beneath the lions and oxen wreathes of beveled work. At the top of the panels (the sides or faces of the pedestals), there is a ledge or a frame; and there is beveled work at the bottom.

1Kings 7:27–31 He made 10 mobile stands out of bronze. Each unit measured 6' by 6' by 4.5'. These units were constructed in this manner: they had panels (or faces) which were set into frames with lions, oxen and cherubim engraved into the panels. The area above and below the lions and oxen was beveled and had wreaths. Each stand is affixed to 4 bronze wheels with bronze axles, with metal support near each corner. Beneath the laver are four supports cast in bronze along the sides. There are two openings, one at the very top and one below that, and each opening is encased by the square frames.

Trying to make sense of 1Kings 7:29 (various commentators)

The Expanded Bible renders this: *On the frames [panels] above and below the lions and bulls [oxen] were designs of flowers [wreaths] hammered into the bronze.* So these are simply more designs which are placed into the metal faces.

Trapp's translation: *And on the borders that [were] between the edges [were] lions, oxen, and cherubims: and upon the ledges [there was] a base above: and beneath the lions and oxen [were] certain additions made of thin work.*

Benson: *Upon the ledges there was a base above — This is very obscurely expressed; hut probably by the base above is meant the uppermost part of the base; which, though it was above, yet was a base to the laver, which stood upon it.*⁵⁵²

Lange: *According to 1Kings 7:29 the borders were on the edge—frames above as well as under the carved work upon the side walls of the box or chest.*⁵⁵³

Gill: *And on the borders that were between the ledges were lions, oxen, and cherubims,.... The figures of them, for ornament sake; the cherubim, being distinguished from lions and oxen might be figures of men, or else of eagles, as Josephus (see Ezek. 1:10).*

Gill continues: *and beneath the lions and oxen were certain additions made of thin work; these, according to Dr. Lightfoot, whom I chiefly follow in this account, were shelving plates of brass at the bottom of the borders and bars, where the priests washed the sacrifice; the filth of which ran off the easier, through the angle of them.*⁵⁵⁴

Whedon: *Certain additions — תויל, garlands, festoons. Such garlands adorned the upper as well as the lower portions of each base. Comp. 1Kings 7:36. (c c in figure.) Made of thin work — השעמ השעמ means, according to Furst, deepened work, and refers to all the ornaments mentioned in this verse as having been set into the metal in which they were engraved. According to the Vulgate and Gesenius, it means hanging work.*⁵⁵⁵

Chapter Outline

Charts, Maps and Short Doctrines

There are some verses, like this one, where I do not feel that I have really determined fully its meaning. The big problem is, there is a single word in there which may have two possible uses and meanings, which change much of the sense of v. 29.

⁵⁵² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:27–29.

⁵⁵³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:27–39 (Exegetical and Critical).

⁵⁵⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:29 (additional references there).

⁵⁵⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:29.

And four wheels of bronze to the stand the one and axles of bronze; and four his corners supports to them; from below to the pan the supports being cast from a region of a man wreathes. And his opening from inside to the crown and above in the cubit and her opening a work of [the] base a cubit and half a cubit. And also upon her opening carvings and their panels [being] squared [are] not round.

1Kings
7:30–31

And every stand has four bronze wheels along with bronze axles; and its 4 corners had supports for them. Under the laver [are] 4 casted supports below [lit., opposite] each wreath. Its opening [was] below [lit., in] the top [panel] and a cubit above [was another] round opening [like] the work of the pedestal 1½ cubits. Furthermore, upon her openings [are] carvings and squared panels [which are] not round.

Each stand is affixed to 4 bronze wheels with bronze axles, with metal support near each corner. Beneath the laver are four supports cast in bronze along the sides. There are two openings, one at the very top and one below that, and each opening is encased by the square frames.

Here is how others have translated this verse: I need to remove vv. 27–29 below:

Ancient texts:

Masoretic Text (Hebrew)

And four wheels of bronze to the stand the one and axles of bronze; and four his corners supports to them; from below to the pan the supports being cast from a region of a man wreathes. And his opening from inside to the crown and above in the cubit and her opening a work of [the] base a cubit and half a cubit. And also upon her opening carvings and their panels [being] squared [are] not round.

Revised Douay-Rheims

And every base had four wheels, and axletrees of brass: and at the four sides were undersettors under the laver molten, looking one against another. The mouth also of the laver within, was in the top of the chapter: and that which appeared without, was of one cubit all round, and together it was one cubit and a half: and in the corners of the pillars were divers engravings: and the spaces between the pillars were square, not round.

Peshitta (Syriac)

And every base had four bronze wheels and axles of brass; and the four corners thereof had a framework under the laver joined to it, framework molten, beautiful work. And the opening of the base within was a cubit; and its opening was round like the work of the base, a cubit and a half; and also upon the opening of it were engravings with borders foursquare, not round.

Septuagint (Greek)

And there were four brazen wheels to one base; and there were brazen bases, and their four sides answering to them, side pieces under the bases. And there were axles in the wheels under the base.

Significant differences:

The end of the first verse is difficult to understand; the Latin and Syriac do not match the Hebrew; and the Greek seems to be shorter than the Hebrew.

The Greek appears to lack the second verse altogether. The final sentence is quite difficult to understand; but the Latin and Syriac are somewhat similar to the Hebrew.

Limited Vocabulary Translations:

Bible in Basic English

Every base had four wheels of brass, turning on brass rods, and their four angles had angle-plates under them; the angle-plates under the base were of metal, and there were ornaments at the side of every one. The mouth of it inside the angle-plate was one cubit across; it was round like a pillar, a cubit and a half across; it had designs cut on it; the sides were square, not round.

Easy English

Each cart had 4 metal wheels with metal axles. Each (cart) also had 4 corners and a bucket that was on 4 pieces of metal. There were metal shapes like leaves, which

he made with hammers (next to the buckets). On the top of the cart there was a round hole. It was one cubit deep and a cubit and a half across. Round the hole there were pictures (that Hiram) made with metal. The pieces of metal on the sides (of the carts) were square. They were not round.

Easy-to-Read Version–2006 Each cart had four bronze wheels with bronze axles. At the corners there were bronze supports for a large bowl. The supports had designs of flowers hammered into the bronze. There was a frame around the top with an opening for the bowl. The frame was 1 cubit tall, and the opening was 1 1/2 cubits in diameter. There were designs carved into the bronze on the frame. The frame was square, not round.

God's Word™ Each stand had four bronze wheels on bronze axles and four supports beneath the basin. The supports were made of cast metal with designs on the sides. Each had a 1½-foot-deep opening in the center to the circular frame on top. The opening was round, formed like a pedestal, and was two feet wide. Around the opening there were engravings. But the panels were square, not round. The four wheels were under the panels, and the axles were attached to the stand. Each wheel was two feet high.

Good News Bible (TEV) Each cart had four bronze wheels with bronze axles. At the four corners were bronze supports for a basin; the supports were decorated with spiral figures in relief. There was a circular frame on top for the basin. It projected upward 18 inches from the top of the cart and 7 inches down into it. It had carvings around it. The wheels were 25 inches high; they were under the panels, and the axles were of one piece with the carts. The wheels were like chariot wheels; their axles, rims, spokes, and hubs were all of bronze.

The Message Each stand was mounted on four bronze wheels with bronze axles. The uprights were cast with decorative relief work. Each stand held a basin on a circular engraved support a foot and a half deep set on a pedestal two and a quarter feet square.

NIRV Each stand had four bronze wheels with bronze axles. Each stand had a bowl that rested on four supports. The stand had wreaths on each side. There was a round opening on the inside of each stand. The opening had a frame 18 inches deep. The sides were 27 inches high from the top of the opening to the bottom of the base. There was carving around the opening. The sides of the stands were square, not round.

New Simplified Bible Each cart had four copper wheels with copper axles. At the four corners were copper supports for a basin. The supports were decorated with spiral relief figures. There was a circular frame on top for the basin. It projected eighteen inches upward from the top of the cart and seven inches down into it. It had carvings around it.

Thought-for-thought translations; paraphrases:

Common English Bible There were four bronze wheels with bronze axles for each stand. There were four feet and supports cast for each basin with wreaths on their sides.[e] Inside the bowl was an opening eighteen inches deep. The opening was round, measuring twenty-seven inches, with engravings. The panels of the stands were square rather than round.

Contemporary English V. Each stand had four bronze wheels and axles and a round frame twenty-seven inches across, held up by four supports eighteen inches high. A small bowl rested in the frame. The supports were decorated with flower designs, and the frame with carvings. The side panels of the stands were square, and the wheels and axles were underneath them. A portion of v. 32 is included for context.

The Living Bible Each of these movable stands had four bronze wheels and bronze axles, and at each corner of the stands were supporting posts made of bronze and decorated with wreaths on each side. The top of each stand was a round piece 1½ feet high.

	Its center was concave, 2¼ feet deep, decorated on the outside with wreaths. Its panels were square, not round.
New Berkeley Version	Each base had four bronze wheels and bronze axels and the four corners had supports; a the supports under the eaves were of cast metal with rosettes on the side of each. Its mouth inside the supports and up was a foot and a half; it was found like the work of a pedestal for two and a half feet. Also upon its mouth were engravings and its borders were square, not round. The four wheels were under the borders, while the stays of the wheels were on the base. The height of a wheel was about two feet.
New Life Version	Each stand had four brass wheels on straight pieces of brass. At the four corners were pieces to hold up the basin. These pieces were made of melted brass with round pieces at each side. Its opening inside the crown at the top was a cubit. It was round like a pillar, one and a half cubits deep. There were pictures cut on its opening. And their sides were not round, but had four sides of the same length.
New Living Translation	Each of these carts had four bronze wheels and bronze axles. There were supporting posts for the bronze basins at the corners of the carts; these supports were decorated on each side with carvings of wreaths. The top of each cart had a rounded frame for the basin. It projected 1 1/2 feet above the cart's top like a round pedestal, and its opening was 2 1/4 feet across; it was decorated on the outside with carvings of wreaths. The panels of the carts were square, not round.
Unlocked Dynamic Bible	Each cart had four bronze wheels and two axles made of bronze. At the top corners of each cart were bronze supports to hold up a basin. On these supports were also decorations of bronze wreaths. On top of each cart, under each basin, was a frame that resembled a circular collar. The top of each circular frame was forty-six centimeters above the top of the cart, and the bottom of it was twenty-three centimeters below the top of the cart. There were also engravings within square panels.

Partially literal and partially paraphrased translations:

American English Bible	Each of the carts had four bronze wheels, and all their fastenings were made of brass. Then, coming up from the base were four supports that held the washtubs, each of which were twenty inches long. [The tub supports] were round (two feet wide at the top), and they were covered with engravings. However, the four supports were rectangular, not round.
Beck's American Translation	Each stand had four bronze wheels and bronze axles. Each had four legs with flanges on them beneath the basis. The flanges were made of the basis. The flanges were made of cast metal with wreath-work on the sides. Each had an opening from within to the crown on top which measured one cubit. Its opening was round, built like a pedestal, a cubit and a half high. Also around the opening there were engravings. The chassis was square, not round.
International Standard V	Each cart had four bronze wheels equipped with bronze axles with four support feet. Beneath the basin were cast support structures made like wreaths on each side. The opening to each water cart inside the crown on top was one cubit wide, with engravings on the opening. The borders to the frames surrounding the opening were square, not round.
New Advent (Knox) Bible	Each stand had four wheels, with axles of bronze; and on each of its four corners it had a bracket of molten work, to take the basin, four brackets facing one another at opposite corners. These supported a rest on which the extremity of the basin was to stand; a round rest which measured a cubit across, or a cubit and a half with the basin. At the corners round it there were engraved columns, and the space between them was filled by other columns, square, not round.
Translation for Translators	Each cart had four bronze wheels and two axles made of bronze. At the top corners of each cart were bronze supports to hold up a basin. On these supports were also

decorations of bronze wreaths. On top of each cart, *under each basin*, was a frame *that resembled* a circular collar. The top of each circular frame was 18 inches above the top of the cart, and the bottom of it was nine inches below the top of the cart. There were also decorations of bronze wreaths on the frame engraved within square panels.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Each base is to be of four bronze wheels, and axles of bronze, and four pedestals are to be for supports, and under the laver are to be supports, being cast, that are to pass through each wreath. The opening within the capital, and above, is to be a cubit, and the opening is to be round as to the work of a base, a cubit and a half. On its opening are to be that draping, and their borders are to be square - are they to be round?.
Christian Standard Bible	Each cart had four bronze wheels with bronze axles. Underneath the four corners of the basin were cast supports, each next to a wreath. And the water cart's opening inside the crown on top was eighteen inches [Lit <i>a cubit</i>] wide. The opening was round, made as a pedestal twenty-seven inches [Lit <i>one and a half cubits</i>] wide. On it were carvings, but their frames were square, not round.
Ferrar-Fenton Bible	There were four wheels of bronze to each pediment, and axles of bronze, and four centered axle—boxes to fit the axles into. He cast each with a wreath and an opening from the inner side of the naves which projected for a cubit, and he made the circumference of the mouth a cubit and a half, and also coverings over the mouth with square indents, -not round ones.
God's Truth (Tyndale)	And every bottom had four brazen wheels, whose axletrees were also of brass. And in the four corners were undersetters under the lavatory cast each over against his fellow. And the stalk of the lavatory was in the middle of the bottom one cubit high, and a cubit and a half round, and it had knobs thereon in the bare places which were foursquare not round.
NIV, ©2011	Each stand had four bronze wheels with bronze axles, and each had a basin resting on four supports, cast with wreaths on each side. On the inside of the stand there was an opening that had a circular frame one cubit [That is, about 45 centimetres] deep. This opening was round, and with its basework it measured a cubit and a half [That is, about 68 centimetres; also in verse 32]. Around its opening there was engraving. The panels of the stands were square, not round.
Unlocked Literal Bible	Every stand had four bronze wheels and axles, and its four corners had supports beneath for the basin. The supports were cast with wreaths on the side of each one. The opening was round like a pedestal, a cubit and a half wide, and was within a crown that rose up a cubit. On the opening were engravings, and their panels were square, not round.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Each stand had four brazen wheels and axles; its four feet had shouldering under the basin. Its mouth measured one and a half cubits from where the shoulderings met the top; its mouth was round like a rest for a vessel; and on the mouth there were engravings, too. The crosspieces, however, were rectangular, not round.
New American Bible (2011)	Each stand had four bronze wheels and bronze axles. The four legs of each stand had cast braces, which were under the basin; they had wreaths on each side. The mouth of the basin was inside, and a cubit above, the crown, whose opening was round, made like a receptacle, a cubit and a half in depth. There was carved work at the opening, on panels that were square, not circular.

New Jerusalem Bible	Each stand had four bronze wheels with bronze axles; its four feet had shoulderings under the basin, and the shoulderings were cast. . . Its mouth measured one and a half cubits from where the shoulderings met to the top; its mouth was round like a stand for a vessel, and on the mouth there were engravings too; the crosspieces, however, were rectangular and not round.
New English Bible—1970	Each trolley had four bronze wheels with axles of bronze; it also had four flanges and handles beneath the laver, and these handles were of cast metal with a spiral design on their sides. The opening for the basin was set within a crown which projected one cubit; the opening was round with a level edge [prob. rdg, Heb adds a cubit and a half (cp. v32)], and it had decorations in relief. (The panels of the trolleys were square, not round.)
Revised English Bible—1989	Each trolley had four bronze wheels with bronze axles; it also had four flanges and handles beneath the laver, and these handles were of cast metal with a spiral design on their sides. The opening for the basin was set within a crown which projected one cubit; the opening was round with a level edge, and it had decorations in relief. The panels of the trolleys were square, not round.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Every trolley had four bronze wheels and bronze axles, and its four legs each had cast supports which were under the basin, with wreaths next to each. The opening of the stand into which the basin was inserted was eighteen inches high; the stand was round, resembling a pedestal, and it was two-and-a-half feet in diameter. On the stand were carvings, and the outside was square, not round.
The Complete Tanach	And each base had four copper wheels, and tablets of copper, and the four corners thereof had undersettlers; under the laver the undersettlers were molten, at the side of each (were) wreaths.

And four wheels: Two in the front and two in the back of the manner of the large wagons.

And tablets of copper: Jonathan rendered שְׁחָנֵד וַיִּרְסֵנוּ [boards of brass,] they are the upper boards which were against the borders.

Tablets: Heb. מִיִּרְסֵנוּ is like מִיִּרְסֵנוּ.

And the four corners thereof: Of the כַּן which was above them.

They had undersettlers: They protruded above the boards in the corners of the כַּן. And under the laver which rested upon the כַּן the undersettlers were molten, [not soldered.] (Other editions have: this teaches us, that the undersettlers came from the כַּן in one pouring, and the undersettlers supported the laver so that it should not fall down through the כַּן.)

At the side of each were wreaths: At the side of each of the undersettlers there was a joining of a male and female decorated. וַיְחַא לֹא שִׂיא שִׂיא is like וַיְחַא לֹא שִׂיא שִׂיא, “One to another” (Exodus 25:20) which is said by the cherubim. [Here too שִׂיא means ‘each one.’]

And the mouth of it within the chapter and above (was) a cubit, and the mouth thereof (was) round (after) the work of a base, a cubit and a half; and also upon its mouth (were) gravings, and their borders (were) foursquare, not round.

And the mouth of it within the chapter and above was a cubit: The mouth of the אֵל extends outward of the mouth of the chapter and goes upward a cubit high. And the chapter is the roof [of the base]. The base is made resembling a hat, sloping on all sides, and in the center a round hole is set, one and one half cubit wide in diameter, and around that hole a resemblance of an enclosure of a fence one half cubit high around. And thus is this explained further on (7:35) in this subject, as it is said, “And in the top of the base there was a round compass of half a cubit high” and that is called “the mouth” of the chapter. And the אֵל rests on that enclosure, and the bottom of the אֵל is inserted into the mouth of the enclosure, and protrudes one cubit above it. And this is what he said here, “And the mouth of it within the chapter and above was a cubit.”

And the mouth thereof was round after the work of a base: And the mouth of the chapter was round as the example of the אֵל , which was round at the bottom.

A cubit and a half: Its width in diameter.

And also upon its mouth were gravings: Forms of flowers.

exeGesés companion Bible	<p>...and one base has four copper wheels and axles of copper; and the four supports have shoulder pieces: under the laver, shoulder pieces poured with a wreath at the side of each man: and the mouth of it houses the cap and above, a cubit: and the mouth is round after the work of the base, a cubit and half a cubit: and also on the mouth of it are carvings with their borders - foursquare, not round:...</p>
Hebraic Roots Bible	<p>And the one base had four wheels of bronze, and axles of bronze. And its four feet were supports to them; under the basin were cast supports with wreaths at each side. And its mouth within and above the capital was a cubit; and its mouth was round like the work of a pedestal, a cubit and half of the cubit. And also on its mouth were carvings; and their borders were square, not round.</p>
The Israel Bible (beta)	<p>Each laver stand had four bronze wheels and [two] bronze axletrees. Its four legs had brackets; the brackets were under the laver, cast with spirals beyond each. Its funnel, within the crown, rose anamah above it; this funnel was round, in the fashion of a stand, anamah and a half in diameter. On the funnel too there were carvings. But the insets were square, not round.</p>
Orthodox Jewish Bible	<p>And every Mekhonah (Stand) had four nechoshet ofanim (wheels), and axles of nechoshet; and the four corners thereof had supporting posts; under the Kiyor (Basin) were supports cast with wreaths on each side. And the mouth [of the Mekhonah (Stand)] within the capital and above was a cubit; but the opening thereof was circular like the construction of the base, a cubit and an half; and also upon the rim of it were engravings. The frames were foursquare, not circular.</p>

Expanded/Embellished Bibles:

The Amplified Bible

Now each stand had four bronze wheels with bronze axles, and its four feet had supports [for a basin]. Beneath the basin were cast supports with borders at each side. Its opening inside the crown at the top measured a cubit, and its opening was round like the design of a pedestal, a cubit and a half. Also on its opening were carvings, and their borders were square, not round.

- The Expanded Bible Each stand had four bronze wheels with bronze axles. At the corners there were bronze supports for a large bowl [basin], and the supports had designs of flowers [wreaths]. There was a frame on top of the bowls, eighteen inches [^Lone cubit] high above the bowls. The opening of the bowl was round, twenty-seven inches [^Lone and one-half cubits] deep. Designs [Engravings] were carved into the bronze on the frame, which was square, not round.
- Kretzmann's Commentary And every base had four brazen wheels and plates of brass, axles of that material; and the four corners thereof had undersetters, literally, "shoulder-pieces," parts which projected over and covered the wheels; under the laver were under setters molten, at the side of every addition, literally, "each next to a wreath," one of those suspended beneath the panels.
And the mouth of it within the chapter and above was a cubit, this was the opening in the base, one cubic from the lower edge; but the mouth thereof was round after the work of the base, corresponding to the general appearance of the entire lavers, a cubit and an half, evidently in diameter; and also upon the mouth of it were gravings with their borders, foursquare, not round, that is, the spaces round about the opening at the top of the base, which served to hold the basin, were filled with small panels, like those on the sides of the bases.
- The Rev. Dr. John Lange And every base had four brazen wheels, and plates [axletrees] of brass: and the four corners thereof had undersetters [four feet thereof had shoulders]: under the laver were under-setters [the shoulders] molten, at the side of every addition [wreath]. And the mouth of it [i.e., of the laver; or as our author interprets, of the base.] within the chapter and above was a cubit [i.e., was a cubit within the edge—there was a cubit on each side of the opening of the basin. The author expresses it:] from the opening outwards was a cubit.]: but the mouth thereof was round after the work of the base, a cubit and a half [In diameter.]: and also upon the mouth of it were gravings with their borders [panels], foursquare, not round.
- NET Bible® Each stand had four bronze wheels with bronze axles and four supports. Under the basin the supports were fashioned on each side with wreaths [The precise meaning of this last word, translated "wreaths," is uncertain.]. Inside the stand was a round opening that was a foot-and-a-half deep; it had a support that was two and one-quarter feet long [Heb "And its opening from the inside to the top and upwards [was] a cubit, and its opening was round, the work of a stand, a cubit-and-a-half." The precise meaning of this description is uncertain.]. On the edge of the opening were carvings in square frames [Heb "also over its opening were carvings and their frames [were] squared, not round."].
- The Pulpit Commentary And every base had four brazen wheels [As the lavers were used for washing "such things as they offered for burnt offering" (2Chron. 4:6), and consequently would require to be continually emptied and refilled, they must of necessity be moveable, so that they could be taken, now to the sea, or other reservoir, now to the altar], and plates [Heb. axles] of brass: and the four corners [Heb. feet; עַד signifies step, thence foot, and is here used of artificial feet. These were, no doubt, at the four corners, and served to raise the stand above the wheels, so that the foliage, etc; was not hidden] thereof had undersetters [Heb. shoulders. "The bearings of the axle" (Ges.) must be meant. The bases had four feet, which apparently terminated in a sort of socket or fork, into which the axletrees were inserted]: under the laver were under setters [Heb. the shoulders] molten [or cast], at the side of every addition. [Lit; opposite to a man (i.e; each) were wreaths. The explanation of Keil is that "from the feet; there ascended shoulder pieces, which ran along the outside of the chest and reached to the lower part of the basin, which was upon the lid of the chest, and, as shoulders, either supported or helped to support it." He thus understands the "shoulder" to extend from the foot, or axletree, to the bottom of the laver. But it seems quite as likely that these shoulders were within the stand; that they started from its upper corners, i.e; "from under the laver" (as in the Hebrew),

passed down along its inner angles, and emerged below—the stand may well have had no bottom—in the shape of feet or forks, which rested on the axletrees, and supported both stand and laver. Over against this internal shoulder blade or support was placed externally a wreath. But Bñhr despairs of arriving at any just and adequate understanding of this arrangement, and, in the absence of drawings, it is perhaps hopeless that we shall ever interpret the words with certainty.]

And the mouth of it [Heb. his mouth. I incline, with Keil, to think the mouth of the laver just mentioned (כִּי־אֵלֶּיךָ masc.) is referred to rather than the stand (Thenius), which would require a fern. suffix] **within the chapiter** [By this we are, perhaps, to understand a round ornament, resembling the capital of a pillar, which stood in the centre of the dome-shaped covering (see verse 35) of the stand, and on which the laver rested (so Keil, Bñhr). Rawlinson says, "No commentator has given a satisfactory explanation of this passage "]: **and above** [Heb. upwards] **was a cubit** [i.e; the neck or foot of the laver measured uniformly one cubit, in width apparently]: **but the mouth** [Heb. and her mouth, fern. This last mentioned mouth is probably the mouth of the capital (fern.) The neck or mouth of the laver would appear to have been fitted into the mouth of the crown-shaped pedestal] **was round after the work of the base** [Heb. stand work, כִּי here fixes the meaning of the word in verse 29, i.e; it decides it to be the substantive (Keil, after Chald.), not the adverb (as Thenius, Bñhr, al.)] **a cubit and a half** [so that the first mouth would fit easily into the second], **and also upon the mouth of it** [Heb. her mouth, that of the capital, which was external. The mouth of the laver was partially concealed] **were gravings** [Keil understands this of the carving of the stand already mentioned, verse 29. But a mouth is mentioned, which the square stand lacked. Besides the word "also" points to additional carvings. I understand the chapiter which formed the mouth of the stand to be meant] **with** [Heb. and] **their borders, foursquare, not round.** [i.e; the capital had panels like the stand, and the former, like those of the latter, were square.].

The Voice

There were 4 bronze wheels and 4 bronze axles for each stand. The 4 legs of each stand also had 4 bases. There were bases with garlands on all sides below the basin. The opening at the crown of the cart was 1½ feet wide, in the shape of a circle, and like the pedestal, 27 inches. There were carvings on the opening, and the ends were straight, not rounded.

Literal, almost word-for-word, renderings:

- College Press Bible Study ⁽³⁰⁾ **And each stand had four bronze wheels with bronze axels and its four feet had supports; beneath the basin were cast the supports with wreaths at each side. ⁽³¹⁾ And its [the basin] opening was within the crown at the top which projected upward one cubit; and its [the crown] opening was round, as a pedestal was made, a cubit and a half deep. At its opening was engraved work; and its panels were square and not round.**
- Concordant Literal Version **And four wheels of brass [are] to the one base, and axles of brass; and its four corners have shoulders--under the laver [are] the molten shoulders, beside each addition. And its mouth within the chapiter and above [is] by the cubit, and its mouth [is] round, the work of the base, a cubit and half a cubit; and also on its mouth [are] carvings and their borders, square, not round.**
- Emphasized Bible* **And, four wheels of bronze, had each stand, with axles of bronze, and, the four steps thereof, had shoulder pieces,—under the laver, were the molten shoulder-pieces, over against each wreath. And, the mouth thereof, within the capital and upwards, was a cubit, and, the mouth thereof, was round, of pedestal work, a cubit and a half,—moreover also, upon the mouth thereof, were gravings, with their side-walls four-square, not round.**

Modern English Version	Every stand had four bronze wheels and axles of bronze, and at the four corners were supports for a basin. The supports were cast with wreaths at the side of each. Its opening was within a crown that projected upward one cubit. Its opening was round, like the work of a pedestal, a cubit and a half deep [About 2¼ feet, or 68 centimeters; and in v. 32.]. At its opening there were engravings, and its panels were four-sided, not round.
NASB	Now each stand had four bronze wheels with bronze axles, and its four feet had supports; beneath the basin were cast supports with wreaths at each side. Its opening inside the crown at the top was a cubit, and its opening was round like the design of a pedestal, a cubit and a half; and also on its opening there were engravings, and their borders were square, not round.
New European Version	Every base had four bronze wheels, and axles of brass; and the four feet of it had supports: beneath the basin were the supports molten, with wreaths at the side of each. The mouth of it within the capital and above was a cubit: and its mouth was round after the work of a pedestal, a cubit and a half; and also on its mouth were engravings, and their panels were foursquare, not round.
New King James Version	Every cart had four bronze wheels and axles of bronze, and its four feet had supports. Under the laver were supports of cast bronze beside each wreath. Its opening inside the crown at the top was one cubit in diameter; and the opening was round, shaped like a pedestal, one and a half cubits in outside diameter; and also on the opening were engravings, but the panels were square, not round.
Young's Updated LT	And four wheels of brass are to the one base, and axles of brass; and its four corners have shoulders—under the laver are the molten shoulders, beside each addition. And its mouth within the chapter and above is by the cubit, and its mouth is round, the work of the base, a cubit and half a cubit; and also on its mouth are carvings and their borders, square, not round.

The gist of this passage: Further description of the ten bases is given.
30-31

1Kings 7:30a			
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
'ar ^e bâ'âh (ארבעה) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
'ôphân/'ôwphân (און/און) [pronounced <i>oh-FAWN</i>]	<i>wheel</i>	masculine plural construct	Strong's #212 BDB #66
n ^e chôsheth (נחשת) [pronounced <i>n^e-KHOH-sheth</i>]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	feminine singular noun	Strong's #5178 BDB #638
Benson: <i>Every base had four brazen wheels</i> — Whereby the bases and lavers might be removed from place to place, as need required. ⁵⁵⁶			

⁵⁵⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:30.

1Kings 7:30a

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
m ^e kônâh/m ^e kôwnâh (מְנוּחָה/מְנוּחָה) [pronounced meh-oh-NAW]	<i>fixed established place; a pedestal, a base; stand</i>	feminine singular noun with the definite article	Strong's #4350 BDB #467
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
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
ç ^e rânîym (סִרְיָנִים) [pronounced s ^e -RAW-neem]	<i>axles, plates</i>	masculine plural construct	Strong's #5633 BDB #710
The Cambridge Bible: For 'plates' read axles. ⁵⁵⁷			
n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	feminine singular noun	Strong's #5178 BDB #638

Translation: And every stand has four bronze wheels along with bronze axles;... These things must be moved about, even if only infrequently, so they are placed upon axles and wheels. One artist suggested that these could be wheeled over to the great basin to be refilled.

1Kings 7:27–31 He made 10 mobile stands out of bronze. Each unit measured 6' by 6' by 4.5'. These units were constructed in this manner: they had panels (or faces) which were set into frames with lions, oxen and cherubim engraved into the panels. The area above and below the lions and oxen was beveled and had wreathes. Each stand is affixed to 4 bronze wheels with bronze axles, with metal support near each corner. Beneath the laver are four supports cast in bronze along the sides. There are two openings, one at the very top and one below that, and each opening is encased by the square frames.

The cart wheels (a discussion)

Whereas most see these wheels as to allow mobility of the basins, Gill disagrees: *And every base had four brasen wheels, and plates of brass,.... Flat pieces or planks of brass, on which the wheels stood, and not on the bare floor; so that these wheels seem only to serve as supporters, not to carry the laver from place to place, as is usually said; for they were not like chariot wheels, on two sides of the carriage, but set one at each square; and besides, when the lavers were placed upon them, they were fixed in a certain place, 1Kings 7:39.*⁵⁵⁸

It seems to me that, if you go to the trouble of affixing axles and wheels to the carts, then they are meant to be moved—at least from time to time.

⁵⁵⁷ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:30.

⁵⁵⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:30.

The cart wheels (a discussion)

Matthew Poole: *Four brazen wheels*; whereby the bases and lavers might be carried from place to place, as need required.⁵⁵⁹

Whedon: *Wheels* — These served for convenience in moving the lavers and bases to and fro. *Plates of brass* — Rather, axles.⁵⁶⁰

One commentator suggested that these carts weighed 2 tons. That makes little sense—the wheels would break and be useless.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:30b

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 wāw conjunction	No Strong's # BDB #251
'ar ^e bā'āh (הָעֲבָרָא) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
p ^e ā ^m īym (פְּמִיָּם) [pronounced <i>peh-gaw-MEEM</i>]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #6471 BDB #821
<p>Again, as in v. 5, this is an unusual usage of this particular word, as it is generally related to time. The ESV and Owens translate this <i>corners</i>; Green's Literal translation renders this <i>supports</i>; and Webster renders this <i>supports</i>. This is not how this word is usually translated and not how it is translated back in v. 5.</p>			
kāthêph (כַּתְּפָה) [pronounced <i>kaw-THAFE</i>]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine plural noun	Strong's #3802 BDB #509
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...and its 4 corners had supports for them. Perhaps this was some sort of a brake, so that, once these cubes were placed, there was something that would keep them in place, to keep them from rolling away. Or the corners could have been carefully built up, in order to allow the wheels to support the weight of the overall structure.

...and its 4 corners had supports for them.

⁵⁵⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:30.

⁵⁶⁰ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:30.

The 4 corners and the undersetters (shoulders) (various commentators)

Gill: *and the four corners thereof had undersetters*; or "shoulders", or pillars, which were placed on the plates of brass the wheels were; and served with them to support the lavers when laid upon the bases, and so were of the same use as men's shoulders, to bear burdens on them.⁵⁶¹

The Cambridge Bible: *and the four corners thereof had undersetters*] The last word is that usually rendered 'shoulders,' (see R.V. margin), and the word translated 'corners' means rather (1) a footstep, (2) a foot. It is used Ex. 25:12 for the corners (R.V. feet) of the ark, into which rings were to be fixed for the staves to pass through when it was carried about. This seems the more suitable rendering here also and it is a different word that is rendered 'corners' in 1Kings 7:34. The sense would then be 'the four feet thereof had shoulder pieces' i.e. attached to them. The purpose of these shoulders appears to have been for the axles to pass through on which the wheels were fixed. The next clause would then run 'underneath the laver were the shoulders molten.' But because of that expression some have thought that the 'shoulder pieces' rose upward from the top of the four feet, and were meant as stays on which the laver should rest.⁵⁶²

Matthew Poole: *Undersetters*, Heb. shoulders; fitly so called, because they strongly supported the lavers, that they should not fall from their bases when the bases were removed together with the lavers.⁵⁶³

Whedon: *The four corners* — Rather, the four feet, meaning, doubtless, the projecting bottoms of the bases at the places where feet or legs would naturally be... *Undersetters* — Or, side-pieces, reaching down to the axles of the wheels and serving as stays or supports.⁵⁶⁴

My guess is, these pieces acted as a brake and possibly as a foot which took the weight off of the wheel.

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
lâmed (לֵ) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

⁵⁶¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:30.

⁵⁶² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:30.

⁵⁶³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:30.

⁵⁶⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874-1909; from E-sword; 1Kings 7:30.

1Kings 7:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i>]	a [large, but not very deep] pan; pot, basin	masculine singular noun with the definite article	Strong's #3595 BDB #468
<p>The KJV variously translates this as <i>laver, pan, caldrons, scaffold, hearth</i>. Although, in our context, this is clearly a pot for cooking, this is not always how it is found. It is most often used for a <i>basin</i> of bronze utilized for washing in Ex. 30:18, 28; it is used once as a <i>platform</i> or <i>stage</i> made out of bronze on which someone stood (2Chron. 6:13—it was probably rounded like a bowl?); finally, it is used metaphorically for a <i>large fire pot</i> in Zech. 12:6. Given the large size of a wash basin or a platform, we may reasonably guess this to mean a <i>large (but not very deep) pan</i>.</p>			
kâthêph (כַּתֵּף) [pronounced <i>kaw-THAFE</i>]	side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]	feminine plural noun with the definite article	Strong's #3802 BDB #509
<p>E. W. Bullinger: <i>undersetters = projections, or supports.</i>⁵⁶⁵</p>			
<p>Benson: [Rather than] <i>Undersetters — Hebrew, shoulders; fitly so called, because they supported the lavers, that they should not fall from their bases, when the bases were removed, together with the lavers.</i>⁵⁶⁶</p>			
<p>Treasury of Scriptural Knowledge: <i>had undersetters: It is probable that these undersetters were so many strong legs, somewhat shorter than the wheels, and were intended to prevent the laver from tilting, or falling, in case of any accident.</i>⁵⁶⁷</p>			
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i>]	being poured (out), being cast, flowing (out), being emptied; cast [as liquid metal being poured out]; firm, hard	feminine plural, Qal passive participle; with the definite article	Strong's #3332 BDB #427
<p>Gill: <i>under the layer were undersetters molten; cast as, and when and where, the bases were, and the plates on which they stood; this explains the use they were of, being under the laver; these pillars stood at the four corners of the base.</i>⁵⁶⁸</p>			
min (מִן) [pronounced <i>mihn</i>]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
‘êber (עֵבֶר) [pronounced <i>ĠAY^B-ver</i>]	region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side	masculine singular construct	Strong's #5676 BDB #719
<p>Min ‘êber together act as a preposition and are reasonably translated <i>from beyond, from the other side, beyond</i>.</p>			
<p>E. W. Bullinger: <i>at the side of = opposite.</i>⁵⁶⁹</p>			

⁵⁶⁵ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:30.

⁵⁶⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:30.

⁵⁶⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:30.

⁵⁶⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:30.

⁵⁶⁹ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:30.

1Kings 7:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, 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
lôyâh (לֵילָה) [pronounced loh-YAW]	<i>wreath, garland; festoon; addition</i>	feminine plural noun	Strong's #3914 BDB #531

Barnes: *At the side of every addition* - Rather, "each opposite garlands." The laver was ornamented with a garland at the place where the support reached it.⁵⁷⁰

The Cambridge Bible: *at the side of every addition*] The last word is the same which in the previous verse has been rendered 'wreaths.' And here that sense must also be given to it. Literally, 'at the side of each one (were) wreaths' or more idiomatically, (as R.V.) *with wreaths at the side of each*.

Gill: *at the side of every addition*; made of thin work, 1Kings 7:29 they stood by the side of, or within side, the sloping shelves.⁵⁷¹

Whedon: *At the side of every addition* — Better, beyond each were garlands. The meaning seems to be that the undersettors, or side-pieces, were cast so as to be underneath the laver and the engraved garlands mentioned in 1Kings 7:29.⁵⁷²

Translation: Under the laver [are] 4 casted supports below [lit., opposite] each wreath. There is a laver or basin or sink which is placed on top of this stand or pedestal. These supports for the basin seem to be opposite where the wreathes or flowers are hammered into the side faces. I sort of get this; but sort of not.

Barnes: *Plates of brass* - ... The "undersettors" (literally, "shoulders") are conjectured to have been four brackets, or bars, proceeding from the four upper corners of the bases, and stretching upward to the outer rim of the laver, which thus rested partly upon them.⁵⁷³

1Kings 7:31a

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

⁵⁷⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:30.

⁵⁷¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:30.

⁵⁷² *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:30.

⁵⁷³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:30.

1Kings 7:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6310 BDB #804
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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
There is probably a specialized meaning here. I will include the translations of others later.			
I am used to seeing a construct before a noun; not before a preposition. The construct form comes from Owens' work.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
kôthereth (תְּרֹתֶךָ) [pronounced koh0THEH-rehth]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine singular noun with the definite article	Strong's #3805 BDB #509

Translation: Its opening [was] below [lit., in] the top [panel]... This appears to be the opening for the sink or basin, which would be at the top of this stand or pedestal.

Its opening [was] below [lit., in] the top [panel]...

What is the mouth? (Various commentators)

Barnes wrote: *It seems impossible to determine what is meant by the "mouth" of the laver, or what by its "chapter."*⁵⁷⁴

I have just assumed that the mouth was the opening, either in the sink or in the top panel where the sink would be set.

Benson: *The mouth of it — So he calls that part in the top of the base which was left hollow, that the foot of the laver might be let into it. Within the chapter — Within the little base, which he calls the chapter, because it rose up from, and stood above the great base. And above — Above the chapter; for the mouth went up and grew wider like a funnel. Was a cubit — In height, (1Kings 7:35,) whereof half a cubit was above the chapter or little base, and the other half below it. A cubit and half — In compass. Four-square — So the innermost part, called the mouth, was round, but the outward part was square, as when a circle is made within a quadrangle.*⁵⁷⁵

⁵⁷⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:31.

⁵⁷⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:31.

What is the mouth? (Various commentators)

The Cambridge Bible: *And the mouth of it*] Here the pronoun must, I think, be referred, as in ‘corners (feet) thereof’ of 1Kings 7:30, to the base. The bases appear to have had a circular orifice in the top, which is here called the mouth. This opening was, as it seems, surmounted and surrounded by a capital, which itself had an opening to receive the lowest part of the laver. The height of the capital above the level surface of the top of the base appears not to be specified unless the half cubit of 1Kings 7:35 be taken to refer to the capital. One cubit was the diameter of the orifice in the top of the base.⁵⁷⁶

Gill: *And the mouth of it within the chapter, and above, was a cubit*,.... On the lid of the base rose up a lesser base, called the chapter, which was circular, like a coronet, as the word signifies, the inside of which was hollow, for the lower part of the laver to rest in; this ascended straight up half a cubit, and then widening, went up half a cubit more, and so in its whole height, as here a cubit; the circuit or circumference of which is called the mouth of the base, into which the feet of the laver were set, the measure of which is next given.⁵⁷⁷

Matthew Poole: *The mouth of it*; so he calls that part in the top of the base which was left hollow, that the foot of the laver might be let into it, and fastened in it. *Within the chapter*, i.e. within the little base, which he calls the chapter, because it rose up from and stood above the great base, as the head doth above the rest of the body.

Poole continues: *And above*; above the chapter; for the mouth went up and grew wider, like a funnel. *Was a cubit*; either in breadth; or rather in height, 1Kings 7:35; whereof half a cubit was above the chapter or little base, as is said, 1Kings 7:35, and the other half is here implied to be within it, and below it.

Trapp: *And the mouth of it within the chapter*.] The round hollow place of the base, into which the lower part of the laver was put to the upper, was a cubit.⁵⁷⁸

Whedon: *The mouth of it* — The mouth of the laver; its opening at the top; involving in this case, also, the entire cavity or hollow of the laver. *Within the chapter and above* — An obscure and unintelligible expression, meaning, perhaps, the depth of the laver. *A cubit* — Literally, in a cubit; perhaps an erroneous copying of *המאכ*, about a cubit. We take the meaning to be, that the depth of the laver was about one cubit.⁵⁷⁹

I do not understand the footnote from The Geneva Bible: *The mouth of the great base or frame entered into the chapter, or pillar that bore up the cauldron*.⁵⁸⁰

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:31b

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

⁵⁷⁶ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:31.

⁵⁷⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:31.

⁵⁷⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:31.

⁵⁷⁹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:31.

⁵⁸⁰ Geneva Bible Translation Notes; 1599, courtesy of e-sword, 1Kings 7:31.

1Kings 7:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ma ^e lâh (מַלְלָה) [pronounced mah ^é -LAW]	<i>higher, higher part, above, upon, forward</i>	adverb; either feminine or with the locative hê	Strong's #4605 BDB #751
Either the feminine form of adverb; or the adverb with the locative hê. This appears to be identical to the masculine form.			
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
'ammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
w ^e (or v ^e) (ו, 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
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6310 BDB #804
'âgôl (אַגֹּל) [pronounced gaw-GOHL]	<i>round, circular, revolving</i>	masculine singular adjective	Strong's #5696 BDB #722
ma'ăseh (מַעֲשֵׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
kên (כֵּן) [pronounced kane]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun	Strong's #3653 BDB #487
Although Owens lists this as an adverb, it is clearly the noun instead (there is no difference in spelling).			
The meanings for this noun are very difficult to pin down. It is translated <i>base</i> in 1Kings 7:29, 31; <i>foot, stand</i> in Ex. 30:18, 28 31:9 etc.; and <i>office, place</i> in Gen. 40:13 41:13.			
'ammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
w ^e (or v ^e) (ו, 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
chătsiy (חֲצִי) [pronounced khuh-TSEE]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
'ammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52

Translation: ...and a cubit above [was another] round opening [like] the work of the pedestal 1½ cubits. It is not clear if these openings are related to the large cubes and to the lavers mentioned. Perhaps the idea here is, we have two openings and the sink or laver slides into them.

...and a cubit above [was another] round opening [like] the work of the pedestal 1½ cubits.

The second phrase in 1Kings 7:31 (various commentators)

Gill: *but the mouth thereof was round, after the work of the base, a cubit and an half; which was either the circumference or the diameter of it; one should think the latter.*⁵⁸¹

The Cambridge Bible: *but the mouth thereof] Better, 'And' &c. The pronoun here by a difference of gender in the original is shewn to refer to a different noun. This can only be the 'chapter.' That superstructure widened out towards the top, and the round opening in top of it, to receive the bottom of the laver, is what is meant by the second 'mouth.'*⁵⁸²

The Cambridge Bible: *after the work of the base] Better, as the word is the same which was so rendered in 1Kings 7:29, after the work of a pedestal. It was in this way that the chapter served as a support to the laver. This chapter had graved work all round about its upper edge, which may be fitly called 'mouth' as it was meant to receive the laver.*⁵⁸³

Whedon: *The mouth thereof was round after the work of the base, a cubit and a half — This makes no sense at all, and if we follow the common punctuation, the passage is perfectly unintelligible. It is very likely that some words have here fallen out of the text. As it is, it seems best to punctuate and read as follows: And the mouth was round; the base—work was a cubit and a half; and also upon the mouth were engravings, and their panels were square, not rounded. On this rendering we make the following notes: Mouth... was round — That is, the opening was round at the top, like a bowl. Base—work was a cubit and a half — The base—work that connected immediately with the laver, and separated it a cubit and a half from the round compass (1Kings 7:35) of the base above. 1Kings 7:29. This base work probably consisted of a pedestal and open standards in the form of curved plates, as represented in the figure... See on 1Kings 7:35.*⁵⁸⁴

I like Whedon's approach, who suggests that parts of this passage are completely incomprehensible.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:31c

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
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
'al (על) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

⁵⁸¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:31.

⁵⁸² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:31.

⁵⁸³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:31.

⁵⁸⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:31.

1Kings 7:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6310 BDB #804
miqla'ath (תַּעֲלָאֶת) [pronounced <i>mihk-LAH-gahth</i>]	<i>a carving, a sculpture, a figure; possibly a bas relief</i>	feminine plural noun	Strong's #4734 BDB #887
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
miç ^e gereth (תַּרְגֻּמֹת) [pronounced <i>mihs-GHEH-rehth</i>]	<i>close places; fortified cities; ornaments on the brazen base of the basins which appear to have been square "shields," on the four sides of the house; panels</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4526 BDB #689
râba' (עֲבָרָה) [pronounced <i>raw-BAHÇ</i>]	<i>[being] squared</i>	feminine plural, Pual passive participle	Strong's #7251 BDB #917
This is identical in spelling to Strong's #7250, which means <i>to lie stretched out, lie down</i> . The idea may be related to <i>sprawling out on all fours</i> .			
lô' (אֵל or אַל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âgôl (לְגֹגֹל) [pronounced <i>ğaw-GOHL</i>]	<i>round, circular, revolving</i>	feminine plural adjective	Strong's #5696 BDB #722

Translation: Furthermore, upon her openings [are] carvings and squared panels [which are] not round. Perhaps these found openings were framed with a square frame. The further we get into this passage, the more difficult it becomes to translate and to understand.

Furthermore, upon her openings [are] carvings and squared panels [which are] not round.

The third and final phrase of 1Kings 7:31 (various commentators)

Gill: *and also upon the mouth of it were gravings, with their borders, four square, not round; though the mouth was round, the border of it was four square, which had figures engraved thereon, perhaps the same as on the other borders, lions, oxen, and cherubim.*⁵⁸⁵

Matthew Poole: *Four-square, not round; so the innermost part, called the mouth, was round, but the outward part was square, as when a circle is made within a quadrangle.*⁵⁸⁶

⁵⁸⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:31.

⁵⁸⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:31.

The third and final phrase of 1Kings 7:31 (various commentators)

The Cambridge Bible: *with their borders, foursquare, not round] Better, And their borders were foursquare, not round. It is better to render as literally as possible for it is very doubtful whether these words have reference at all to the chapter. They seem to be a recurrence to the description of those borders (or panels) spoken of in 1Kings 7:28–29. In that case the pronoun ‘their’ in this clause would refer to the bases. This is the more probable because the ‘borders’ of the next verse are certainly those panels on the sides of the bases.*⁵⁸⁷

Whedon: *Upon the mouth were engravings — That is, upon the concave surface of the inside of the laver, and probably also on the outside. Their panels — The panels of the engravings...The lavers were so cast as to present the appearance of square panels set in the surface, and these panels were covered with sculptured work.*⁵⁸⁸

Lange: *The box seems to have been open at the bottom, but it had an arched covering at the top (1Kings 7:35) with a round ornament, a crown תַּרְתֵּיב (1Kings 7:31) on which the basin was placed.*⁵⁸⁹

Perhaps this is a reference to the top panel, which was square with a round opening for the sink to fit into.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Keil and Delitzsch explain 1Kings 7:31: *In 1Kings 7:31 we have a description of the upper portion of the mechonah, which formed the pedestal for the basin, and therewith an explanation of תַּחְתָּם רֵיכָל. “And the mouth of it (the basin) was within the crown and upwards with a cubit, and the mouth of it (the crown) was rounded, stand-work, a cubit and a half (wide), and on its mouth also there was engraved work, and its panels were square, not round.” To understand this verse, we must observe that, according to 1Kings 7:35, the mechonah chest was provided at the top with a dome-shaped covering, in the centre of which there was an elevation resembling the capital of a pillar (תַּרְתֵּיבָה, the crown), supporting the basin, which was inserted into it by its lower rim. The suffix in וְהִיפּוּ (its mouth) is supposed by Thenius to refer to the mechonah chest, and he questions the allusion to the basin, on the ground that this was so flat that a mouth-like opening could not possibly be spoken of, and the basins were never within the mechonah. But however correct these two remarks may be in themselves, they by no means demonstrate the necessity of taking וְהִיפּוּ as referring to the mechonah chest. For הִפּוּ (the mouth) is not necessarily to be understood as denoting a mouth-like opening to the basin; but just as יַפּ שָׂאֵר in Ex. 28:32 signifies the opening of the clothes for the head, i.e., for putting the head through when putting on the clothes, so may וְהִיפּוּ (its mouth) be the opening or mouth for the basin, i.e., the opening into which the basin fitted and was emptied, the water in the basin being let off into the mechonah chest through the head-shaped neck by means of a tap or plug. The mouth was really the lower or contracted portion of the shell-shaped basin, which was about a cubit in height within the neck and upwards, that is to say, in all, inasmuch as it went partly into the neck and rose in part above it. The הִיפּוּ (the mouth thereof) which follows is the (upper) opening of the crown-like neck of the lid of the mechonah. This was rounded, וְכִי־הָיָה עֵמֶם, stand-work, i.e., according to De Wette’s correct paraphrase, formed after the style of the foot of a pillar, a cubit and a half in diameter. “And also upon the mouth of it (the mechonah) was carved work.” The מַגּ (also) refers to the fact that the sides of the mechonah were already ornamented with carving. מִקְהֵי־תַרְתֵּיבָה, the panels of the crown-like neck (תַּרְתֵּיבָה) and its mouth (הִיפּוּ) were square, like the panels of the sides of the mechonah chest. The fact that panels are spoken of in connection with this neck, may be explained on the assumption that with its height of one cubit and its circumference of almost five cubits (which follows from its having a diameter of a cubit and a half) it had stronger borders of brass to strengthen its*

⁵⁸⁷ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:31.*

⁵⁸⁸ *Whedon’s Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:31.*

⁵⁸⁹ *The Rev. Dr. John P. Lange, Lange’s Commentary; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:27–39 (Exegetical and Critical).*

bearing power, while between them it consisted of thinner plates, which are called fillings or panels. – In 1Kings 7:32, 1Kings 7:33, the wheels are more minutely described. Every stool had four wheels under the panels, i.e., not against the sides of the chest, but under them, and יָדַי, hands or holders of the wheels, i.e., special contrivances for fastening the wheels to the axles, probably larger and more artistically worked than the lynch-pins of ordinary carriages. These יָדַי were only required when the wheels turned upon the axles, and not when they were fastened to them. The height of the wheel was a cubit and a half, i.e., not half the height, but the whole. For with a half height of a cubit and a half the wheels would have been three cubits in diameter; and as the chest was only four cubits long, the hinder wheels and front wheels would almost have touched one another. The work (construction) of the wheels resembled that of (ordinary) carriage wheels; but everything about them (holders, felloes, spokes, and naves) was cast in brass. – In 1Kings 7:34 the description passes to the upper portion of the mechonah. “And he made four shoulder-pieces at the four corners of one (i.e., of every) stand; out of the stand were its shoulder-pieces.” כַּתְּפֵינָה are the shoulder-pieces already mentioned in 1Kings 7:30, which were attached to the feet below, or which terminated in feet. They were fastened to the corners in such a way that they seemed to come out of them; and they rose above the corners with a slight inclination (curve) towards the middle of the neck or capital, till they came under the outer rim of the basin which rested upon the capital of the lid of the chest, so as to support the basin, which turned considerably outwards at the top.⁵⁹⁰ I don’t know whether to erase all of this or give it its own doctrine.

This is a very odd recording of information: E. W. Bullinger: *borders = panels. Removed by Ahaz (2Kings 16:17 And King Ahaz cut off the frames of the stands and removed the basin from them, and he took down the sea from off the bronze oxen that were under it and put it on a stone pedestal.). Replaced by Hezekiah (2Chron. 29:19 All the utensils that King Ahaz discarded in his reign when he was faithless, we have made ready and consecrated, and behold, they are before the altar of the LORD.)*. Existed at taking of Temple (Jer. 52:17, 20 *And the pillars of bronze that were in the house of the LORD, and the stands and the bronze sea that were in the house of the LORD, the Chaldeans broke in pieces, and carried all the bronze to Babylon...As for the two pillars, the one sea, the twelve bronze bulls that were under the sea, and the stands, which Solomon the king had made for the house of the LORD, the bronze of all these things was beyond weight.*)⁵⁹¹

1Kings 7:27–31 He made 10 mobile stands out of bronze. Each unit measured 6' by 6' by 4.5'. These units were constructed in this manner: they had panels (or faces) which were set into frames with lions, oxen and cherubim engraved into the panels. The area above and below the lions and oxen was beveled and had wreathes. Each stand is affixed to 4 bronze wheels with bronze axles, with metal support near each corner. Beneath the laver are four supports cast in bronze along the sides. There are two openings, one at the very top and one below that, and each opening is encased by the square frames.

The ten moveable sinks and their stands—an overview (various commentators)

The College Press Bible Study: *General description of the stands (1Kings 7:27–28; 1Kings 7:37). Hiram constructed ten identical bronze stands to be placed in the courtyard of the Temple (1Kings 7:37). The stands were box-shaped, 6 feet square and 4 1/2 feet high (1Kings 7:27). Each stand was constructed of four panels or flat sides [Ahaz is said to have removed these panels and thus they could not have been structurally important (2Kings 16:17).] held together by a frame (1Kings 7:28). Each panel was decorated with figures or bas-reliefs of lions, oxen and cherubim. Beneath these figures were sculptured festoons of flowers. Upon the square chest was a stand or pedestal for the basin or laver (1Kings 7:29).*⁵⁹² I have repeated this comment.

⁵⁹⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:31–34.

⁵⁹¹ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:31 (text added from ESV).

⁵⁹² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 7:27–39 (comments).

The ten moveable sinks and their stands—an overview (various commentators)

Dr. Thomas Constable: *The priests evidently used the 10 movable stands (1Kings 7:27–40 a) when they butchered sacrificial animals. Each one was six feet square, five and one-half feet high, and held up to 230 gallons of water.*⁵⁹³

James Burton Coffman: *It is impossible to conclude from what is written here either what might have been the actual appearance of all these articles, or what particular utility was served by any of them.*⁵⁹⁴

Pastor Mike Smith: *The 10 bronze movable stands were evidently used for butchering sacrificial animals. Each was six feet square and five and one-half feet high at its highest point. On the surface of each stand was a basin, vs.38, that held about 300 gallons of water. Apparently another basin, vs. 30, drained into a circular frame below, perhaps a tank, through an opening. Each stand had decorated panels on each side and four bronze wheels. These 10 identical work tables could be wheeled around the inner courtyard as needed. Five were stationed on the south side of the temple and five on the north. When full of water, they weighed over two tons.*⁵⁹⁵ I question the overall weight here.

Matthew Henry: *Ten bases, or stands, or settles, of brass, on which were put ten lavers, to be filled with water for the service of the temple, because there would not be room at the molten sea for all that had occasion to wash there. The bases on which the lavers were fixed are very largely described here, 1Kings 7:27, etc. They were curiously adorned and set upon wheels, that the lavers might be removed as there was occasion; but ordinarily they stood in two rows, five on one side of the court and five on the other, 1Kings 7:39. Each laver contained forty baths, that is, about ten barrels, 1Kings 7:38. Those must be very clean that bear the vessels of the Lord. Spiritual priests and spiritual sacrifices must be washed in the laver of Christ's blood and of regeneration. We must wash often, for we daily contract pollution, must cleanse our hands and purify our hearts. Plentiful provision is made for our cleansing; so that if we have our lot for ever among the unclean it will be our own fault.*⁵⁹⁶

Jamieson, Fausset and Brown: *These were trucks or four-wheeled carriages, for the support and conveyance of the lavers. The description of their structure shows that they were elegantly fitted up and skillfully adapted to their purpose. They stood, not on the axles, but on four rests attached to the axles, so that the figured sides were considerably raised above the wheels. They were all exactly alike in form and size. The lavers which were borne upon them were vessels capable each of holding three hundred gallons of water, upwards of a ton weight. The whole, when full of water, would be no less than two tons.*⁵⁹⁷

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The Bronze Basins in their Stands (the Ten Moveable Sinks) (a graphic); from [Theology in Art](#); accessed December 30, 2017. You will note much interpretation occurs here. The under setter is seen as a brace which steadies the wheels and the axles. There are some sort of handles at each corner. It is not clear if the basin is attached to the cart or whether they are separate in the picture. There is more information about these in vv. 32–37, which is the next passage.

⁵⁹³ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:13–47.

⁵⁹⁴ From <https://www.studydrive.org/commentaries/bcc/1-kings-7.html> accessed January 10, 2018.

⁵⁹⁵ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

⁵⁹⁶ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 7:13–47.

⁵⁹⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:31. They have (Napier) at the end of this quote; but I don't know if they are crediting him with all of it or just that find sentence.

Bronze Basins and Stands

In the temple courtyard there were 10 bronze wheeled stands that held 10 basins filled with water—five on the south side of the temple, five on the north side. They were used to rinse off the animal parts that were used for the burnt offerings (1 Kings 7:27–38; 2 Chron. 4:6). Each stand was 6 feet (1.8 m) long, 6 feet (1.8 m) wide, and 4.5 feet (1.4 m) high. Each basin was 4.5 feet (1.4 m) in diameter and held 240 gallons (909 l) of water.



This passage completes the description of the moveable pedestals where the sinks would be placed. The focus is upon the wheels and upon the decorations (engravings).

I made a great many educated guesses about what I was translating below. Reading through various translations make most of this fairly easy to understand, as I know the meanings of all these component parts.

And four the wheels to from below [are] to the panels and parts of the wheels [are] in the base; and a height of the wheel the one a cubit and half the cubit. And work of the wheels [is] like work of a wheel of the chariot, their parts and their structure and their spokes and their hubs, the entirety is cast [from metals]. And [there were] four supports upon four corners the base the one from the base her supports.

1Kings
7:32–34

[There are] 4 wheels beneath the bases [of the basin carts], and the axles of the wheels [are affixed to] the bases. The wheels are 1.5 cubits high. The design of the wheels [is] similar to the design of the wheels of a chariot with their [component] parts, their structure, their spokes and their hubs, all cast [from metals]. [There are] also 4 supports on [each of] the four corners of the one base [providing the] basis of its [structural] support.

There are 4 wheels beneath the decorative cubes, the axles of the wheels are affixed to the bases and the wheels are 1.5 cubits high. The design of the wheels is similar to the design of the wheels of a chariot with their component parts, their structure, their spokes and their hubs, all cast from various kinds of metals. There are also 4 supports on each of the four corners of the one base providing stability for the wheels.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And four the wheels to from below [are] to the panels and parts of the wheels [are] in the base; and a height of the wheel the one a cubit and half the cubit. And work of the wheels [is] like work of a wheel of the chariot, their parts and their structure and their spokes and their hubs, the entirety is cast [from metals]. And [there were] four supports upon four corners the base the one from the base her supports.
Dead Sea Scrolls Revised Douay-Rheims	We begin to get some text here, but not even half of each verse is readable. And the four wheels, which were at the four corners of the base, were joined one to another under the base: the height of a wheel was a cubit and a half. And they were such wheels as are used to be made in a chariot: and their axletrees, and spokes, and strakes, and naves, <u>were all east</u> . And the four undersettlers that were at every corner of each base, were of the base itself <u>cast and joined together</u> .
Peshitta (Syriac)	And under each border were four wheels; and the axletrees of the wheels were joined to the base; and the height of a wheel was a cubit and a half. And the work of the wheels was like the work of a chariot wheel; their axletrees and their spokes and their rims and their hubs were all cast. And there were four supports at the four corners of one base; and the supports were part of the very base itself.
Septuagint (Greek)	And the height of one wheel was a cubit and a half. And the work of the wheels was as the work of chariot wheels: their axles, and their felloes, and the rest of their work, were all molten. The four side pieces were at the four corners of each base; its shoulders were formed of the base.
Brenton's Septuagint	And there were axles in the wheels under the base. And the height of one wheel was a cubit and a half. And the work of the wheels was as the work of chariot wheels: their axles, and their felloes, and the rest of their work, were all molten. This is 1Kings 6:31–33.
Significant differences:	We do not have the four wheels or where they are located in the Greek (and there appear to be two sets of Greek text ⁵⁹⁸). I had difficulties with the Hebrew of the verse; and the Latin and Syriac make more sense.

The Latin as *were all east* rather than *cast from metal*. One can take the picture from above and determine the parts as named here in these passages. Brenton's Greek Septuagint is missing the final sentence. The Latin adds that *they are all joined together*. It appears that perhaps Saint Jerome simply moved that phrase from one place to another.

Limited Vocabulary Translations:

Bible in Basic English	The four wheels were under the frames, and the rods on which the wheels were fixed were in the base; the wheels were a cubit and a half high. The wheels were made like carriage-wheels, the rods on which they were fixed, the parts forming their edges, their rods and the middle points of them, were all formed out of liquid metal. And there were four angle-plates at the four angles of every base, forming part of the structure of the base.
Easy English	There were 4 wheels under each cart. (Hiram) fastened the axles of the wheels to the under sides of the carts. Each wheel was a cubit and a half across. The wheels (of the cart) were like the wheels of a chariot. He cast the metal (to make) the axles and all the parts of the wheels. Each cart had 4 handles. There was one on each corner. (Hiram) made them as one piece with each cart.
Easy-to-Read Version–2006	There were four wheels under the frame. The wheels were 1 1/2 cubits in diameter. The axles between the wheels were made as one piece with the cart. The wheels were like the wheels on a chariot. Everything on the wheels—the axles, the rims, the spokes, and the hubs were made from bronze.

⁵⁹⁸ I don't know if a portion of it was rearranged by the English translator or not.

	There were supports at each of the four corners of the carts. They were made as one piece with the cart.
Good News Bible (TEV)	The wheels were 25 inches high; they were under the panels, and the axles were of one piece with the carts. The wheels were like chariot wheels; their axles, rims, spokes, and hubs were all of bronze. There were four supports at the bottom corners of each cart, which were of one piece with the cart.
<i>The Message</i>	The washstand itself was square. The axles were attached under the stand and the wheels fixed to them. The wheels were twenty-seven inches in diameter; they were designed like chariot wheels. Everything—axles, rims, spokes, and hubs—was of cast metal.
NIRV	There was a handle at the four corners of each washstand, the handles cast in one piece with the stand. I believe that a portion of v. 31 is included for context. The four wheels were under the sides. The axles of the wheels were connected to the stand. Each wheel was 27 inches across. The wheels were made like chariot wheels. All the axles, rims, spokes and hubs were made out of metal. Each stand had four handles on it. There was one on each corner. They came out from the stand.
New Simplified Bible	The wheels were under the panels. They were twenty-five inches high. The axles were of one piece with the carts. The wheels were like chariot wheels. Their axles, rims, spokes, and hubs were all of copper. There were four supports at the bottom corners of each cart. They were of one piece with the cart.

Thought-for-thought translations; paraphrases:

Common English Bible	There were four wheels beneath the panels. The axles of the wheels were attached to the stand. Each wheel was twenty-seven inches in height. The construction of the wheels resembled chariot wheels. The axles, rims, spokes, and hubs were all made of cast metal. There was a handle on each of the four corners of every stand, projecting from the side of the stand.
Contemporary English V.	The side panels of the stands were square, and the wheels and axles were underneath them. The wheels were about twenty-seven inches high and looked like chariot wheels. The axles, rims, spokes, and hubs were made out of bronze.
The Living Bible	The stands rode on four wheels which were connected to axles that had been cast as part of the stands. The wheels were twenty-seven inches high and were similar to chariot wheels. All the parts of the stands were cast from molten bronze, including the axles, spokes, rims, and hubs. There were supports at each of the four corners of the stands, and these, too, were cast with the stands.
New Berkeley Version	The four wheels were under the borders, while the stays of the wheels were on the base. The height of a wheel was about two feet. They wheels were made like chariot wheels; their stays, their rims, their spokes, and their hubs were all cast. There were four supports running to the far corners of each base, the support being part of the base.
New Century Version	The four wheels, placed under the frame, were twenty-seven inches high. The axles between the wheels were made as one piece with the stand. The wheels were like a chariot's wheels. Everything on the wheels—the axles, rims, spokes, and hubs—were made of bronze. The four supports were on the four corners of each stand. They were made as one piece with the stand.
New Life Version	Under the sides were the four wheels. The pieces that held the wheels were on the stand. The height of a wheel was one and a half cubits. The wheels were made like the wheel of a war-wagon. The straight pieces which held the wheels, the outside of the wheels, their crosspieces and their center pieces were all made of one piece of brass. There were four pieces at the four corners of each stand to hold it up. These were of one piece with the stands.

New Living Translation Under the panels were four wheels that were connected to axles that had been cast as one unit with the cart. The wheels were 2 1/4 feet in diameter and were similar to chariot wheels. The axles, spokes, rims, and hubs were all cast from molten bronze.

There were handles at each of the four corners of the carts, and these, too, were cast as one unit with the cart.

Unlocked Dynamic Bible The wheels were sixty-nine centimeters high. They were below the panels. The wheels were connected to axles that had been cast in the same mold as the rest of the cart. The wheels of the carts were like the wheels of chariots. The axles, the rims, the spokes, and the hubs were all cast from bronze. At the top corners of each cart there were handles. These were molded into the cart itself.

Partially literal and partially paraphrased translations:

American English Bible There were bronze wheels mounted at the base of the supports, and the wheels each had spokes that were two feet long... in fact, they looked like chariot wheels. And all the spokes were joined to cast axels.

There were supports that stuck out at the corners of each of the cart's bases as handles, and they were mounted along the top of each base.

Beck's American Translation The four wheels were under the chassis, and the axles were joined to the stand. Each wheel was a cubit and a half high. The wheels were made like chariot wheels. The axles, rims, spokes, and hubs were all cast metal. The four flanges at the four corners of each stand were one piece with the stand.

International Standard V The four wheels were placed underneath the borders, and the axles for the wheels were on the stand. Each wheel stood one and a half cubits high. The wheels resembled those of a chariot, with their axles, rims, spokes, and hubs made of cast bronze. Four supports stood at the four corners of each cart, built into the carts themselves.

New Advent (Knox) Bible The four wheels were at the four corners of the stand, each pair connected under the stand itself; every wheel was a cubit and a half in height; such wheels were they as might be found in a chariot, axles and spokes and rims and naves all of molten work, just as the four brackets, springing from the corners of each stand, were of molten work and part of the stand itself.

Translation for Translators The wheels were 27 inches high. They were below the panels. The wheels were connected to axles that had been cast in the same mold as the rest of the cart. The wheels of the carts were like the wheels of chariots. The axles, the rims, the spokes, and the hubs were all cast *from bronze*.

At the top corners of each cart there were handles. These were cast in the same mold as the rest of the cart.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Underneath the rims are to be the four wheels, and the axle trees of the wheels are to be to the base, and the height of each wheel is to be a cubit and a half cubit. The work of the wheels is to be as the work of a chariot wheel, and their axle trees, rims, spokes, and hubs are being cast. There are to be four supports to the four corners of each base, and the supports are to be to the base.

Christian Standard Bible There were four wheels under the frames, and the wheel axles were part of the water cart; each wheel was twenty-seven inches tall. The wheels' design was similar to that of chariot wheels: their axles, rims, spokes, and hubs were all of cast metal. Four supports were at the four corners of each water cart; each support was one piece with the water cart.

Ferrar-Fenton Bible And the four wheels were beneath the indents, with clutches on the wheels with cogs, and the lever for each wheel was a cubit and a half long. And he made the

wheels in the form of a chariot wheel, with spokes, and bosses, and poles, and naves,-the whole cast, with four jambs on the four shoulders of the bearings, one from each base of a shoulder.

God's Truth (Tyndale) And under the sides were four wheels and their axletrees joined fast to the bottom. And the height of every wheel was a cubit and an half. And the workmanship of the wheels was like the work of a chariot wheel. And the axletrees, the navels, spokes and shafts were all molten. And the four undersettors in the four corners were of the very bottoms.

And under the stalk of the lavatory in the midst of the bottom was there a round foot of half a cubit high.

Jubilee Bible 2000 And under the borders were the four wheels, and the axletrees of the wheels came forth from the same base. The height of each wheel was one and a half cubits. And the workmanship of the wheels was like the workmanship of a chariot wheel, their axletrees and their rims and their spokes and their hubs were all molten. Likewise, the four shoulderpieces to the four corners of each base, and the shoulderpieces were of the very base itself.

Tree of Life Version The four wheels were underneath the borders, and the axles of the wheels were in the base. The height of a wheel was a cubit and half. And the structure of the wheels was like the structure of a chariot wheel; their axletrees, their rims, their spokes, and their hubs were all cast metal. There were four brackets at the four corners of each base; each bracket was of one piece with the base itself.

Unlocked Literal Bible The four wheels were underneath the panels, and the axles of the wheels and their housings were in the stand. The height of a wheel was a cubit and a half. The wheels were forged like chariot wheels. Their housings, rims, spokes, and hubs were all cast metal. There were four handles at the four corners of each stand, forged into the stand itself.

The Urim-Thummim Version And the 4 wheels are under the borders, and the spokes of the wheels are in the base, and the height of the one wheel is 1 1/2 cubit [2 1/4th feet]. And the work of the wheels is as the work of the wheel of a chariot, their spokes, and their axles and their spokes, and their navels; the whole is cast. And 4 shoulders are to the 4 corners of the one base; out of the base are its shoulders.

Catholic Bibles (those having the imprimatur):

The Heritage Bible The four wheels were below the panels; their axles being one piece with the stands. Each wheel was a cubit and a half high. The wheels were made like chariot wheels; their axles, rims, spokes and hubs were all of cast metal.

The four legs of each stand had cast braces supporting a basin and had wreaths on each side. These four braces, extending to the corners of each stand, were of one piece with the stand.

New American Bible (2002) The four wheels were below the paneling, and the axletrees of the wheels and the stand were of one piece. Each wheel was a cubit and a half high. The wheels were constructed like chariot wheels; their axles, felloes, spokes, and hubs were all cast. The four legs of each stand had cast braces, which were under the basin; they had wreaths on each side. These four braces, extending to the corners of each stand, were of one piece with the stand.

New Jerusalem Bible The four wheels were under the crosspieces. The axles of the wheels were inside the stands; the height of the wheels was one and a half cubits. The wheels were designed like chariot wheels: their axles, felloes, spokes and navels had all been cast. There were four shoulderings at the four corners of each stand: the stand and the shoulderings were all of a piece.

New English Bible—1970 The four wheels were beneath the panels, and the wheel-forks were made in one piece with the trolleys; the height of each wheel was a cubit and a half. The wheels were constructed like those of a chariot, their axles, hubs, spokes, and felloes being

all of cast metal. The four handles were at the four corners of each trolley, of one piece with the trolley.

Revised English Bible—1989 The four wheels were beneath the panels, and the wheel-forks were made in one piece with the trolleys; the height of each wheel was one and a half cubits. The wheels were constructed like those of a chariot, their axles, hubs, spokes, and felloes being all of cast metal. The four handles were at the four corners of each trolley, of one piece with the trolley.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The four wheels were under the panels, and the axles for the wheels were attached to the trolleys; each wheel was two-and-a-half feet. The wheels were made like chariot wheels; their axles, rims, spokes and hubs were all cast metal. There were four supports at the four corners of each trolley; the supports were attached to the trolley itself.

The Complete Tanach And the four wheels (were) underneath the borders, and the axeltrees of the wheels (were) in the base; and the height of each wheel (was) a cubit and half a cubit.

And the four wheels were underneath the borders: Since the borders [reached] from the axle of one wheel to the axle of the other wheel as I have explained [previously].

And the axeltrees of the wheels: That is the wood which is inserted into the wheels and is called essieu in O.F. (axle).

Were in the base: The axles were joined and melted to the base in one pouring.

And the work of the wheels (was) like the work of a chariot wheel; their axeltrees, and their naves, and their felloes, and their spokes, (were) all molten.

Was like the work of a chariot wheel: Jonathan renders, as the work of the wheels of a chariot, a wheel within a wheel crosswise, as he said in Ezekiel (10:10) in [reference to the vision of the heavenly chariot.

Their axeltrees: Essieu moyeux in O.F.

And their naves: Bojjols in O.F., they are the holes for the axles.

And their felloes: They are the enclosures around, which bind them together.

And their spokes: The arms of the wheels which are attached from the holes of the wheel to the other rim, which is called rajjs; rais in O.F.

And (there were) four undersettors at the four corners of each base; the undersettors (were) of the base itself.

And there were four undersettors: As I have explained above (7:30) “and the four corners thereof and undersettors,” and he did not mention it here except to say “the undersettors were of the base itself.”

exeGeses companion Bible ...and under the borders, four wheels;
and the hands of the wheels, to the base:
and one wheel, a cubit and half a cubit high:
and the work of the wheels
as the work of a chariot wheel:
their hands and their rims
and their spokes and their hubs,
all poured:
and there are four shoulder pieces
to the four corners of one base:
and the shoulder pieces are of the very base itself:...

The Israel Bible (beta)	And below the insets were the four wheels. The axletrees of the wheels were [fixed] in the laver stand, and the height of each wheel was anamah and a half. The structure of the wheels was like the structure of chariot wheels; and their axletrees, their rims, their spokes, and their hubs were all of cast metal. Four brackets ran to the four corners of each laver stand; the brackets were of a piece with the laver stand.
Orthodox Jewish Bible	And under the frames were four ofanim (wheels); and the axles of the ofanim (wheels) were joined to the Mekhonah; and the diameter of each wheel was a cubit and half a cubit. And the construction of the ofanim (wheels) was like the construction of a merkavah ofan (wheel): their axles, and their hubs, and their rims, and their spokes, were all cast metal. And there were four supports to the four pinnot (corners) of each stand; and the supports were of the stand itself.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Underneath the borders were four wheels, and the axles of the wheels were on the stand. And the height of a wheel was a cubit and a half. The wheels were made like a chariot wheel: their axles, their rims, their spokes, and their hubs were all cast. Now there were four supports at the four corners of each stand; the supports were part of the stand itself.
The Expanded Bible	The four wheels, placed under the frame, were ·twenty-seven inches [^L one and one-half cubits] high. The axles between the wheels were ·made as one piece with [within; attached to] the stand. The wheels were like a chariot's wheels. Everything on the wheels—the axles, rims, spokes, and hubs—were ·made [cast] of bronze. The four supports were on the four corners of each stand. They were made as one piece with the stand.
Kretzmann's Commentary	And under the borders, beneath the side-panels, were four wheels; and the axletrees of the wheels were joined to the base, the wheels were held firmly on their axles by special contrivances; and the height of a wheel was a cubit and half a cubit, this bringing the height of the base to about one and three-fourths cubit. And the work of the wheels was like the work of a chariot-wheel, possessing all the parts of an ordinary wheel; their axletrees, and their naves, and their felloes, and their spokes were all molten. And there were four undersetters, those peculiar shoulder-pieces, to the four corners of one base; and the undersetters were of the very base itself, an integral part of the casting.
The Rev. Dr. John Lange	And under the borders [panels] were four wheels [So that the whole base could be seen, and nothing of its panels was covered by the wheels.]; and the axletrees [holders] of the wheels were joined to [were in the base] the base: and the height of a wheel was a cubit and half a cubit. And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten. And there were four undersetters [shoulders] to the four corners of one base: and the undersetters [shoulders] were of the very base itself. And in the top of the base was there a round compass of half a cubit high [I.e., the cover of the base was arched.]:...
NET Bible®	The four wheels were under the frames and the crossbars of the axles were connected to the stand. Each wheel was two and one-quarter feet [<i>Heb</i> “a cubit-and-a-half” (a cubit was a unit of measure roughly equivalent to 18 inches or 45 cm).] high. The wheels were constructed like chariot wheels; their crossbars, rims, spokes, and hubs were made of cast metal. Each stand had four supports, one per side projecting out from the stand [<i>Heb</i> “four shoulders to the four sides of

each stand, from the stand its shoulders." The precise meaning of the description is uncertain.]

The Pulpit Commentary

And under the borders [i.e; panels] were four [Heb. the four i.e; those mentioned in verse 30] wheels ["The wheels reached no higher than that portion of the sides of the base which was ornamented with garlands" (Rawlinson). It would be more correct to say that the wheels did not cover any portion of the sides; they were under them]; and the axletrees [Heb. hands, as holding the wheel to the base or stand. Axletrees is altogether misleading. The hands were the parts connecting the wheels and axles] of the wheels were joined to [Heb. in, as marg.] the base: and the height of a wheel was a cubit and half a cubit. [i.e; 27 inches.]

And the work of the wheels was like the work of a chariot wheel [Heb. the chariot, i.e; the ordinary chariot]: their axletrees [Heb. hands], and their naves [Gesenius understands rims. He derives גַּב, gibbus, from בָּגַב, curvatus est] , and their felloes [or fellies, as the word is now written. These axe the parts which compose the circumference of the wheel; but Gesen. translates spokes, because they are the joinings (נִשְׂרָק conjunxit) of nave and rim] and their spokes [מִיֶּשֶׁת Gesen. would render naves, because the spokes collect at that part], were all molten.

And there were four under setters [it seems probable that this is not a repetition of 1Kings 7:30 (Rawlinson), but that the reference is to the upper part (cf. 1Kings 7:35) of the shoulder pieces, which, according to Keil's view, supported the laver] to the four corners of one base: and the undersetters were of the very base itself. [Heb. from the base, its shoulders. Whether these words mean that the shoulders projected from the base, that "they rose above the corners with a slight curve" (Keil), or that they were cast with the base, i.e; from the same mould, as in the next verse, it is impossible to say.]

The Voice

The 4 wheels were beneath the panels, and the wheel axles were on the base. Each wheel was 27 inches tall. The wheels were crafted like the wheels of a chariot. Their axles, rims, spokes, and hubs were all cast. There were 4 braces on the 4 corners of each base that were part of the stand.

Literal, almost word-for-word, renderings:

College Press Bible Study

⁽³²⁾ And the four wheels were under the panels; the axles of the wheels were connected to the stand. And the height of one wheel was a cubit and a half. ⁽³³⁾ And the wheels were like the wheels of a chariot. Their axels, rims, spokes and hubs were all molten. ⁽³⁴⁾ And there were four supports at the four corners of each stand; the supports were of one piece with the stands.

Concordant Literal Version

And the four wheels [are] under the borders, and the spokes of the wheels [are] in the base, and the height of the one wheel [is] a cubit and half a cubit. And the work of the wheels [is] as the work of the wheel of a chariot, their spokes, and their axles, and their felloes, and their naves; the whole [is] molten. And four shoulders [are] unto the four corners of the one base; out of the base [are] its shoulders.

Emphasized Bible

And, four wheels, were beneath the side-walls, the axletrees of the wheels, being in the stands,—and, the height of each wheel, was a cubit and a half: and, the work of the wheels, was like the work of a chariot-wheel; and, their axletrees, and their felloes, and their spokes, and their naves, the whole, were molten. And there were, four shoulder-pieces, at the four corners of each stand, of the stand itself, were the shoulder-pieces thereof.

Modern English Version

Underneath the panels were four wheels, and the axles of the wheels were joined to the stand, and the height of a wheel was a cubit and a half. The wheels worked like chariot wheels in that their axles and rims and spokes and hubs were all cast metal.

	There were four supports for the four corners of each stand, and the supports were part of one piece with the stand itself.
NASB	The four wheels were underneath the borders, and the axles of the wheels were on the stand. And the height of a wheel was a cubit and a half. The workmanship of the wheels was like the workmanship of a chariot wheel. Their axles, their rims, their spokes, and their hubs were all cast. Now there were four supports at the four corners of each stand; its supports were part of the stand itself.
New European Version	The four wheels were underneath the panels; and the axles of the wheels were in the base: and the height of a wheel was a cubit and half a cubit. The work of the wheels was like the work of a chariot wheel: their axles, and their rims, and their spokes, and their naves, were all molten. There were four supports at the four corners of each base: its supports were of the base itself.
New King James Version	Under the panels were the four wheels, and the axles of the wheels were joined to the cart. The height of a wheel was one and a half cubits. The workmanship of the wheels was like the workmanship of a chariot wheel; their axle pins, their rims, their spokes, and their hubs were all of cast bronze. And there were four supports at the four corners of each cart; its supports were part of the cart itself.
Young's Updated LT	And the four wheels are under the borders, and the spokes of the wheels are in the base, and the height of the one wheel is a cubit and half a cubit. And the work of the wheels is as the work of the wheel of a chariot, their spokes, and their axles, and their felloes, and their naves; the whole is molten. And four shoulders are unto the four corners of the one base; out of the base are its shoulders.

The gist of this passage:
32-34

I feel reasonably confident of the translation below in the generalities and in some of the specifics. I may lose this confidence when seeing what other translators have done.

1Kings 7:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'âh (אַרְבַּע) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral; construct state	Strong's #702 BDB #916
'ôphân/ ^o ôwphân (אָפִן/אוֹפִן) [pronounced <i>oh-FAWN</i>]	<i>wheel</i>	masculine plural noun with the definite article	Strong's #212 BDB #66
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

1Kings 7:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
The lâmed preposition + min + tachath together mean ;			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Min + tachath + the lâmed preposition do have a combined meaning: <i>below, beneath or under</i> [anything].			
miç ^e gereth (תְּרִגְמָת) [pronounced mihs-GHEH-rehth]	<i>close places; fortified cities; ornaments on the brazen base of the basins which appear to have been square "shields," on the four sides of the house; panels</i>	feminine plural noun with the definite article	Strong's #4526 BDB #689

Translation: [There are] 4 wheels beneath the bases [of the basin carts],... What we have here are massive, decorative cubes which will be placed all around the palace. Now, in order to get them from point A to point B, they will have wheels. These are described in vv. 32–34.

The Cambridge Bible: *And under the borders [panels] were four wheels] Better, 'the four wheels.' They were so fixed that they might not hide by their upper part any portion of the ornamental panels.*⁵⁹⁹

Gill: *And under the borders were four wheels,.... Not under the borders last mentioned, but those in 1Kings 7:29.*⁶⁰⁰

1Kings 7:32b

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
yâdôwth (יָדָוּת) [pronounced yawd-OHTH]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	masculine plural construct	Strong's #3027 BDB #388
This plural may need some more work.			

⁵⁹⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:32.

⁶⁰⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:32.

1Kings 7:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All the BDB definitions: 1) hand; 1a) hand (of man); 1b) strength, power (figuratively); 1c) side (of land), part, portion (metaphorically) (figuratively); 1d) (various special, technical senses); 1d1) sign, monument; 1d2) part, fractional part, share; 1d3) time, repetition; 1d4) axle-trees, axle; 1d5) stays, support (for laver); 1d6) tenons (in tabernacle); 1d7) a phallus, a hand (meaning unsure); 1d8) wrists.			
ʾôphân/ʾôwphân (אָפָן/אוֹפָן) [pronounced oh-FAWN]	wheel	masculine plural noun with the definite article	Strong's #212 BDB #66
b ^e (ב) [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
m ^e kônâh/m ^e kôwnâh (מְקֻנְיָה/מְקֻוֹנְיָה) [pronounced meh-oh-NAW]	fixed established place; a pedestal, a base; stand	feminine singular noun with the definite article	Strong's #4350 BDB #467

Translation: ...and the axles of the wheels [are affixed to] the bases. ... The wheels are affixed to the bases of these basin carts. With the design of the cart and the weight of the basin and the water, these need to be reasonably solid.

Gill: *and the axle trees of the wheels were joined to the base; to the four sides of it.*⁶⁰¹

The Cambridge Bible: *and the axletrees of the wheels were joined to the base] More literally, were in the base. That is they formed a portion of the casting. The Hebrew word here is different from that rendered 'axles' in 1Kings 7:30. This word is literally 'hands' and no doubt signifies some kind of 'holder' or support by which the wheels were kept in place. If the 'shoulders' of 1Kings 7:30 also belong to the wheels they must have been made doubly secure.*⁶⁰²

Whedon: *Axletrees of the wheels — Rather, hands, or supports of the wheels...which fastened their axles to the base; the same as the undersettors. 1Kings 7:30. This same word occurs again in the next verse (33) and should be rendered, there as here, supports or stays.*⁶⁰³

1Kings 7:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qôwmâh (קוֹמָה) [pronounced koh-MAW]	stature of a man, tallness, height	feminine singular construct	Strong's #6967 BDB #879

⁶⁰¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:32.

⁶⁰² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:32.

⁶⁰³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from e-Sword; 1Kings 7:32.

1Kings 7:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾôphân/ʾôwphân (אָפָן/אוֹפָן) [pronounced oh-FAWN]	wheel	masculine singular noun with the definite article	Strong's #212 BDB #66
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	numeral adjective with the definite article	Strong's #259 BDB #25
ʾammâh (אֲמָה) [pronounced ahm-MAW]	cubit (18 inches); often cubits in the singular	feminine singular noun	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
chätsiy (חֲצִי) [pronounced khuh-TSEE]	half, middle	masculine singular noun	Strong's #2677 BDB #345
ʾammâh (אֲמָה) [pronounced ahm-MAW]	cubit (18 inches); often cubits in the singular	feminine singular noun with the definite article	Strong's #520 BDB #52

Translation: The wheels are 1.5 cubits high. Since the wheels are 1.5 cubits high, this makes these cubes 6 ft. in length and width and 5.5 cubits high, which is about 7 or 8 ft. high. They are not true cubes, but I was unsure if a right square prism would communicate the nature of these objects to most people.

Dr. John Gill: *and the height of a wheel was a cubit and half a cubit; that is, from the plate of brass on which it stood, to the axis or semicircle of it; so that the highest part of the ring being also a cubit and an half, reached to the top of the base, it being but three cubits high, 1Kings 7:27.*⁶⁰⁴

Barnes: *With the diameter (2¼ ft.) of the wheel here, may be compared that of the earliest Assyrian chariot-wheels, which was under 3 feet; and that of the front wheels seen in representations of Assyrian close carriages, which scarcely exceed 14th of the height of the entire vehicle. The wheels of these moveable lavers appear to have been a little less than 15th of the height of the whole structure.*⁶⁰⁵

1Kings 7:33a

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

⁶⁰⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:32.

⁶⁰⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:32.

1Kings 7:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ma'ăseh (מַאֲשֵׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
'ôphân/'ôwphân (אָפְּ/אִוְפְּ) [pronounced oh-FAWN]	<i>wheel</i>	masculine plural noun with the definite article	Strong's #212 BDB #66
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ma'ăseh (מַאֲשֵׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
'ôphân/'ôwphân (אָפְּ/אִוְפְּ) [pronounced oh-FAWN]	<i>wheel</i>	masculine singular construct	Strong's #212 BDB #66
mer ^e kâbâh (מֶרְכָבָה) [pronounced mer ^e -kaw ^b -VAW]	<i>chariot, war chariot</i>	feminine singular noun with the definite article	Strong's #4818 BDB #939

Translation: The design of the wheels [is] similar to the design of the wheels of a chariot... Even today, design and technology often come out of warfare. Wheels were designed for war chariots to be able to stand up to the difficulties and exigencies of battle; and this same technology is transferred over to use on these basin carts.

Previously, I have been translating ma'ăseh (מַאֲשֵׂה) [pronounced mah-ġa-SEH] as *work*, which refers to the production of these various items. However, I think we might better understand what is being said if I occasionally use the word *design* instead. The wheels for these large cubes are made like the wheels of a chariot.

1Kings 7:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâdôwth (יָדוֹת) [pronounced yawd-OHTH]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

1Kings 7:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gab (גַּב) [pronounced <i>gah^bv</i>]	<i>structure [of a thing], backbone, convex portion [of a thing]</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1354 BDB #146
<p>This is one of the more unusual words in the Old Testament which seems to have a different meaning wherever it is found. BDB and Gesenius at first list the meaning as <i>anything convex, curved, gibbous</i>; e.g., <i>a back, a mound</i>, and then they go to town with almost each and every different occurrence of the word, given meanings like <i>the back of animals, of man; back of a shield, bulwark, fortress, a vaulted house, a vault, a rim, the circumference of a wheel, the eyebrow, bow of the eye, back or surface of the altar</i>. I might adjust that ever so little to mean <i>the backbone, the structure, the basic strength and structure of the thing in context</i>. However, because of Lev. 14:9, the passage where we have a reference to <i>eyebrows</i>, we cannot get away from the fact that this does refer to something <i>curvaceous</i> as well. This is a word which may have metamorphized from being that which was curved to the structure of something. Barnes suggests that <i>this is a knob, a protuberant ornament of silver, brass or ivory on a harness or a bridle. When applied to a shield, it means the convex part or the back of it—the part which was presented to an enemy, and which was made swelling and strong</i>.⁶⁰⁶</p>			
<p>Full BDB listing of meanings: <i>convex surface, back; back (of man); mound (for illicit worship); boss (convex projection of shield); bulwarks, breastworks (of arguments - figuratively); brow, eyebrow; rim (of wheel)</i>.</p>			
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
chishshuq (חִישְׁשׁוּק) [pronounced <i>khihsh-SHOOK</i>]	<i>spoke of a wheel</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #2839 BDB #366
<p>The Cambridge Bible: <i>The third of the Hebrew words is akin to that which in Ex. 27:10–11 is used for the 'pillars' or 'poles' which supported the hangings of the tabernacle. Hence here most likely 'the spokes' of the wheels</i>.⁶⁰⁷</p>			
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
chishshur (חִישְׁשׁוּר) [pronounced <i>khihsh-SHUR</i>]	<i>nave, hub of a wheel</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #2840 BDB #366

Translation: ...with their [component] parts, their structure, their spokes and their hubs,... The wheels for their cubes are just like the wheels of a chariot, with their component parts, structure, spokes and hub. If these things all work in war, then they will certainly work in a time of peace.

⁶⁰⁶ Barnes' Notes; Job, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 285.

⁶⁰⁷ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:33.

1Kings 7:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the definite article	Strong's #3605 BDB #481
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	<i>a casting, pouring, flowing; other renderings: firm (Young), secure (firmly established) (Owens), established (Rotherham)</i>	Hophal participle	Strong's #3332 BDB #427

Benson: *Were all molten* — *Cast together with the bases.*⁶⁰⁸

Translation: ...all cast [from metals]. Everything is cast from metal. Recall that this is all being overseen by Hiram (possibly Hiram, the metallurgist from Tyre).

Lange: *The third main part, i.e., the wheels, differed so far from wheels of ordinary vehicles that their axle-trees were not immediately under the box or chest, but under its feet, so that the edges moved completely under the box, and the carved work on its sides was not hid by the wheels (1Kings 7:32). But it is impossible to determine the relation of the hands or holders of the wheels to the feet of the box and to the shoulder-pieces (1Kings 7:30).*⁶⁰⁹

1Kings 7:34a

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
'ar ^e ba ^c (עַבְרָא) [pronounced ahr ^e -BAHG]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
kâthêph (כַּתְּפֵי) [pronounced kaw-THAFE]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine plural noun with the definite article	Strong's #3802 BDB #509

The Cambridge Bible: *The mention of these 'shoulder-pieces' again immediately after the wheel seems, if we may rely on the correct order of the text, to shew that they belonged to the wheel-work.*⁶¹⁰

Trapp: *Shoulders, sc., to uphold the vessel.*⁶¹¹

'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
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⁶⁰⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:33–37.

⁶⁰⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:27–39 (Exegetical and Critical).

⁶¹⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:34.

⁶¹¹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:34.

1Kings 7:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ar ^e ba ^c (עֲבָרָא) [pronounced <i>ahr^e-BAHḠ</i>]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
phînaḥ (פִּינָה) [pronounced <i>pin-NAW</i>]	<i>corner, cornerstone; figuratively for a chief, ruler, a cornerstone of a people</i>	feminine plural noun	Strong's #6438 BDB #819
m ^e kônâḥ/m ^e kôwnâḥ (הַנוֹכַח/הַנֹּכַחַת) [pronounced <i>mehk-oh-NAW</i>]	<i>fixed established place; a pedestal, a base; stand</i>	feminine singular noun with the definite article	Strong's #4350 BDB #467
Benson: <i>The undersettors were of the very base — Not only of the same matter, but of the same piece, being cast with it.</i> ⁶¹²			
Barnes: <i>The undersettors were cast with the base, not afterward attached to it, and were therefore stronger and better able to support the laver.</i> ⁶¹³			
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: [There are] also 4 supports on [each of] the four corners of the one base... I am not entirely certain of this part of the translation, but, the wheels are placed on the cubes to make them moveable; however, once they come to the place where they will be set, then there are supports which probably keep the cubes stationary. So, someone cannot just lean against one of these and have it move.

1Kings 7:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
m ^e kônâḥ/m ^e kôwnâḥ (הַנוֹכַח/הַנֹּכַחַת) [pronounced <i>mehk-oh-NAW</i>]	<i>fixed established place; a pedestal, a base; stand</i>	feminine singular noun with the definite article	Strong's #4350 BDB #467
kâthêph (כַּתְּפֵי) [pronounced <i>kaw-THAFE</i>]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine plural noun with the 3 rd person feminine singular suffix	Strong's #3802 BDB #509

⁶¹² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:33–37.

⁶¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:34.

1Kings 7:34b

Hebrew/Pronunciation

Common English Meanings

Notes/Morphology

BDB and Strong's Numbers

Whedon: *Of the very base itself* — Cast so as to be one solid piece with the base, and not joined to it by pins or nails.⁶¹⁴

Translation: ...[providing the] basis of its [structural] support. These 4 supports provide the support for the entire basin cart.

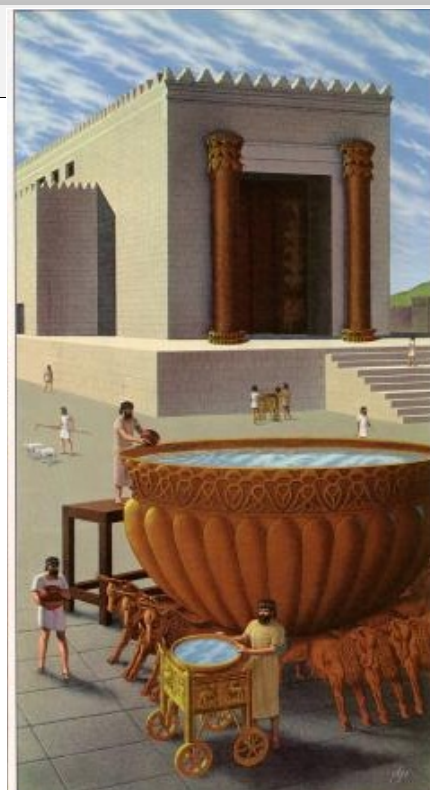
The basin cart and the great sea (a graphic); from [Dwelling in the Word](#); accessed January 15, 2018.

The basins (a graphic); from [Solomon's Temple](#); accessed January 15, 2018.



Whereas my translation is weak in some places, and difficult to understand and interpret, these artistic renderings give us a reasonable idea as to what these basin carts looked like.

In no case are these artistic renderings nearly perfect; but they illustrate much more than I am able to do with the text.



1Kings 7:32–34 There are 4 wheels beneath the decorative cubes, the axles of the wheels are affixed to the bases and the wheels are 1.5 cubits high. The design of the wheels is similar to the design of the wheels of a chariot with their component parts, their structure, their spokes and their hubs, all cast from various kinds of metals. There are also 4 supports on each of the four corners of the one base providing stability for the wheels.

Keil and Delitzsch on the basin carts

Keil and Delitzsch: *“Every stool had four brazen wheels and brazen axles, and the four feet thereof had shoulder-pieces; below the basin were the shoulder-pieces cast, beyond each one (were) wreaths.”* The meaning is that the square chests stood upon axles with wheels of brass, after the style of ordinary carriage wheels (1Kings 7:33), so that they could be driven or easily moved from one place to another; and that they did not rest directly upon the axles, but stood upon four feet, which were fastened upon the axles. This raised the chest above the rim of the wheels, so that not only were the sides of the chest which were ornamented with figures left uncovered, but, according to 1Kings 7:32, the wheels stood below the panels, and not, as in ordinary carriages, at the side of the chest.

Keil and Delitzsch continue: *With regard to the connection between the axles and the wheels, Gesenius (Thes. p. 972) and Thenius suppose that the axles were fastened to the wheels, as in the Roman plaustra and at the present day in Italy, so as to turn with them; and Thenius argues in support of this, that חֲרָמִים is to be connected*

⁶¹⁴ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:34.

Keil and Delitzsch on the basin carts

not only with what immediately precedes, but also with *יִנְרָס תְּשֶׁהָ*. But this latter is unfounded; and the idea is altogether irreconcilable with the fact that the wheels had *nāves* (*מִיקָשָׁה*, 1Kings 7:33), from which we must infer that they revolved upon the axles. The words *וַיִּתְמַעְפּ תְּפֹתֵךְ מֶהָל* are ambiguous. They may either be rendered, “and its four feet had shoulder–pieces,” or, as Thenius supposes, “and its four feet served as shoulder–pieces.” *תְּמַעַפּ* means stepping feet, feet bent out as if for stepping (Ex. 25:12). The suffix attached to *עַפּ וַיִּתְמַעַפּ* refers to *הַנוֹכַח*, the masculine being often used indefinitely instead of the feminine, as in *מֶהָל* in 1Kings 7:28. Thenius compares these feet to the *ἀμαξόποδες* of the Greeks, and imagines that they were divided below, like fork–shaped upright contrivances, in which, as in forks, the wheels turned with the axles, so that the axle–peg, which projected outwards, had a special apparatus, instead of the usual pin, in the form of a stirrup–like and on the lower side hand–shaped holder (*דִּי*), which was fastened to the lower rim of the *הַנוֹכַח*, and descended perpendicularly so as to cover the foot, and the general arrangement of the wheels themselves received greater strength in consequence. These feet, which were divided in the shape of forks, are supposed to be called *תְּפֹתֵךְ* (shoulders), because they were not attached underneath at the edge of the stand, but being cast with the corner rims passed down in the inner angles, so that their uppermost portion was under the basin, and the lowest portion was under the stand, which we are to picture to ourselves as without a bottom, and projecting as a split foot, held the wheel, and so formed its shoulder–pieces. But we cannot regard this representation as either in accordance with the text, or as really correct. Even if *מֶהָל תְּפֹתֵךְ* could in any case be grammatically rendered, “they served them (the wheels and axles) as shoulders,” although it would be a very questionable course to take *מֶהָל* in a different sense here from that which it bears in the perfectly similar construction in 1Kings 7:28, the feet which carried the stand could not possibly be called the shoulders of the wheels and their axles, since they did not carry the wheels, but the *הַנוֹכַח*. Moreover, this idea is irreconcilable with the following words: “below the basin were the shoulder–pieces cast.” If, for example, as Thenius assumes, the *mechonah* had a cover which was arched like a dome, and had a neck in the centre into which the basin was inserted by its lower rim, the shoulder–pieces, supposing that they were cast upon the inner borders of the chest, would not be below the basin, but simply below the corners of the lid of the chest, so that they would stand in no direct relation whatever to the basin. We must therefore give the preference to the rendering, which is grammatically the most natural one, “and its feet had shoulder–pieces,” and understand the words as signifying that from the feet, which descended of course from the four corner borders of the chest down to the axles, there ascended shoulder–pieces, which ran along the outside of the chest and reached to the lower part of the basin which was upon the lid of the chest, and as shoulders either supported or helped to support it. According to 1Kings 7:34, these shoulder–pieces were so cast upon the four corners of the chest, that they sprang out of it as it were. *רִבְעֵם שִׂיא תוֹיֵל*, opposite to each one were wreaths. Where these festoons were attached, the various senses in which *רִבְעֵם* is used prevent our deciding with certainty. At any rate, we must reject the alternation proposed by Thenius, of *תוֹיֵל* into *תְּחָאֵל*, for the simple reason that *שִׂיא תְּחָאֵל* in the sense of “one to the other” would not be Hebraic.

I don't know if I should keep this or erase it. I think the graphics, however imperfect, help more with understanding what is written here.

Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:30.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I had vv. 32–37 joined as one passage. That was too unwieldy, so I broke it into two pieces.

And at a top of the base half a the cubit a height revolving around. And upon a top of the base her parts and her panels from her. And so he engraves on the tables her parts and upon her panels cherubim, lions and palm trees, as an open place of each and wreathes all around. Like this he made ten pedestals a casting one, a measure one, a shape one for all of them.

1Kings
7:35–37

[There is a decorative area] above the base and all around and at the top, the opposite face, and [for] her [4 lateral] faces. He engraved on the parts of the table and upon its faces cherubim, lions and palm trees in the open spaces with wreathes all around. In this manner, he cast ten cubes alike, of the same casting, the same measure and the same shape for all of them.

There is a decorative area above the base and all around and at the top of the opposite face and for her lateral faces. He engraved on the parts of the table and upon its faces cherubim, lions and palm trees in the open spaces with wreathes all around. In this manner, he cast ten cubes alike, of the same casting, the same measure and the same shape for all of them.

I need to remove the first portion of this.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And at a top of the base half a the cubit a height revolving around. And upon a top of the base her parts and her panels from her. And so he engraves on the tables her parts and upon her panels cherubim, lions and palm trees, as an open place of each and wreathes all around. Like this he made ten pedestals a casting one, a measure one, a shape one for all of them.
Revised Douay-Rheims	And in the top of the base there was a round compass of half a cubit, so wrought that the laver might be set thereon, having its gravings, and divers sculptures of itself. He engraved also in those plates, which were of brass. and in the corners, cherubims, and lions, and palm trees, <u>in likeness of a man standing</u> , so that they seemed not to be engraven, but added round about. After this manner he made ten bases, of one casting and measure, and the like graving.
Douay-Rheims	And on the top of the base, there was a round compass of half a cubit, so wrought that the laver might be set thereon, having its gravings, and divers sculptures of itself. He engraved also in those plates, which were of brass, and in the corners, cherubims, and lions, and palm trees, <u>in likeness of a man standing</u> , so that they seemed not to be engraven, but added round about. After this manner, he made ten bases, of one casting and measure, and the like graving.
Peshitta (Syriac)	...and on the top of the base there was a <u>rim</u> ; and the top of the base, its axletrees, and its borders were of the same. And on the plates of the axletrees and on its borders he engraved cherubim, lions, and palm trees round about. After this manner he made the ten bases: all of them were of one casting, one measure, and one size.
Septuagint (Greek)	And on the top of the base half a cubit was the size of it, there was a circle on the top of the base, and there was the top of its spaces and its borders: and it was open at the top of its spaces. And its borders were cherubs, and lions, and palm-trees, upright, each was joined in front and within and round about. According to the same form he made all the ten bases, even one order and one measure to all.
Significant differences:	<i>Rim</i> is in the first sentence in the Syriac; but not in the Hebrew. The Latin lacks <i>on top of the base</i> in the second sentence (or phrase). The Latin has <i>in likeness of a man standing</i> ; but the Hebrew at this juncture is pretty abstruse. That particular phrase is missing from the Syriac.

Limited Vocabulary Translations:

Bible in Basic English	And at the top of the base there was a round vessel, half a cubit high; In the spaces of the flat sides and on the frames of them, he made designs of winged ones, lions, and palm-trees, with ornamented edges all round. All the ten bases were made in this way, after the same design, of the same size and form.
Easy English	There was a piece of metal round the top of each cart. It was half a cubit deep. (Hiram) fastened the handles and (square) pieces (of metal) to the tops of the carts. And he cut pictures of cherubs, lions and palm trees. He cut them on the handles and the (square) pieces (of metal on the carts). He put them everywhere! There were also (metal pictures of) leaves everywhere! This was how (Hiram) made the 10 carts. They all had the same size and shape. (That is because) they were all cast in the same mould.
Easy-to-Read Version–2006	There was a strip of bronze around the top of each cart. It was made as one piece with the cart. The sides of the cart and the frames had pictures of Cherub angels, lions, and palm trees carved into the bronze. These pictures were carved all over the carts—wherever there was room. And there were flowers carved on the frame around the cart. Hiram made ten carts, and they were all the same. Each cart was made from bronze. The bronze was melted and poured into a mold. So all the carts were the same size and shape.
Good News Bible (TEV)	There was a 9-inch band around the top of each cart; its supports and the panels were of one piece with the cart. The supports and panels were decorated with figures of winged creatures, lions, and palm trees, wherever there was space for them, with spiral figures all around. This, then, is how the carts were made; they were all alike, having the same size and shape.
<i>The Message</i>	At the top of the washstand there was a ring about nine inches deep. The uprights and handles were cast with the stand. Everything and every available surface was engraved with cherubim, lions, and palm trees, bordered by arabesques. The washstands were identical, all cast in the same mold.
NIRV	At the top of the stand there was a round band. It was nine inches deep. The sides and supports were connected to the top of the stand. Hiram carved cherubim, lions and palm trees on the sides of the stands. He also carved them on the surfaces of the supports. His carving covered every open space. He had also carved wreaths all around. That's how he made the ten stands. All of them were made in the same molds. And they had the same size and shape.
New Simplified Bible	There was a nine-inch band around the top of each cart. Its supports and the panels were of one piece with the cart. The supports and panels were decorated with figures of cherubim, lions, and palm trees, wherever there was space for them, with spiral figures all around. This is how the carts were made. They were all alike, having the same size and shape.

Thought-for-thought translations; paraphrases:

Common English Bible	The top of the stand had a band running around the perimeter that was nine inches deep. The stand had its own supports and panels. On the surfaces of the supports and panels he carved winged otherworldly creatures, lions, and palm trees with wreaths everywhere.[f] In this manner he made ten stands, each one cast in a single mold of the same size and shape.
Contemporary English V.	Around the top of each stand was a nine-inch strip, and there were four braces attached to the corners of each stand. The panels and the supports were attached to the stands, and the stands were decorated with flower designs and figures of lions, palm trees, and winged creatures. Hiram made the ten bronze stands from the same mold, so they were exactly the same size and shape.

The Living Bible	A nine-inch rim surrounded the top of each stand, banded with lugs. All was cast as one unit with the stand. Guardian Angels, lions, and palm trees surrounded by wreaths were engraved on the borders of the band wherever there was room. All ten stands were the same size and were made alike, for each was cast from the same mold.
New Berkeley Version	At the top of the base was a round object nine inches high and on the top of the base its stays, the borders being part of the base. On the plain spaces of the stays and upon the borders, he engraved cherubim, lions, and palm trees and around the space still left rosettes. He made the ten bases in the same way; they were all identical in cast, size, and shape.
New Century Version	A strip of bronze around the top of each stand was nine inches deep. It was also made as one piece with the stand. The sides of the stand and the frames were covered with carvings of creatures with wings, as well as lions, palm trees, and flowers. This is the way Hiram made the ten stands. The bronze for each stand was melted and poured into a mold, so all the stands were the same size and shape.
New Life Version	A narrow piece went all the way around the top that held it up and the sides were of one piece. He cut pictures of cherubim, lions and palm trees in the plates of the parts that held it up and on its sides, where there was room. And there were pictures all around. He made the ten stands like this. All of them were made alike.
New Living Translation	Around the top of each cart was a rim nine inches wide. The corner supports and side panels were cast as one unit with the cart. Carvings of cherubim, lions, and palm trees decorated the panels and corner supports wherever there was room, and there were wreaths all around. All ten water carts were the same size and were made alike, for each was cast from the same mold.
Unlocked Dynamic Bible	There was a bronze band of twenty-three centimeters around the top of each cart. There were braces attached to the corners of each cart. The bands and the braces were cast in the same mold as the rest of the cart. The braces and the panels on the sides of the carts were also decorated with figures of winged creatures, lions, and palm trees, whenever there was space for them, and there were bronze wreaths all around them. That is how Hiram made the ten carts. They were all cast in the same mold, so they were all alike. They all were the same size and had the same shape.

Partially literal and partially paraphrased translations:

American English Bible	There were supports that stuck out at the corners of each of the cart's bases as handles, and they were mounted along the top of each base. They were nine inches around and stood high enough [to serve as] handholds. All these connecting parts [were carved] with cherubs, lions, and palms that were standing next to each other on the front, on the inside, and all around. He made all ten carts exactly alike and to the same dimensions. I believe that I have included a portion of v. 34 for context.
Beck's American Translation	At the top of the stand there was a round band, half a cubit high, and on the top of the stand were supports which were of one piece with the chassis. He engraved on the plates of its supports and on its chassis angels, lions, palm trees wherever there was a clear space, with wreaths all around. He made the 10 stands in the same way; all of them were cast in the same way with the same measurements and forms.
International Standard V	On top of each stand was a circular structure one half of one cubit high, with its braces and support frames integral with it, forming a single piece. Hiram engraved ornamental cherubim, lions, and palm trees on the surfaces of the supports and frames wherever there was space to do so, and encircled the artwork with wreaths. He made ten identical water carts by using the same plans, castings, and shapes for all of them.

New Advent (Knox) Bible	At the top of each stand was a round rim, half a cubit across, carefully made so that the foot of the basin could rest upon it; a rim covered with engraving, that had embossed work springing from it. The rings of which I have spoken were of bronze, and around these, and at the corners about them, were cherubim and lions and palm-trees, standing out like statues, as if they had been added on, instead of being cast with the rest. Thus he made the ten stands, all alike in the manner of their casting, in their measurements, and in their figured work.
Translation for Translators	At the top corners of each cart there were handles. These were cast in the same mold as the rest of the cart. There was a nine-inch bronze band around the top of each cart. There were braces attached to the corners of each cart. The bands and the braces were cast in the same mold as the rest of the cart. The braces and the panels <i>on the sides of the carts</i> were also decorated with <i>figures of winged creatures, lions, and palm trees</i> , whenever there was space for them, and there were bronze wreaths all around them. That is how Hiram made the ten carts. They <i>were all cast in the same mold, so they were all alike</i> : They all were the same size and had the same shape. V. 34 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The tops of the bases are to be round encompassing it, a half a cubit in height, and on the top of the bases, their sides are to be to their rims. On the plates of their sides and rims, was he to engrave cherubs, lions, and palm trees, even to their exposed places, and each with wreaths on around them. He is to have made the ten bases, from one casting, one measure, one cut.
Christian Standard Bible	At the top of the cart was a band nine inches high encircling it; also, at the top of the cart, its braces and its frames were one piece with it. He engraved cherubim, lions, and palm trees on the plates of its braces and on its frames, wherever each had space, with encircling wreaths. In this way he made the ten water carts using the same casting, dimensions, and shape for all of them.
Ferrar-Fenton Bible	And at the top of the bearing, a round ring half a cubit high; and above the bearing levers, and cog-wheels with counter-cogs, the levers projecting from lock holes, and above has a finish, Kembs, and lions, and palms, and surrounding wreaths. Thus he made the bases of the same fom; and shape, and the wheels of one form.
God's Truth (Tyndale)	And under the stalk of the lavatory in the midst of the bottom was there a round foot of half a cubit high. And thereon plain places and ledges of the self. And he graved in the plain and also on the ledges, Cherubs, lions and paulmetrees, every where round about. And on this manner he made the ten bottoms cast work: all of one measure and one size.
Jubilee Bible 2000	And in the top of the base there was a rounded compass of half a cubit high and on the top of the base, its mouldings and borders which were part of it. For on the tables of the mouldings and on the borders thereof, he made cherubim, lions, and palm trees, in front of the additions of each one round about. After this manner he made ten bases cast in the same manner, of the same size and of the same shape.
Tree of Life Version	On top of the base there was a band half a cubit high encircling it—its braces and its borders were part of it. On the plates of the braces and on its borders, he engraved cheruvim, lions and palm trees, wherever there was clear space around each, with encircling wreaths. He made the ten bases like this—all of them cast from the same mold, the same size and same shape.
Unlocked Literal Bible	In the top of the stands there was a round band half a cubit deep, and on the top of the stand its supports and panels were attached. On the surfaces of the supports and on the panels Hiram engraved cherubim, lions, and palm trees that covered the space available, and they were surrounded by wreaths. He made the ten stands in this manner. All of them were cast in the same molds, and they had one size, and the same shape.

The Urim-Thummim Version And in the top of the base there was a circular band of 1/2 a cubit [3/4th foot] high: and on the top of the base the ledges, and its borders were part of it. Because on the plates of the ledges, and on the borders, he engraved cherubim, lions, and palm trees, according to the proportion of everyone, with wreaths all around. After this way he made the 10 bases: all of them had one casting, one measure, and one size.

Catholic Bibles (those having the imprimatur):

- The Heritage Bible On top of the stand was a round band half a cubit high, with supports and panels which were of one piece with the stand. This was topped by a crown one cubit high within which was a rounded opening, the way a pedestal is made, a cubit and a half deep. Its opening had carvings and its panels were square and not round. On the surface of its supports, as also on its panels, and wherever there was space, were carvings of cherubim, lions and palm trees, with wreaths all around.
- New American Bible (2002) On top of the stand there was a raised collar half a cubit high, with supports and panels which were of one piece with the top of the stand. On the surfaces of the supports and on the panels, wherever there was a clear space, cherubim, lions, and palm trees were carved, as well as wreaths all around. This was how the ten stands were made, all of the same casting, the same size, the same shape.
- New Jerusalem Bible At the top of the stand there was a support, circular in shape and half a cubit high; and on top of the stand there were lugs. The crosspieces were of a piece with the stand. On the bands he engraved winged creatures and lions and palm leaves. . . and scrolls right round. He made the ten stands like this: the same casting and the same measurements for all.
- New English Bible—1970 At the top of the trolley there was a circular band half a cubit high; the struts and panels on [prob. rdg, Heb adds the head of] the trolley were of one piece with it. On the plates, that is on the panels [prob. rdg, Heb adds its struts], he carved cherubim, lions, and palm-trees, wherever there was a blank space, with spiral work all round it. This is how the ten trolleys were made; all of them were cast alike, having the same size and the same shape.
- Revised English Bible—1989 At the top of the trolley there was a circular band half a cubit high; the struts and panels on the trolley were of one piece with it. On the plates, that is on the panels, he carved cherubim, lions, and palm trees, wherever there was a blank space, with spiral work all round it. This is how the ten trolleys were made; all of them were cast alike, having the same size and the same shape.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible In the top of the trolley was a circular support ten-and-a-half inches high, and the trolley's corner-posts and panels were attached to its top. On the sides of the panels and on its corners he carved k'ruvim, lions and palm trees, according to the amount of space each required, with wreaths surrounding. According to this design he made the ten trolleys; all of them were cast from a single mold, so that they had the same size and shape.
- The Complete Tanach And in the top of the base (there was) a round compass of half a cubit high; and on the top of the base its ledges and its borders (were one piece) of it.

There was a round compass of half a cubit high: This is [a reference to] the partition, as I explained above, (7:31), which was around the opening [on top of the base], and the [uppermost] cubit [of the chapter] was square.

And on the top of the base its ledges: They are the tablets of brass which were mentioned above. (7:30).

And its borders were one piece of it: The lower borders were poured together with it [and was therefore all one piece], and he did not attach them afterwards.

And he graved on the tablets, on its ledges, and on its borders, cherubim, lions, and palm trees, according to the attachment of each, with wreaths round about.

And he graved on the tablets, on its ledges and on its borders: On the lower ones. On both of them, [on the ledges and on the borders,] he engraved and inscribed cherubim, lions (and palm trees, this is not [found] in other editions).

According to the attachment of each with wreaths: He engraved around the likeness of a male and female that are joined by their arms, thus did our Sages explain this.

According to the attachment: The word רעמב is an expression of attachment and joining, as a male which is coupled with a female, and its meaning is 'a man and his attachment.' According to its ordinary sense, תויוול is an expression of attachment; soldore in O.F. This will be translated as 'there were attachments that were made as the joining of a man,' and the joining was in the manner we explained [at the beginning of this comment].

After this (manner) he made the ten bases (there was) one casting, one measure, and one size to all of them.

One casting: As he cast the first base, he similarly cast them all. The following is an explanation from the author of 'The Temple Structure':

And the work of the base was in this manner: He made four copper wheels as it says (7: 30) "And each base had four copper wheels" as the form of a large wagon. And the height of each wheel was a cubit and a half. And the work of the wheels was like the work of a chariot wheel, a wheel within a wheel, so that he may be able to move them wherever the spirit or will may be to move them there, and move them without being necessary to turn it over this way or that. And the distance which is from one wheel to the next from east to west was four cubits and likewise from north to south, for it was square, not long like our wagons. And this is what he said, (7:27) "four cubits [was] the length of the base, and four cubits the breadth thereof."

A thick and long rod was inserted into the two wheels which were from east to west, the northern ones. And so also, as in those wheels which were in these, a rod placed and inserted in those which were from the north to the south, the eastern ones, and so also in the western ones. And the verse called these rods תוּדִי, and this is what he said קה־תוּדִיו And the meaning of קה־בְּגוֹ, that is the hub of the wheels in which these rods turn. And they are called בְּג, a little hill, because that is the highest part of the wheel when it is lying on the ground. And likewise the hub of all round objects is its highest point, because all sides are drawn from it. And the meaning of קה־קֶשֶׁתוּ, they are the outer circles which bind together קה־רֶשֶׁת which are the thing pieces of wood, resembling arms, which are inserted and placed from the hub to the rim, and this is from the expression, "and their fillets were of silver" (Exodus 27:10), and that is the wheel which rolls on the ground, and we are accustomed to make a circular piece of metal around it and it is called in the language of the Mishna in Chapter XI of the Tractate Kelim לְגִלְגֵל שׁ בִּבּוֹס but here the בִּבּוֹס was not necessary, because it was all made of copper.

And תוּרְקָטָם means a sort of tablet was made for them above the axles in the four corners in a square, and this is what he said "and their borders were foursquare not round" (7:31) and they enclosed the wagon on its four sides, [and was] therefore called תוּרְקָטָם, enclosures. And on these borders or enclosures were boards of copper מִיֶּרְקָנִי which the verse called יֶרְסָתוֹ and this word יֶרְסָתוֹ is a word of disarranged letters.

And on them, that is, on the outside and not on top, it was made as the rungs of a ladder; and between one rung and the other [there were] other borders, and on them was the form of oxen (7:29). And the boards went up beyond the borders until it [reached] opposite the height of the wheels, [they were continuously] sloping like a pointy hat and resembling the covering of a covered wagon, until they reached opposite the height of the wheel, and there they were drawn together until they covered it, except above the center they did not cover, but there was a round hole in them. Its diameter was a cubit and a half.

This covering was called תַּרְתּוּכָה and the hole which is in it תַּרְתּוּכָה יִפּ and this is what he said (7:31) “and the mouth thereof was round after the work of a base, a cubit and a half.” And around this hole a partition goes up a half cubit in height, and this is what he said (7:35) “and in the top of the base there was a round compass of half a cubit high.” And into this partition the כַּל is entered and inserted, for the כַּל is a receptacle which receives the laver, since the laver is inserted into the כַּל and the כַּל is in the midst of this partition which is on the wagon. And the lower half cubit of the כַּל was round in the same measurement of the height of the partition which is on the round hole which is in the base on top. And the כַּל rises above this partition one cubit, and this what was said, (7:31) “and the mouth of it within the chapter and above was a cubit.” And therefore, we have three cubits in the total height of the base, since the wheel was a cubit and a half, and the round partition was a half cubit, and the cubit which the height of the כַּל protrudes over it, and this cubit is square. And it had four undersetters in its four corners, and this is what the verse said, (7:34) “and there were four undersetters at etc. of each base, the undersetters were of the base itself,” because the lower part of the laver was slanting at the bottom so that it should fit into the כַּל and in order that it should not fall into it more than the desired amount, therefore these undersetters were made, to carry and support it. This ends the quotation of ‘The Temple Structure.’

- exeGesés companion Bible ...and in the top of the base all around,
half a cubit high:
and on the top of the base
the hands and the borders of the same:
and on the slabs of the hands and on the borders
he engraves cherubim
lions and palm trees
according to the nakedness of man
and wreaths all around.
Thus he works the ten bases:
all have one casting, one measure, one shape.
- The Israel Bible (beta) At the top of the laver stand was a round band half anamah high, and together with the top of the laver stand; its sides and its insets were of one piece with it. On its surface—on its sides—and on its insets [Hiram] engraved cherubim, lions, and palms, as the clear space on each allowed, with spirals roundabout. It was after this manner that he made the ten laver stands, all of them cast alike, of the same measure and the same form.
- Orthodox Jewish Bible And at the top of the Mekhonah (Stand) was there a round rim of half a cubit high; and on the top of the Mekhonah (Stand) the rods thereof and the frames thereof were cast as one unit.
For on the luchot of the rods thereof, and on the misgerot (panels) thereof, he engraved keruvim, arayot, and timorot (palms), according to the proportion of every one, and wreaths all around.
After this manner he made the ten Mekhonot; all of them had one casting, one middah (size), and one shape.

Expanded/Embellished Bibles:

- The Amplified Bible* On the top of the stand there was a circular piece half a cubit high, and on the top of the stand its supports and borders were part of it. And on the surface of its supports and its borders Hiram engraved cherubim, lions, and palm-shaped decorations, according to the [available] space for each, with borders all around. He made the ten stands like this: they all had one casting, one measure, and one form.
- The Expanded Bible A strip of bronze [rim; band] around the top of each stand was nine inches [^Lone-half cubit] deep. It was [The corner supports were] also made as one piece with the stand. Wherever there was room [^LAccording to the space of each], the sides of the stand and the frames were covered with carvings of [engraved with] creatures with wings [cherubim; 6:23], as well as lions, palm trees, and flowers [wreaths]. This is the way Hiram [^Lhe; v. 13] made the ten stands [water carts]. The bronze for each stand [^LEach] was melted and poured into a mold, so all the stands were [^Lall] the same size and shape.
- Kretzmann's Commentary And in the top of the base was there a round compass of half a cubit high, for the base arose in a gentle rounding above its paneled portion; and on the top of the base the ledges thereof and the borders thereof were of the same, namely, as those of the foot.
For on the plates of the ledges thereof and on the borders thereof he graved cherubim, lions, and palm-trees, according to the proportion of every one, the empty space at his disposal, and additions round about, work of wreaths.
After this manner he made the ten bases; all of them had one casting, one measure, and one size. They were movable bases for the ten lavers, whose ledges acted as ribs, giving strength to the structure, while the panels between the ledges or moldings were filled with decorative work.
- The Rev. Dr. John Lange And in the top of the base was there a round compass of half a cubit high [i.e., the cover of the base was arched.]; and on the top of the base [i.e., of this arched upper part.] the ledges [holders] thereof and the borders [panels] thereof were of the same. For [And] on the plates of the ledges [holders] thereof, and on the borders [panels] thereof, he graved cherubims, lions, and palm-trees, according to the proportion [room] of every one, and additions [wreaths] round about. After this manner he made the ten bases: all of them had one casting, one measure, and one size [form].
- NET Bible® On top of each stand was a round opening three-quarters of a foot deep [Heb "and on top of the stand, a half cubit [in] height, round all around" (the meaning of this description is uncertain).]; there were also supports and frames on top of the stands. He engraved ornamental cherubs, lions, and palm trees on the plates of the supports and frames wherever there was room [Heb "according to the space of each."], with wreaths [The precise meaning of this last word, translated "wreaths," is uncertain.] all around. He made the ten stands in this way. All of them were cast in one mold and were identical in measurements and shape.
- The Pulpit Commentary And in the top [Heb. head] of the base was there a round compass [Probably "the base above" (verse 29) or stand for the laver. This was apparently arched to the height of nine inches above the top of the base] of half a cubit high: and on the top of the base the ledges [Heb. hands. These can hardly be either "the hands of the wheels" (verse 32) or the "shoulders" of verse 30 or verse 34, but what they were it is difficult to say. They may have been arms or projections supporting the laver] thereof and the borders thereof were of the same. [Heb. from it, sc; of one piece or casting.]
For on the plates of the ledges [hands] thereof; and on the borders [sides, panels] thereof, he graved cherubims, lions, and palm trees, according to the proportion [Heb. nakedness, hence naked space, void. The meaning is that he filled all the spaces with carvings] of every one, and additions [wreaths, festoons] round about. After this manner he made the ten bases: all of them had one casting, one measure, and one size.

The Voice

There was a circular form 18 inches high above the base *that the basin would rest in*. It remained above the base, connected to the perimeter. Hiram carved winged creatures, lions, and palm trees onto the braces wherever he found space, and he surrounded them with garlands. All 10 of the stands were cast from the same mold, giving them all the same measurements and shape.

Literal, almost word-for-word, renderings:

College Press Bible Study	(³⁵) And on the top of the stand there was a round band half a cubit high; and on the top, the stays and panels were of one piece with the stand itself. (³⁶) And on the surfaces of its stays and on its panels were engraved cherubim, lions, and palms according to the empty space of each, with wreaths round about. (³⁷) On this manner he made the ten stands of one kind of casting, measure, and form. (³⁸) And he made ten bronze basins, each holding forty baths, and each basin four cubits, one basin upon each of the ten stands. (³⁹) And he put five stands upon the right side of the house and five upon the left side of the house; and the sea he put on the right side of the house eastward over against the south
Concordant Literal Version	And in the top of the base [is] the half of a cubit in the height all round about; and on the top of the base its spokes and its borders [are] of the same. And he opens on the tablets of its spokes, and on its borders, cherubs, lions, and palm-trees, according to the void space of each, and additions round about. Thus he has made the ten bases; one casting, one measure, one form, have they all.
<i>Emphasized Bible</i>	And, in the top of the stand, half a cubit in height, was a circular piece round about,—and, on the top of the stand, the tenons thereof, and, the side-walls thereof, were of the same. Then carved he, upon the plates of the tenons thereof, and upon the side-walls thereof, cherubim, lions, and palm-trees,—according to the open space of each with a wreath round about. Thus, made he the ten stands,—one mould, one measure, one shape, had they, all..
Modern English Version	On the top of the stand, there was a round band half a cubit high, and on the top of the stand its stays and its panels were of one piece with it. On the surface of its stays and on its panels, he engraved cherubim, lions, and palm trees, according to the space of each, with wreaths all around. In this way he made the ten stands, with them all having the same shape, measure, and size.
NASB	On the top of the stand there was a circular form half a cubit [i.e. One cubit equals approx 18 in] high, and on the top of the stand its stays [Lit <i>hands</i>] and its borders were part of it. He engraved on the plates of its stays and on its borders, cherubim, lions and palm trees, according to the clear space on each, with wreaths all around. He made the ten stands like this: all of them had one casting, one measure and one form.
New European Version	In the top of the base was there a round compass half a cubit high; and on the top of the base its stays and its panels were of the same. On the plates of its stays, and on its panels, he engraved cherubim, lions, and palm trees, according to the space of each, with wreaths all around. In this way, he made the ten bases: all of them had one casting, one measure, and one form.
New King James Version	On the top of the cart, at the height of half a cubit, it was perfectly round. And on the top of the cart, its flanges and its panels were of the same casting. On the plates of its flanges and on its panels he engraved cherubim, lions, and palm trees, wherever there was a clear space on each, with wreaths all around. Thus he made the ten carts. All of them were of the same mold, one measure, and one shape.
Young's Updated LT	And in the top of the base is the half of a cubit in the height all round about; and on the top of the base its spokes and its borders are of the same. And he opens on the tablets of its spokes, and on its borders, cherubs, lions, and palm-trees,

according to the void space of each, and additions round about. Thus he has made the ten bases; one casting, one measure, one form, have they all.

The gist of this passage: The basin carts are further described and that they are standardized is noted. 35-37

1Kings 7:35a

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
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
rô'sh (שׂאֵר or שׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
m ^e kônâh/m ^e kôwnâh (הַנוֹכַח/הַנוֹכַחַת) [pronounced <i>mehk-oh-NAW</i>]	<i>fixed established place; a pedestal, a base; stand</i>	feminine singular noun with the definite article	Strong's #4350 BDB #467
chătsîy (חֶצֵי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular noun	Strong's #6967 BDB #879
'âgôl (לְגֹל) [pronounced <i>gaw-GOHL</i>]	<i>round, circular, revolving</i>	feminine plural adjective	Strong's #5696 BDB #722
çâbîyb (בִּיב) [pronounced <i>saw^b-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

I need to redo this translation.

Trapp: *Was there a round compass.] Which was made, it should seem, to receive the water which came out at the cocks.*⁶¹⁵

Whedon: *Round compass of half a cubit high — This was the convex roof of the smaller base above, (k k in figure,) which rested on the top of the ledges, (1Kings 7:29,) and supported in turn the more immediate base—work of the laver. See note on 1Kings 7:31.*⁶¹⁶

⁶¹⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:35.

⁶¹⁶ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:34.

1Kings 7:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Generally speaking, this word refers to something which is round as opposed to walking around something which is square.

Translation: [\[There is a decorative area\] above the base and all around...](#) I believe what is about to be discussed is the decorative aspect of these cubes—they were not just monolithic cubic structures, but the outsides of them were decorated. If you want to see this on a small scale, take the coins out of your pocket and look at them. We do not carry around simply metal discs to exchange for stuff; they are all given designs (even when you purchase precious metals, most of the time, this will be in the form of a coin with some kind of intricate design). So it is with these large cubes.

Barnes: *A circular elevation, half a cubit high, rather than a circular depression, half a cubit deep. Compare 1Kings 7:29. The "ledges" and "borders" of the top of the base were its "hands" and its "panels." These "hands," distinct from the "shoulders" 1Kings 7:30, were probably supports, adorned with engraved plates 1Kings 7:36, either of the elevated circle on which the laver stood, or of the lower part of the laver itself. Both panels and "hands" were "of the same," i. e. of one piece with the base, cast at the same time.*⁶¹⁷

Gill: *And in the top of the base was there a round compass of half a cubit high,.... The same with the chapter, 1Kings 7:31 which rose up straight half a cubit, and widening upwards half a cubit more, here called the round compass of it.*⁶¹⁸

Some translators call this a *round band*; and we would reasonably associate this with the round basis which will be placed upon these carts. Perhaps this band held the basin in place?

1Kings 7:35b

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
ʿal (לַעַל) [pronounced ʿah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
rô'sh (שׂוֹרֵשׁ or שׂוֹרֵשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
m ^e kônâh/m ^e kôwnâh (הַנּוֹכַח/הַנּוֹכַחַת) [pronounced meh-koh-NAW]	<i>fixed established place; a pedestal, a base; stand</i>	feminine singular noun with the definite article	Strong's #4350 BDB #467

⁶¹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:35.

⁶¹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:35.

1Kings 7:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâdôwth (יָדוֹת) [pronounced yawd-OHTH]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #3027 BDB #388
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
miç ^e gereth (מִצְגָּרֶת) [pronounced mihs-GHEH-rehth]	<i>close places; fortified cities; ornaments on the brazen base of the basins which appear to have been square "shields," on the four sides of the house; panels</i>	feminine plural noun with the 3 rd person feminine singular suffix	Strong's #4526 BDB #689
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 with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577

Whedon: *The ledges thereof and the borders thereof were of the same* — Literally, on the top of the base its hands and its panels of it. What these hands, or supports, on the top of the base, were, it is hard to determine. But as the word in 1Kings 7:32–33 was used of the stays that fastened the axles to the base, and are called the hands of the wheels rather than the legs of the base, so here, we incline to take the hands of the base for the legs or supports of the laver, called also in 1Kings 7:31 the base–work of the laver. (n n n in figure.) It is there called base–work rather than a base, because it was made of several pieces of metal set underneath the laver with open spaces between, and not of a solid cube, like the lower bases. The round compass had also panels, like the lower base and the surface of the laver, (w w in figure,) and these, like them, were covered with sculptured work. *Of the same* — Or, of it; that is, cast, like the undersettors, (1Kings 7:34,) so as to be one piece with the base itself.⁶¹⁹

Translation: ...and at the top, the opposite face, and [for] her [4 lateral] faces. These designs will be made around the lateral faces and on the top face.

Lange: [T]he nature of the hands or holders יָדוֹת and their relation to the arched cover and the crown, is obscure. They must have been rather broad, as the figures were engraved upon them as well as on the cover (1Kings 7:35–36).⁶²⁰

Dr. John Gill: *and on the top of the base, the ledges thereof and the borders thereof, were of the same; of the same piece of brass with the base, all being cast together.*⁶²¹

⁶¹⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:35.

⁶²⁰ The Rev. Dr. John P. Lange, Lange's Commentary; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:27–39 (Exegetical and Critical).

⁶²¹ Dr. John Gill, John Gill's Exposition of the Entire Bible; from e-Sword, 1Kings 7:35.

1Kings 7:36a

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
pâthach (פָּתַח) [pronounced paw-THAHKH]	to free; to loosen; to open, to open oneself; to open the ground, to plow; to open wood [to engrave, to carve]	3 rd person masculine singular, Piel imperfect	Strong's #6605 BDB #834 (& #836)
ʿal (עַל) [pronounced ʿah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
lûwchôth (לְחוֹת) [pronounced loo-KHOHTH]	tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]	masculine plural noun with the definite article	Strong's #3871 BDB #531
yâdôwth (יָדוֹת) [pronounced yawd-OHTH]	hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #3027 BDB #388
Gill: [This word] literally signifies hands or handles; and Procopius Gazaeus says, that the bases had, in the upper part of them, forms of hands holding a circle like a crown. ⁶²²			
Whedon: Plates of the ledges — Rather, <i>plates of the hands</i> ; the outer surface of the plates which formed a part of the base—work or supports of the laver. ⁶²³			
w ^e (or v ^e) (וּ, וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced ʿah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
miç ^e gereth (מִצְגָּרֶת) [pronounced mihs-GHEH-rehth]	close places; fortified cities; ornaments on the brazen base of the basins which appear to have been square “shields,” on the four sides of the house; panels	feminine plural noun with the 3 rd person feminine singular suffix	Strong's #4526 BDB #689
k ^e rûwbîym (כְּרוּבִים) [pronounced k ^e roo ^b -VEEM]	transliterated cherubim; it means angels	masculine plural noun	Strong's #3742 (and #3743) BDB #500
ʾărîy (אַרְיֵי) [pronounced uh-REE]	lion	masculine plural noun	Strong's #738 BDB #71

⁶²² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:36.

⁶²³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:36.

1Kings 7:36a

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
timôrôth (תרמת) [pronounced <i>tihm-moh-ROHTH</i>]	<i>palm trees, carvings or figures or ornaments of palm trees</i>	feminine plural noun	Strong's #8561 BDB #1071

Translation: He engraved on the parts of the table and upon its faces cherubim, lions and palm trees... Hiram, or some of his workers, do designs of cherubim, lions and palm trees on the faces of the cubes.

Here are 3 classes of God's creation: angels, animals and plants. I would guess that is Solomon's intention.

Similar engravings were made on a number of religious objects: 1Kings 6:29, 32, 35 7:29 Ezek. 40:31, 37 41:18–20, 25–26.⁶²⁴

1Kings 7:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ma'ar (רעמ) [pronounced <i>MAH-gahr</i>]	<i>a naked place, an open space, a bare place; nakedness, pudenda (exposed in punishment)</i>	masculine singular construct	Strong's #4626 BDB #789
îysh (ישׁ) [pronounced <i>eesh</i>]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, 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

Benson: *According to the proportion of every one* — Hebrew, רעמ, chemagnar, *according to the nakedness, or, empty space of every one, that is, according to the extent of the spaces left empty for them, namely, that these figures were as large as the void plates would admit.*⁶²⁵

⁶²⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:36.

⁶²⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:33–37.

1Kings 7:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Barnes: *According to the proportion of every one* - i. e. "as large as the room left for them allowed," implying that the panels were smaller than those on the sides of the base, and allowed scant room for the representations.⁶²⁶

Whedon: *According to the proportion of every one* — Better, according to the open space of each. That is, according to the room or space which each afforded for such engravings.⁶²⁷

The Cambridge Bible: *according to the proportion of every one, and additions round about*] The word rendered 'proportion' means rather any 'bare space.' Hence the sense is that the graving was such as the space admitted.⁶²⁸

Dr. John Gill: *he graved cherubims, lions, and palm trees, according to the proportion of everyone*; these figures were made as large as the plates of the ledges, and the borders, would allow room for.⁶²⁹

Trapp got a little weird here: *According to the proportion of every one.*] Heb., *According to the nakedness*; that is, the true resemblance. Truth is like our first parents, most beautiful when naked.⁶³⁰

w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lôyâh (לֹיָאֵחַ) [pronounced loh-YAW]	wreath, garland; festoon; addition	feminine plural noun	Strong's #3914 BDB #531
çâbîyb (בִּיבֵי) [pronounced saw ^b -VEE ^B V]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition	Strong's #5439 BDB #686

Dr. John Gill: *and the addition round about*; which were sloping shelves of brass around the base, 1Kings 7:29 these were ornamented in like manner.⁶³¹

The Cambridge Bible: *to harmonize the final words with the previous verse, we should render 'according to the space in every one, and with wreaths round about.'*⁶³²

Trapp: *And additions round about.*] Round about the base were certain fillings and finishings, on the uppermost edgings.

Whedon: *Additions round about* — Garlands... See on 1Kings 7:29.⁶³³

⁶²⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:36.

⁶²⁷ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:36.

⁶²⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:36.

⁶²⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:36.

⁶³⁰ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:36.

⁶³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:36.

⁶³² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:36.

⁶³³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:36.

Translation: ...in the open spaces with wreathes all around. Where there is open area, wreathes are engraved in the faces of these basin carts. Perhaps these are separately cast and added?

Keil and Delitzsch explain: “*And on the upper part of the stand (the mechonah chest) half a cubit high was rounded all round, and on the upper part were its holders, and its panels out of it.* שאר הנוֹכַחַה is the upper portion of the square chest. This was not flat, but rounded, i.e., arched, so that the arching rose half a cubit high above the height of the sides. This arched covering (or lid) had תוֹדֵי, holders, and panels, which were therefore upon the upper part of the הנוֹכַחַה. The holders we take to be strong broad borders of brass, which gave the lid the necessary firmness; and the fillings or panels are the thinner plates of brass between them. They were both הַנְּנַמָּה, “out of it,” out of the upper part of the mechonah, i.e., cast along with it. With regard to the decoration of it, 1Kings 7:36 states that “he cut out (engraved) upon the plates of its holders, and upon its panels, cherubim, lions, and palms, according to the empty space of every one, and wreathes all round.” We cannot determine anything further with regard to the distribution of these figures.⁶³⁴

1Kings 7:37

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</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
zō'th (זֹת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
‘āsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
’êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
‘eser (עָשָׂר) [pronounced ĠEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
m ^e kônâh/m ^e kôwnâh (מְנוּחָה/מְנוּחָה) [pronounced meh-k-oh-NAW]	<i>fixed established place; a pedestal, a base; stand</i>	feminine plural noun with the definite article	Strong's #4350 BDB #467
mûwtsâq (מִצְוָה) [pronounced moo-TSAWK]	<i>a casting [of metal]; a fusion; something poured out; dust compacted into a clod</i>	masculine singular noun	Strong's #4165 BDB #427
’echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25

⁶³⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:35–36.

1Kings 7:37

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
middâh (מִדָּה) [pronounced <i>mihd-DAW</i>]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute [Chaldean]</i>	feminine singular noun	Strong's #4060 BDB #551
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
qetseb (קֶצֶב) [pronounced <i>KEH-tsehb</i>]	<i>a cut, a shape, an extremity; form; base</i>	masculine singular noun	Strong's #7095 BDB #891
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the 3 rd person feminine plural suffix	Strong's #3605 BDB #481

Benson: *All of them had one casting, &c. — They were cast in the same mould, and of the same size.*⁶³⁵

Dr. John Gill: *all of them had one casting, one measure, and one size; they were all cast into the same mould, and were exactly alike in their form, figures, and size, and each weighed 2000 talents, and the weight of a talent was ninety three pounds and upwards.*⁶³⁶

Translation: In this manner, he cast ten cubes alike, of the same casting, the same measure and the same shape for all of them. Hiram makes ten of these cubes, all from the same metal, the same dimensions and the same shape for all of them.

In much of the Temple, I got the impression that Solomon was just trying for bigger and better; however, it also seems likely to me that Solomon would have discussed the Temple with the priests and it could have been their input for more access to water.

The basin carts are all made alike (a graphic); from the [Redeemer of Israel](#); accessed January 15, 2018. None of these pictures are perfect; but they do help give us a feel for the look of them.



⁶³⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:33–37.

⁶³⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:37.

Sometimes commentators get really weird about their interpretation or application; example John Trapp: *All of them had one casting.*] *To teach uniformity about the things of God. It is a sweet thing when "with one mind and one mouth God is glorified" as "the Father of our Lord Jesus Christ," {Rom. 15:6} and men's prayers come before him "as the sound of many waters."*⁶³⁷ This passage simply tells us that the basins and stands were made identically.

I may have too many translations of the verse below:

And so he makes ten lavers of bronze. Forty baths held the laver the one. Four in the cubit the laver the one. A laver one upon the stand the one for ten the stands.	1Kings 7:38	He made ten bronze sinks, [and] each sink held 40 baths [≈ 30 gallons], each laver [measuring] 4 cubits. Each sink was upon a stand, one [sink] for each of the ten stands.
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He made ten bronze sinks, one for each stand; each was 6 ft across and held 30 gallons. Each sink was set upon these decorative cubes.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes ten lavers of bronze. Forty baths held the laver the one. Four in the cubit the laver the one. A laver one upon the stand the one for ten the stands.
Revised Douay-Rheims	He made also ten lavers of brass: one laver contained <u>four bases</u> , and was of four cubits: and upon every base, in all ten, he put as many lavers.
Peshitta (Syriac)	Then he made ten lavers of brass; one laver held forty baths; and every laver was four cubits; and upon every one of the ten bases one laver.
Septuagint (Greek)	And he made ten brazen lavers, each laver containing forty baths, and measuring four cubits, each laver placed on a several base throughout the ten bases.

Significant differences: The Latin has *four bases* rather than *forty baths*.

Limited Vocabulary Translations:

Bible in Basic English	And he made ten brass washing-vessels, everyone taking forty baths, and measuring four cubits; one vessel was placed on every one of the ten bases.
Easy English	And (Hiram) also made 10 metal buckets. Each one contained about 230 gallons. Each bucket was 4 cubits across. There was one bucket for each of the 10 carts.
God's Word™	Hiram also made ten bronze basins. Each basin held 240 gallons. Every basin was six feet wide. There was one basin on each of the ten stands.
Good News Bible (TEV)	Hiram also made ten basins, one for each cart. Each basin was 6 feet in diameter and held 200 gallons.
The Message	He also made ten bronze washbasins, each six feet in diameter with a capacity of 230 gallons, one basin for each of the ten washstands.
NIRV	Then Hiram made ten bronze bowls. Each one held 240 gallons. The bowls measured six feet across. There was one bowl for each of the ten stands.

Thought-for-thought translations; paraphrases:

Common English Bible	He made ten bronze washbasins, each able to hold forty baths.[g] Every washbasin was six feet across, and there was one for each of the ten stands.
Contemporary English V.	Hiram also made ten small bronze bowls, one for each stand. The bowls were six feet across and could hold about two hundred thirty gallons.

⁶³⁷ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:37.

The Living Bible	Then he made ten brass vats, and placed them on the stands. Each vat was six feet square and contained 240 gallons of water.
New Berkeley Version	He made ten bronze lavers, each with a capacity of 360 gallons and each measuring six feet; one leaver was placed on each of the ten bases.
New Century Version	Huram also made ten bronze bowls, one bowl for each of the ten stands. Each bowl was six feet across and could hold about two hundred thirty gallons.
New Life Version	He made ten basins of brass. One basin held 40 bottles of water. Each one was as wide as two long steps. And one basin was on each of the ten stands.
New Living Translation	Huram also made ten smaller bronze basins, one for each cart. Each basin was six feet across and could hold 220 gallons of water.
Unlocked Dynamic Bible	Huram also made ten bronze basins, one basin for each of the ten stands. Each basin was one and four-fifths meters across and held 880 liters of water.

Partially literal and partially paraphrased translations:

American English Bible	Then he made the ten bronze washtubs. They each held two hundred-and-thirty gallons [of water], and they were eight feet long. Each of the washtubs was then mounted on a cart.
International Standard V	<i>The Other Bronze Implements</i> Hiram also fashioned ten bronze basins, each holding about 40 baths, ll each basin measuring four cubits in diameter, with one basin for each stand.
New Advent (Knox) Bible	Then he made the ten bronze basins, each holding three hundred gallons, four cubits across, and set one basin on each stand.
Translation for Translators	Huram also made ten bronze basins, one for each cart. Each basin was six feet across and held 200 gallons of water.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to make ten lavers of bronze, and each laver was to contain forty baths, and each laver is to be four cubits, and on each of the bases is to be a laver.
Christian Standard Bible	Bronze Basins and Other Utensils Then he made ten bronze basins—each basin held 220 gallons and each was six feet wide—one basin for each of the ten water carts.
Ferrar-Fenton Bible	He also made ten levers of brass, of forty baths capacity each lever. Each lever was four cubits; each laver was upon a single base of the ten bases.
God's Truth (Tyndale)	Then he made ten lavers of brass containing forty Baths apiece, and they were of four cubits apiece, for every one of the bottoms a laver.
Jubilee Bible 2000	Then he also made ten lavers of brass; each laver contained forty baths, and each laver measured four cubits; and he set a laver upon each one of the ten bases.
NIV, ©2011	He then made ten bronze basins, each holding forty baths and measuring four cubits across, one basin to go on each of the ten stands.
Tree of Life Version	Then he made ten basins of bronze: one basin held 220 gallons. Each basin was four cubits, and on each of the ten bases was one basin.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Hiram also made ten brazen basins, each holding forty baths and measuring four cubits. There was a basin for each of the ten stands.
New American Bible (2002)	Ten bronze basins were then made, each four cubits in diameter with a capacity of forty measures, one basin for the top of each of the ten stands.
New American Bible (2011)	He made ten bronze basins, each four cubits in diameter with a capacity of forty baths, one basin atop each of the ten stands.
Revised English Bible	Hiram then made ten bronze basins, each holding forty bath and measuring four cubits; there was a basin for each of the ten trolleys.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made ten bronze basins; each basin's capacity was 220 gallons and had a diameter of seven feet; there was a basin for each of the ten trolleys.
The Complete Tanach	And he made ten lavers of brass, each laver contained forty measures, and every laver (was) four cubits; one laver upon each of the ten bases.
	And he made ten lavers: It is written in Chron. II (4:6) "such things as belonged to the burnt offering they washed in them."
exeGesés companion Bible	And he works ten lavers of copper: one laver contains forty baths; one laver, four cubits: and on every one of the ten bases one laver:...
The Israel Bible (beta)	Then he made ten bronze lavers, one laver on each of the ten laver stands, each laver measuring 4 amot and each laver containing forty bat.
Orthodox Jewish Bible	Then made he ten kiyorot nechoshet (basins of bronze); one kiyor could hold forty baths; and every kiyor was four cubits; and upon each of the ten Mekhonot there was one kiyor (basin).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then he made ten basins of bronze; each basin held forty baths and was four cubits, and there was one basin on each of the ten stands.
The Expanded Bible	·Hiram [^l He] also made ten bronze ·bowls [basins], one ·bowl [basin] for each of the ten ·stands [water carts]. Each bowl was ·six feet [^l four cubits] across and could hold ·about two hundred thirty gallons [^l forty baths].
Kretzmann's Commentary	Then made he ten lavers of brass, used as containers of water for ceremonial washings; one laver contained forty baths, upward of two hundred gallons; and every laver was four cubits, either in diameter or in circumference; and upon every one of the ten bases one laver.
The Rev. Dr. John Lange	Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits [I.e., the diameter]: and upon every one of the ten bases one
NET Bible®	Lamentations 1Ki_7:39 [no idea what this is or why it is found here] He also made ten bronze basins, each of which could hold about 240 gallons [<i>Heb</i> "forty baths" (a bath was a liquid measure roughly equivalent to six gallons)]. Each basin was six feet in diameter [<i>Heb</i> "four cubits, each basin." It is unclear which dimension is being measured.]; there was one basin for each stand.
The Pulpit Commentary	Then made he ten layers of brass: one laver contained forty baths [i.e; about 340 gals; if we accept the account of Josephus, Ant 1Kings 8:2.9. But see on 1Kings 8:26]: and every laver was four cubits. [It is uncertain whether the height or the diameter is meant. Keil decides for the latter—and four cubits, the width of the sides of the stand, may well have been also the diameter of the basin—on the ground that as" the basins were set upon (נָלָ) the stands," it can hardly refer to the height. But it is worthy of remark that "the height of all the ether parts has been mentioned" (Rawlinson). See 1Kings 8:27, 1Kings 8:32, 1Kings 8:35, and without this particular we could not calculate the entire height, which, if the laver were four cubits, would be about thirteen feet. This surprising size is accounted for by remembering the height of the altar, to which the fat and other sacrificial portions had to be transferred from the laver]: and upon every one of the ten bases one laver. [Ten layers would not be at all too many when we remember the prodigious number of victims which were occasionally offered.]
The Voice	He crafted 10 bronze basins. Each basin had a capacity of 240 gallons and was 6 feet tall. There was 1 basin on each of the 10 stands.

Literal, almost word-for-word, renderings:

Context Group Version	And he made ten basins of bronze: one basin contained forty baths; and every basin was four cubits; and on every one of the ten bases one basin.
English Standard Version	And he made ten basins of bronze. Each basin held forty baths, each basin measured four cubits, and there was a basin for each of the ten stands.
Modern English Version	Then he made ten basins of bronze, with each basin able to hold forty baths [About 240 gallons, or 880 liters.], each being four cubits. Upon every one of the ten stands sat one basin.
NASB	Then he made ten lavers of bronze; each laver contained forty baths, and each laver was four cubits. On each of the ten carts was a laver.
New King James Version	He made ten basins of bronze, one basin held forty baths; each basin was four cubits, and on each of the ten stands was one basin.
Young's Updated LT	And he makes ten lavers of brass; forty baths does the one laver contain, four by the cubit is the one laver, one laver on the one base is to the ten bases;...

The gist of the passage: The basins for the carts.

1Kings 7:38a

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
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
‘asârâh (עֶשְׂרֵה) [pronounced <i>gah-saw-RAW</i>]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
kîyyôrôwth (תּוֹרֵיט) [pronounced <i>kee-YOHR</i>]	<i>[large, but not very deep] pans; pots, basins, sinks</i>	feminine plural construct	Strong's #3595 BDB #468
The feminine plural construct is found in several places and I am not certain how it may differ from the masculine noun.			
The KJV variously translates this as <i>laver, pan, caldrons, scaffold, hearth</i> . Although, in our context, this is clearly a pot for cooking, this is not always how it is found. It is most often used for a <i>basin</i> of bronze utilized for washing in Ex. 30:18, 28; it is used once as a <i>platform</i> or <i>stage</i> made out of bronze on which someone stood (2Chron. 6:13—it was probably rounded like a bowl?); finally, it is used metaphorically for a <i>large fire pot</i> in Zech. 12:6. Given the large size of a wash basin or a platform, we may reasonably guess this to mean a <i>large (but not very deep) pan</i> .			
n ^e chôsheth (נְחֹשֶׁת) [pronounced <i>n^e-KHOH-sheth</i>]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	feminine singular noun	Strong's #5178 BDB #638

Translation: He made ten bronze sinks,... Hiram (Hiram) constructed 10 sinks for the Temple. Cleansing the hands of the priests was very important when it came to the offering up of animals.

We take the easy access to water for granted in most places today, but that was certainly not the case in this era. There would have be two natural problems at that time: access to water in the first place and then disposal of dirty

water which has been used (and I would suppose that their concept of dirty water may have been considerably dirtier than ours).

J. Vernon McGee: *It takes more than size and beauty to bring cleansing to the heart. There are many churches today that conduct beautiful services, yet they do not cleanse the congregation nor bring them into the presence of God. They do not refresh the soul nor bring peace and joy to the heart. All the lavers in the world cannot cleanse one from sin. It is the water in the laver that cleanses. The water represents the Word of God. To wash in the Word of God is to apply the Word to the life.*⁶³⁸

The proper cleansing which ought to take place in a church is **rebound**; that is, the congregation needs to either come into the church clean or confess their sins (mentally, silently). If that has taken place, then the believer can engage in legitimate worship. No legitimate worship can occur if the believer is out of fellowship.

1Kings 7:38b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾarᵉbâʾîym (מִיַּעְבָּרָא) [pronounced ar ^é -BAW-GEEM]	forty	undeclinable plural noun	Strong's #705 BDB #917
bath (תַּב) [pronounced bahth]	a unit of liquid measure; transliterated bath	masculine singular noun	Strong's #1324 BDB #144
According to BDB, a bath is equal to dry measure ephah. ⁶³⁹ 1 bath ≈ .76 gallons		Based upon 1Kings 7:26, I have concluded that	
kûwl (לוֹכ) [pronounced kewl]	to contain; to hold [in]; to endure; to sustain	3 rd person masculine singular, Hiphil imperfect	Strong's #3557 BDB #465
kîyyôwr (רֵיכ) [pronounced kee-YOHR]	a [large, but not very deep] pan; pot, basin	masculine singular noun with the definite article	Strong's #3595 BDB #468
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	numeral adjective with the definite article	Strong's #259 BDB #25

Translation:... [and] each sink held 40 baths [≈ 30 gallons],... These sinks were all the same size, each holding about 30 gallons of water (I would guess that half of my double sink holds nearly 15 gallons of water). This is about 4 cu ft. of water, which would be a 1' x 2' x 2' rectangular prism (box).

I have had many aquariums in the past. I can fairly easily move a 10 gallon aquarium which is filled with water. A 20 gallon aquarium is quite the different thing; and a 30 gallon aquarium is simply too large to even consider moving with the water.

There are some ridiculous estimates out there. John Dummelow: *Forty baths*] about 320 gallons.⁶⁴⁰

⁶³⁸ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 7); accessed January 10, 2018.

⁶³⁹ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #1324.

⁶⁴⁰ From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

Somewhere, I have a reference who believes that these carts, when filled with water, weighed 2 tons. The whole purpose of wheels and axils is, they can be moved about when necessary. Weighing 2 tons pretty much rules that out. If they were even 400 lbs., I would be surprised.

1Kings 7:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾar ^e ba ^c (עַבְרָא) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
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
ʾammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i>]	<i>a [large, but not very deep] pan; pot, basin</i>	masculine singular noun with the definite article	Strong's #3595 BDB #468
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...each sink [measuring] 4 cubits. This must be the overall length of each sink, and this makes it match up with the length of each mobile sink holder.

Barnes writes: *Assuming height to be intended, and taking the cubit at 20 inches, the entire height of the lavers as they stood upon their wheeled stands would seem to have been 13 ft. 9 in. It is evident, therefore, that the water must have been drawn from them, as from the "molten sea," through cocks or taps.*⁶⁴¹ I have no idea where Barnes came up with these sinks being nearly 14 ft. high.

1Kings 7:38d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i>]	<i>a [large, but not very deep] pan; pot, basin</i>	masculine singular noun	Strong's #3595 BDB #468
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
ʿal (עַל) [pronounced <i>ǵah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
m ^e kônâh/m ^e kôwnâh (מְנוּכָּח/מְנוּכָּחָה) [pronounced <i>mehk-oh-NAW</i>]	<i>fixed established place; a pedestal, a base; stand</i>	feminine singular noun with the definite article	Strong's #4350 BDB #467

⁶⁴¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:38.

1Kings 7:38d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿeser (עָשֶׂר) [pronounced GEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
m ^e kônâh/m ^e kôwnâh (הַנוֹכַח/הַנוֹכָחַת) [pronounced meh-koh-NAW]	<i>fixed established place; a pedestal, a base; stand</i>	feminine plural noun with the definite article	Strong's #4350 BDB #467

Translation: Each sink was upon a stand, one [sink] for each of the ten stands. Each sink was affixed to one of these decorative cubes (apparently, they have a purpose and are not simply decoration. This may have been one of the great innovations of that time period—having many sinks outside of your home.

1Kings 7:38–40a He made ten bronze sinks, one for each stand; each was 6 ft across and held 30 gallons. Each sink was set upon these decorative cubes. Five stands and sinks were placed on the left side of the house and five on the right side of the house. He placed the sea at the southeast corner of the house. Hiram also made the pots, shovels and basins which would be used in and around the Temple.

Hiram makes 10 lavers of brass (various commentators)

Gill: *There was but one in the tabernacle of Moses, and what became of that is not known: some Jewish writers (Targum, Jarchi, and Kimchi, in 2 Chron. iv. 6. (d) Scripture Weights and Measures, c. 3. p. 70, 71.) say it was placed in Solomon's temple, and these lavers, five on the right and five on the left of it; however, here were enough provided for the purpose for the priests to wash their burnt offerings in, 2Chron. 4:6 and were typical of the large provision made in the blood of Christ for the cleansing of his people; whose works, services, and sacrifices, as well as persons and garments, need continual washing in that blood; see Rom. 12:1.⁶⁴²*

Benson: *He made ten lavers of brass — Which were to stand upon the bases before mentioned. One laver contained forty baths — See 1Kings 7:26; from whence it will appear, that each of these lavers contained ten barrels of water. And every laver was four cubits — Some think they were of this height. But it is more likely that these words relate to the diameter of them, which was four cubits, and then their compass was twelve cubits. He put five bases on the right side — That is, on the south side. See 1Kings 6:8. Of the house — Of the court where the priests ministered, and where, as occasion required, they washed either their hands or feet, or the parts of the sacrifices. Five on the left side of the house — That is, on the north side of that court, which is here opposed to the right or south side. Over against the south — That is, in the south-east part, where the offerings were prepared. So that, as soon as the priests entered, which they did at the east gate, they might have water to wash their hands and their feet.⁶⁴³*

⁶⁴² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:38.

⁶⁴³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:38–39.

Hiram makes 10 lavers of brass (various commentators)

L. M. Grant: *The number of carts with these lavers [10] was necessary for the large number of animals that must be washed before being offered. At the dedication of the temple, 22,000 bulls and 120,000 sheep were offered! (ch.8:63). How good it is to know that the offering of the Lord Jesus has canceled all those Old Testament offerings (Hebrews 10:1-14). But those many offerings do draw attention to the fact that an infinitely great sacrifice must eventually be offered if the sins of mankind were to be atoned for.*

Grant continues: *The number 10 speaks of human responsibility (as the 10 commandments), and man's ability or responsibility is today set aside by God's sovereign work in the redemption that is in Christ Jesus. The four wheels on each cart (v.30) speak of what is earthly and transitory, four being the number of earth's directions, north, east, west and south.*

And Grant concludes: *All the sacrificial animals needed washing to symbolize the purity of the Lord Jesus. He was absolutely pure in His nature and needed no washing. He "offered Himself without spot to God" (Hebrews 9:14).⁶⁴⁴*

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:38–40a He made ten bronze sinks, one for each stand; each was 6 ft across and held 30 gallons. Each sink was set upon these decorative cubes. Five stands and sinks were placed on the left side of the house and five on the right side of the house. He placed the sea at the southeast corner of the house. Hiram also made the pots, shovels and basins which would be used in and around the Temple.

The Moveable Sinks (various commentators)

The Open Bible: *The water in the basins was used to cleanse the worshipers, the altar, and the court (2Chron. 4:6). But the Sea of cast bronze (vv. 23–26) was reserved for the priests.*

Clarke: *These were set on the ten bases or pedestals, and were to hold water for the use of the priests in their sacred office, particularly to wash the victims that were to be offered as a burnt-offering, as we learn from 2Chron. 4:6; but the brazen sea was for the priests to wash in. The whole was a building of vast art, labor, and expense.⁶⁴⁵*

Lange: *The ten lavers on the movable bases were united to the brazen sea (2Chron. 4:6), for as the latter served for the purification of the priests at their functions, so the former were for the washing of the sacrifices brought to the altar for burning. They were, therefore, only placed there for sacrificial service, the chief vessel of which was the altar of burnt-offering, and they stood in an inseparable though subordinate relation to it. As they were not independent, then, we need not seek any further signification for them, more than for the other lesser vessels, the pots, shovels, bowls.*

Then Lange asks the question: *But if they were only useful articles, why does the text dwell so much at length on them, and describe them so exactly and carefully, while it never once mentions the chief one, the altar itself?*⁶⁴⁶ Lange's own answer to this is, Solomon would not have changed the clear guidelines given by God to Moses in Ex. 27:1–8.

⁶⁴⁴ From <https://www.studydrive.org/commentaries/lmg/1-kings-7.html> accessed January 10, 2018.

⁶⁴⁵ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 7:38.

⁶⁴⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword (Historical and Ethical).

The Moveable Sinks (various commentators)

Keil and Delitzsch: “Thus he made the ten stools of one kind of casting, measure, and form, and also ten brazen basins (תּוֹרֵיכִי), each holding forty baths, and each basin four cubits.” In a round vessel this can only be understood of the diameter, not of the height or depth, as the basins were set upon (לַע) the stands. הַנוֹקְמָה-לַע אַחַד רֵיזִיכֵי דַחָא is dependent upon שָׁעוּי: he made ten basins, ... one basin upon a stand for the ten stands, i.e., one basin for each stand. If then the basins were a cubit in diameter at the top, and therefore their size corresponded almost exactly to the length and breadth of the stand, whilst the crown-like neck, into which they were inserted, was only a cubit and a half in diameter (1Kings 7:31), their shape must have resembled that of widespreading shells. And the form thus given to them required the shoulder-pieces described in 1Kings 7:30 and 1Kings 7:34 as supports beneath the outer rim of the basins, to prevent their upsetting when the carriage was wheeled about.

Keil and Delitzsch continue: *The description which Ewald has given of these stands in his Geschichte, iii. pp. 311,312, and still more elaborately in an article in the Göttingen Gelehrten Nachr. 1859, pp. 131-146, is not only obscure, but almost entirely erroneous, since he proposes in the most arbitrary way to make several alterations in the biblical text, on the assumption that the Solomonian stands were constructed just like the small bronze four-wheeled kettle-carriages (hardly a foot in size) which have been discovered in Mecklenburg, Steyermark, and other places of Europe. See on this subject G. C. F. Lisch, “über die ehernen Wagenbecken der Bronzezeit,” in the Jahrb. des Vereinf. Mecklenb. Geschichte, ix. pp. 373,374, where a sketch of a small carriage of this kind is given.*⁶⁴⁷

The Cambridge Bible: *There is much uncertainty about the meaning of parts of the language in this description of the bases. They appear however to have been large box-shaped structures, set on four wheels. The wheels did not come up higher than the bottom of the box, and so needed shoulders and stays in which the axles might run and by which they might be kept in position. Above the box, which had a large hole in the top, rose a sort of capital on which was fixed the laver. The sides of the box and the capital as well as the stays were covered with figures. The purpose of these lavers as we are told 2Chron. 4:6, was for washing such things as were offered for the burnt offering. This was most likely the reason why they were needed of some considerable height and so were supported on the box-shaped bases. The laver would be of necessity as high as the altar of burnt offering, to the side of which it must have been brought at the time of any offering. That the altar stood higher than the level of the court seems evident from 1Kings 8:22, where Solomon is described as standing before it in the sight of all the people.*⁶⁴⁸

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:32–37 There are 4 wheels beneath the decorative cubes, the axles of the wheels are affixed to the bases and the wheels are 1.5 cubits high. The design of the wheels is similar to the design of the wheels of a chariot with their component parts, their structure, their spokes and their hubs, all cast from various kinds of metals. There are also 4 supports on each of the four corners of the one base providing stability for the wheels. There is a decorative area above the base and all around and at the top of the opposite face and for her lateral faces. He engraved on the parts of the table and upon its faces cherubim, lions and palm trees in the open spaces with wreathes all around. In this manner, he cast ten cubes alike, of the same casting, the same measure and the same shape for all of them.

The College Press Bible Study on the Basins and Stands

In order to clarify this somewhat obscure text it is best to break the passage down topically. After a general description of these stands (1Kings 7:27–29; 1Kings 7:37) the historian describes the wheels of the stand

⁶⁴⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:37–38.

⁶⁴⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:39.

The College Press Bible Study on the Basins and Stands

(1Kings 7:30; 1Kings 7:32–33); the top of the stand (1Kings 7:31; 1Kings 7:34–36); the basins or lavers which were supported by the stands (1Kings 7:38); and the disposition of the stands (1Kings 7:39).

- a) General description of the stands (1Kings 7:27–28; 1Kings 7:37). Hiram constructed ten identical bronze stands to be placed in the courtyard of the Temple (1Kings 7:37). The stands were box-shaped, 6 feet square and 4 1/2 feet high (1Kings 7:27). Each stand was constructed of four panels or flat sides[Ahaz is said to have removed these panels and thus they could not have been structurally important (2Kings 16:17).] held together by a frame (1Kings 7:28). Each panel was decorated with figures or bas-reliefs of lions, oxen and cherubim. Beneath these figures were sculptured festoons of flowers. Upon the square chest was a stand or pedestal for the basin or laver (1Kings 7:29).
- b) The wheels of the stands (1Kings 7:30; 1Kings 7:32–33). The square chests had axles with wheels of bronze so that they could be moved from one spot to another. The chest itself, however, did not rest directly upon the axles, but stood upon four “feet,” which were fastened upon the axles. These “feet” raised the chest above the rim of the wheel so that the sides of the chest, which were ornamented with figures, were left uncovered. The wheels, then, stood below the panels of the chest and not at the sides of the chest. The wheels were twenty-seven inches in diameter (1Kings 7:32) and resembled chariot wheels. The entire wheel work—axles, rim, spokes, and hubs—was cast in bronze (1Kings 7:33).
- c) The crown (1Kings 7:31; 1Kings 7:34–36). Above the “frames” a “pedestal” for the laver itself was mounted (1Kings 7:29). Since the “pedestal” was circular and surmounted the rectangular base, it was called a “crown” (1Kings 7:31). The “crown” was divided into “panels” which were reinforced at appropriate intervals by “stays, “i.e., extra strong, broad borders (1Kings 7:35). The “panels” of the “crown” were decorated with cherubim, lions, palms and wreaths (1Kings 7:36). Four angular supports arose from the top four corners of the “frame” to support the elevated “crown” (1Kings 7:34). These supports were apparently decorated with wreaths (1Kings 7:30). The distance from the top of the “frame” to the top of the “crown” itself was eighteen inches (1Kings 7:31).
- d) The lavers (1Kings 7:38). The lavers which rested upon the portable stands were also cast of bronze. Each laver contained forty baths, about two hundred twenty gallons. It is uncertain whether the “four cubits” of 1Kings 7:38 refers to the height or to the diameter of the laver (Keil).[The height of all other parts of the stand has been mentioned. If the four cubits refers to the height, then the entire height of the stand and laver together would be about thirteen feet. Hammond (PC, p. 134): “This surprising size is accounted for by remembering the height of the altar, to which the fat and other sacrificial portions had to be transferred from the laver.”]
- e) The disposition of the lavers (1Kings 7:39). The lavers were arranged five on the south and five on the north side of the house. The sea, the massive laver, stood farther forward between the Temple and the altar, only more toward the south, i.e., to the southeast of the Temple. These lavers were used to wash the flesh and fat which were to be consumed upon the altar of burnt-offering. The wheeled stands made it possible to bring water near to the priests who were engaged in preparing the sacrifices. No doubt the lavers were equipped with some faucet by which the water could more easily be utilized by the priests. The number and size of the basins were necessitated by the circumstances that a considerable number of sacrifices had to be made ready for the altar at the same time. The lavers also were used for the purification of worshipers (2Chron. 4:6), and for the cleansing of the altar and court after bloody sacrifices.

The artistic work of these stands was to some extent the same as that of the Temple walls, the only difference being that the Temple decorations were wrought in gold, whereas the ornamentations of these stands were in bronze. Lions and oxen may symbolize the royal and priestly characteristics which, according to Ex. 19:6 combined in the nation worshiping God in this place. It has been estimated that these lavers with their own weight of bronze plus the weight of the water contained in the basin would by conservative estimate have weighed well over a ton.[Gray, OTL, p. 180]

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 7:27–30.

TABERNACLE- TEMPLE COMPARISONS (College Press Bible Study)		
Item	Tabernacle	Temple
Holy Place	20 x 20 Cubits	40 x 20 Cubits
Holy of Holies	10 x 10 x 10	20 x 20 x 20
Whole Structure	40 x 20 Cubits	80 x 40 Cubits
Height	15 Cubits	30 Cubits
Laver	Only One	10 Mobile Lavens and the Molten Sea
Lampstand	Only One	10 Lampstands
Table of Showbread	Only One	10 Tables

It should seem that Solomon's approach is, *whenever possible, do it bigger.*
The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 7:27–30.

Chapter Outline	Charts, Graphics and Short Doctrines
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The Placement of the Stands and the Sea; the Other Bronze Articles *2Chronicles 4:6, 10-11a*

I did consult various translations for the final portion of v. 39. After viewing some specific translations, I was convinced that v. 40a belongs in this section and not in the next. Not everyone agreed with this, so I placed v. 40a wherever the translation places it. About half the translations include v. 40a with v. 39. Bear in mind that many translators do everything possible to maintain the integrity of any single verse.

It is hard to properly place these 2½ verses (vv. 38–40a). V. 38 is all about the basins which were made for the carts in the previous section. Then these carts are placed around the Temple. So vv. 38–39a could easily be placed with the previous section. V. 39b is where the great basin is placed, which connects it to v. 39a, but not to the previous section about the carts. Then Hiram also makes the pots, shovels and bowls, which is sort of an addendum, but not one which fits with the next section. My point here is, this short subdivision here to *The Placement of the Stands and the Sea; the Other Bronze Articles* is not as well-defined as the other sections and subsections of this chapter. I eventually placed v. 38 with the previous section. As a result of this reworking, I may have too many translations of v. 38 and of vv. 39–40a.

And so he gives the stands five on a side of the house from a south [right] and five on a side of the house from his north [left] and the sea he gave from a side of the house the south eastward from opposite [the] south. And so makes Hiram the pots and the shovels and the bowls.

1Kings
7:39–40a

He placed five stands on the right side of the house [that is, *the Temple*] and five on the left side of the house. He placed the sea on the right side of the house eastward toward the south. Hiram also made the pots, shovels and bowls.

Five stands and sinks were placed on the left side of the house and five on the right side of the house. He placed the sea at the southeast corner of the house. Hiram also made the pots, shovels and basins which would be used in and around the Temple.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he gives the stands five on a side of the house from a south [right] and five on a side of the house from his north [left] and the sea he gave from a side of the

	house the south eastward from opposite [the] south. And so makes Hiram the pots and the shovels and the bowls.
Revised Douay-Rheims	And he set the ten bases, five on the right side of the temple, and five on the left: and the sea he put on the right side of the temple over against the east southward. The Latin places v. 40a with the next paragraph.
Peshitta (Syriac)	And he put five bases on the right side of the house and five on the left side of the house; and he set the sea on the right side of the house, toward the south. And Hiram made the lavers and the pots and the cauldrons and the large hanging pots.
Septuagint (Greek)	And he put five bases on the right side of the house, and five on the left side of the house: and the sea was placed on the right side of the house eastward in the direction of the south. Brenton places v. 40a with the next paragraph.
Significant differences:	The fourth sentence in the Hebrew is somewhat confusing when taken literally; so we do not find it rendered in exactly the same way in the other translations.

Limited Vocabulary Translations:

Bible in Basic English	And he put the bases by the house, five on the right side and five on the left; and he put the great water-vessel on the right side of the house, to the east, facing south. And Hiram made the pots and spades and the basins.
Easy English	(Hiram) put 5 of the carts on the south side of the temple. He put the other 5 on the north side (of the temple). He put the Sea on the south side of the temple. It was at the south east corner.
God's Word™	He also made pots, small shovels and small cups. He put five stands on the south side of the temple and five on the north side of the temple. He set the pool on the south side of the temple in the southeast corner. Hiram also made pots, shovels, and bowls.
Good News Bible (TEV)	He placed five of the carts on the south side of the Temple, and the other five on the north side; the tank he placed at the southeast corner. The GNB places v. 40a with the next paragraph (which is also a new section in the GNB).
The Message	He arranged five stands on the south side of The Temple and five on the north. The Sea was placed at the southeast corner of The Temple. Hiram then fashioned the various utensils: buckets and shovels and bowls.
NIRV	He placed five of the stands on the south side of the temple. He placed the other five on the north side. He put the huge bowl on the south side. It was at the southeast corner of the temple. He also made the pots, shovels and sprinkling bowls.

Thought-for-thought translations; paraphrases:

Common English Bible	He placed five stands on the south of the temple and five on the north of the temple. He placed the Sea at the southeast corner of the temple. Hiram made the basins, shovels, and bowls. The CEB places v. 40a separate from v. 39 and v. 40b.
Contemporary English V.	He put five stands on the south side of the temple, five stands on the north side, and the large bowl at the southeast corner of the temple. Hiram made pans for hot ashes, and also shovels and sprinkling bowls.
The Living Bible	Five of these vats were arranged on the left and five on the right-hand side of the room. The tank was in the southeast corner, on the right-hand side of the room. Hiram also made the necessary pots, shovels, and basins and at last completed the work in the Temple of the Lord that had been assigned to him by King Solomon.
New Berkeley Version	He then placed five of the bases on the right side of the house and five on the left side, and the sea he placed on the right side of the house to the east, facing the south. Hiram also made the lavers, the shovels, and the bowls.

New Century Version	Huram put five stands on the south side of the Temple and five on the north side. He put the large bowl in the southeast corner of the Temple. Hiram also made bowls, shovels, and small bowls. The NCV relocates v. 40a near the end of the list of the things that Hiram (Hiram) makes.
New Life Version	Then he put the stands in place. Five were on the south side of the house, and five were on the north side of the house. And he set the large basin of brass on the southeast corner of the house. The NLV places 1Kings 7:40a with the next paragraph.
New Living Translation	He set five water carts on the south side of the Temple and five on the north side. The great bronze basin called the Sea was placed near the southeast corner of the Temple. He also made the necessary washbasins, shovels, and bowls.
Unlocked Dynamic Bible	Hiram placed five of the carts on the right side of the temple and five on the left side of the temple. He put the large tank known as "The Sea" on the corner that was toward the east and in the direction of the south. Hiram also made pots, shovels for carrying ashes, and bowls for carrying the blood of the animals that would be sacrificed.

Partially literal and partially paraphrased translations:

American English Bible	Five were placed on the Temple's right side, and the other five on its left side. The [Sacred] Sea was placed to the right of the Temple, on its southeast corner. Next Hiram made the cooking pots, the tongs, and the bowls.
International Standard V	He set five of the stands on the right side of the Temple and five on the left side of the Temple. He set the bronze sea on the right side of the Temple eastward facing the south. The ISV places 1Kings 7:40a with the next paragraph.
New Advent (Knox) Bible	Five of the stands were on the right side of the temple, five on the left, and the great basin itself on the right, towards the south-east. Here again, in verses 1-39, both the Hebrew text and the Latin versions are very obscure, and the meaning intended by either can only be a matter of conjecture. Knox places 1Kings 7:40a with the next paragraph.
Translation for Translators	Hiram placed five of the carts on the south side of the temple and five on the north side. He put the big tank at the southeast corner. Hiram also made pots, shovels for carrying ashes, and bowls for carrying the blood of the animals that would be sacrificed.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to fix five bases, on the right side of the house, and five on the left side of the house. He was to set the sea, to the right side of the house, eastward, its front towards the south. The ASB places 1Kings 7:40a with the next paragraph.
Christian Standard Bible	He set five water carts on the right side of the temple and five on the left side. He put the basin near the right side of the temple toward the southeast. Then Hiram made the basins, the shovels, and the sprinkling basins.
Ferrar-Fenton Bible	The bases were- placed five on the right side of the house, and five on its left. But the taulosea was placed- at the right side of the house towards the east, fronting south. Hiram also made the sprinklers, and the shovels, and the basins.
God's Truth (Tyndale)	And he put five of those bottoms on the right corner of the temple, and other five on the left: And put the sea on the right corner of the temple Eastward and toward the South. Tyndale places 1Kings 7:40a with the next paragraph.
Jubilee Bible 2000	And he put five bases on the right side of the house and five on the left side of the house, and he set the sea on the right side of the house to the east towards the Negev. Hiram made the lavers and the shovels and the basins likewise.

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He placed five of the stands on the south side of the temple and five on the north. He placed the Sea on the south side, at the south-east corner of the temple. He also made the pots[w] and shovels and sprinkling bowls.

Tree of Life Version

Then he set up the laver stands, five on the right side of the House and five on the left side of the House, and set up the sea of cast metal on the right side of the House eastward, toward the south. Then Hiram made the basins, the shovels, and the sprinkling bowls.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

He placed five of the stands on the south side of the house, and five on the north side. The Sea he placed at the southeast corner of the temple. The Heritage Bible includes v. 40a with the next paragraph.

New American Bible (2002)

The stands were placed, five on the south side of the temple and five on the north. The sea was placed off to the southeast from the south side of the temple. The NAB (2002) includes v. 40a with the next paragraph.

New American Bible (2011)

He placed the stands, five on the south side of the house and five on the north. The sea he placed off to the southeast from the south side of the house. The NAB (2011) includes v. 40a with the next paragraph.

Revised English Bible

He put five trolleys on the right side of the house and five on the left side; and he placed the Sea in the south-east corner of it. Hiram made the pots, the shovels, and the tossing-bowls.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He arranged five of the trolleys on the right side of the house and five on the left side. The Sea he placed on the right side of the house, toward the southeast. The complete Jewish Bible places v. 40a with the next paragraph.

The Complete Tanach

And he set the bases, five on the right side of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward, toward the south.

On the side of the house: Against the right side of the house.

On the right side of the house: It [was in the southeast corner,] extended [along the eastern wall,] from the south side toward the north side. And the following is: בִּגְגַן לִוְמַת הַמִּדְבָּק, the northeast corner against the space which is between the northern wall of the house and the wall of the court. And the northern wall [alone,] is called בִּגְגַן לִוְמַת, extended and removed far away from the south, and לִוְמַת and לִוְמַת are not translated the same.

And Hiram made the lavers, and the shovels, and the basins.

And Hiram made etc.: And Rebbi said, the תֹּרֵיט and the תֹּרֵיטִי (7:15) are one and the same, [meaning pots or pans,] as we read in the Scriptures, “like a pan of fire among wood” (Zecharia 12:6) and likewise “and he struck it into the pan” (Samuel I 2:14).

The lavers: They were of copper, [and were used] to remove the ashes therein from the altar.

The shovels: copper shovels which they call, vedil and shauffel in Germany. They were used to rake the ashes with them into the pots.

exeGesés companion Bible

...and he gives five bases
on the right shoulder of the house
and five on the left shoulder of the house:
and he gives the sea
on the right shoulder of the house

eastward toward the south.
And Hiram works the lavers
and the shovels and the sprinklers...

- The Israel Bible (beta) He disposed the laver stands, five at the right side of the House and five at its left side; and the tank he placed on the right side of the House, at the southeast [corner]. Hiram also made the lavers, the scrapers, and the sprinkling bowls.
- Orthodox Jewish Bible And he put five Mekhonot (Stands) on the right side of the Beis [HaMikdash], and five on the left side of the Beis ; and he set the Yam on the right side of the Beis eastward opposite the south.
And Chiram made the kiyrot, and the ya'im (shovels), and the mizrakot (bowls for sprinkling blood).

Expanded/Embellished Bibles:

- The Amplified Bible* Then he placed the bases, five on the right [or south] side of the house and five on the left [or north] side; and he set the Sea [of cast metal] on the right side of the house toward the southeast. The Amplified Bible places v. 40a with the next paragraph.
- The Expanded Bible ·Hiram [Hiram] put five stands on the ·south [right] side of the ·Temple [house] and five on the ·north [left] side. He put the ·large bowl [Sea on the right] in the southeast corner of the ·Temple [house]. ·Hiram [Hiram] also made ·bowls [washbasins; pots], shovels, and small bowls.
- Kretzmann's Commentary And he put five bases on the right, or south, side of the house and five on the left side of the house; and he set the sea on the right side of the house eastward, over against the south. So the lavers were placed on either side of the Sanctuary, while the molten sea was situated southeast of the Sanctuary and southwest of the altar of burnt offering.
And Hiram made the lavers and the shovels, for removing the ashes, and the basins, for catching the blood of the sacrificial animals.
- The Rev. Dr. John Lange And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. And Hiram made the lavers [pots] [Instead of תורִיכָה [lavers] it is necessary to read here תורִיסָה [pots] according to 1Kings 7:45; 2Chron. 4:11; 2Kings 25:14; Jer. 52:18.—Bähr. [Add, such is the reading also of many MSS. and editions, and apparently of the Sept. and Vulg., although רִיכָה sometimes bears so nearly the same meaning (1Sam. 2:14) that the inference is not certain.], and the shovels, and the basins.
- NET Bible® He put five basins on the south side of the temple and five on the north side. He put "The Sea" on the south side, in the southeast corner. The Net Bible places v. 40a with the next paragraph.
- The Pulpit Commentary And he put five bases on the right side [Heb. shoulder] of the house, and five on the left side of the house [i.e; on the south and north sides of the court of the priests]: and he set the sea on the right side of the house eastward over against the south. [This passage is decisive as to which was the right and which the left. The right side was the south. It was probably for convenience that the sea did not stand due east of the house, i.e; between the porch and altar.]
And Hiram made the layers [So the Rec. Text. But perhaps we ought to read תורִיסָה, i.e; pots, here, as in 1Kings 7:45 and 2Chron. 4:11. This word is joined with shovels and basins, not only in these two passages, but also in Ex. 27:3, 2Kings 25:14, Jer. 52:18; in other words, the appropriate term in this connexion would be "pots," while "layers," having been just mentioned in verse 38, would involve an idle repetition. Altogether, therefore, there can be little doubt that we should here read תורִיסָה for תורִיכָה. It is apparently the reading of the Chald; LXX; and some MSS. These "pots" were used, not for carrying away the ashes (Keil), but, as the name

implies (וַיִּבֹרַח, effervescere), for boiling the flesh of the peace offering (1Sam. 2:13, 1Sam. 2:14), **and the shovels** [these, again, as the name implies, were used for taking away the ashes from the altar (Ex. 27:3; Num. 4:14), **and the basons**. [The sacrificial bowls for receiving the blood of the victims (Ex. 38:3; Num. 4:14).]

The Voice

He put 5 of the stands on the right side of the temple and the other 5 on the left side. He placed the sea on the right end of the temple, toward the southeast. The Voice places v. 40a with the next paragraph.

Literal, almost word-for-word, renderings:

Context Group Version	And he set the bases, five on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, toward the south. And Hiram made the basins, and the shovels, and the basins.
English Standard Version	And he set the stands, five on the south side of the house, and five on the north side of the house. And he set the sea at the southeast corner of the house. The ESV places v. 40a with the next paragraph.
Modern English Version	He put five stands on the right side of the house, and five on the left side of the house. He set the sea on the right side of the house toward the southeast. Hiram also made the pots, the shovels, and the basins.
NASB	And he put five carts on the right side of the house, and five on the left side of the house. He set the Sea on the right side of the house, toward the southeast. The NASB places v. 40a with the next paragraph.
New King James Version	Then he set the stands, five on the right side of the house and five on the left side of the house; and he set the sea of cast <i>metal</i> on the right side of the house eastward toward the south. The NKJV places v. 40a with the next paragraph.
Young's Updated LT	And he puts the five bases on the right side of the house, and five on the left side of the house, and the sea he has put on the right side of the house, eastward—over-against the south. And Hiram makes the lavers, and the shovels, and the bowls.

The gist of this passage: The stands and sea are placed.
39–40a

1Kings 7:39a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [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 imperfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
m ^e kônâh/m ^e kôwnâh (מְקוֹנֹת/מְקוֹנֹתַי) [pronounced <i>mehk-oh-NAW</i>]	<i>fixed established place; a pedestal, a base; stand</i>	feminine plural noun with the definite article	Strong's #4350 BDB #467
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331

1Kings 7:39a

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 proximity	Strong's #5921 BDB #752
kâthêph (כַּתְּפֵי) [pronounced <i>kaw-THAFE]</i>	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine singular construct	Strong's #3802 BDB #509
bayith (בַּיִת) [pronounced <i>BAH-yith]</i>	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
min (מִן) [pronounced <i>mihn]</i>	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîyn (יְמִינֵי) [pronounced <i>yaw-MEEN]</i>	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun	Strong's #3225 BDB #411

Translation: He placed five stands on the right side of the house [that is, *the Temple*]... Five stands were placed along the right side of the Temple—also, the south side.

1Kings 7:39b

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
châmêsh (חַמֵּשׁ) [pronounced <i>khaw-MAYSH]</i>	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kâthêph (כַּתְּפֵי) [pronounced <i>kaw-THAFE]</i>	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine singular construct	Strong's #3802 BDB #509
bayith (בַּיִת) [pronounced <i>BAH-yith]</i>	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
min (מִן) [pronounced <i>mihn]</i>	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
s ^e môl/s ^e môwl (שְׂמֹל) (שְׂמֹלָה) [pronounced <i>s^eMOHL]</i>	<i>[to] the left, the left hand, the left side; north [when facing east]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8040 BDB #969

Translation: ...and five on the left side of the house. The other five were placed outside along the left side of the Temple (the north side).

1Kings 7:39c			
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
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
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
nâthan (נָתַן) [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
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kâthêph (כַּתֵּף) [pronounced <i>kaw-THAFE</i>]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine singular construct	Strong's #3802 BDB #509
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
y ^e mânîy (יְמִינֵי) [pronounced <i>yehm-aw-NEE</i>]	<i>right hand, right</i>	feminine singular adjective with the definite article	Strong's #3233 BDB #412
In 1Kings 7:21, Owens renders this <i>in the south</i> .			
qedem (קֵדָם) [pronounced <i>KAY-dem</i>]	<i>from the front; from the east, eastward, toward the east; front; that which is before; antiquity; beginning; eternity past; aforeside</i>	masculine singular noun with the directional hê	Strong's #6924 BDB #870
This is also spelled qêdmâh (קֵדְמָה) [pronounced <i>KAYD-maw</i>], which may be the noun and the locative hê. Then it would mean <i>toward the east, toward the front</i> .			
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mûwl (מִלּוֹ) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
There are many spellings of this word: mul (מִל) [pronounced <i>mool</i>]; mōw'î (מִלְאֵי) [pronounced <i>mohl</i>], mōwl (מִלּוֹ) [pronounced <i>mohl</i>], and mûwl (מִלּוֹ) [pronounced <i>mool</i>].			

1Kings 7:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The min preposition combined with mûwl mean <i>from before; from the front of; off the front of; close in front of</i> . Literal translators off up a number of additional meanings: <i>opposite</i> (ESV); <i>in front of</i> (LTHB, NKJV); <i>over across</i> (MKJV); <i>over against</i> (WEB) (these renderings are taken from 2Sam. 5:23).			
negeb (נֶגֶב) [pronounced <i>ne-GHE^{BV}</i>]	<i>south, southward, toward the south; south-country; often transliterated Negev or Negeb</i>	masculine singular noun	Strong's #5045 BDB #616

Translation: He placed the sea on the right side of the house eastward toward the south. This translation gave me some problems. Most say that the sea (the massive sink/tub) was placed at the corner of the house. Perhaps, and this is simply a guess, it was placed where it might most likely capture rain water, and then be used for the other sinks?

Keil and Delitzsch: *And he put the stands five on the right side of the house and five on the left; and the (brazen) sea he put upon the right side eastwards, opposite to the south. The right side is the south side, and the left the north side. Consequently the stands were not placed on the right and left, i.e., on each side of the altar of burnt-offering, but on each side of the house, i.e., of the temple-hall; while the brazen sea stood farther forward between the hall and the altar, only more towards the south, i.e., to the south-east of the hall and the south-west of the altar of burnt-offering. The basins upon the stands were for washing (according to 2Chron. 4:6), namely, "the work of the burnt-offering," that is to say, for cleansing the flesh and fat, which were to be consumed upon the altar of burnt-offering. By means of the stands on wheels they could not only easily bring the water required near to the priests who were engaged in preparing the sacrifices, but could also let down the dirty water into the chest of the stand by means of a special contrivance introduced for the purpose, and afterwards take it away. As the introduction of carriages for the basins arose from the necessities of the altar-service, so the preparation of ten such stands, and the size of the basins, was occasioned by the greater extension of the sacrificial worship, in which it often happened that a considerable number of sacrifices had to be made ready for the altar at the same time. The artistic work of these stands and their decoration with figures were intended to show that these vessels were set apart for the service of the sanctuary. The emblems are to some extent the same as those on the walls of the sanctuary, viz., cherubim, palms, and flowers, which had therefore naturally the same meaning here as they had there; the only difference being that they were executed there in gold, whereas here they were in brass, to correspond to the character of the court. Moreover, there were also figures of lions and oxen, pointing no doubt to the royal and priestly characters, which were combined, according to Ex. 19:6, in the nation worshipping the Lord in this place.⁶⁴⁹*

1Kings 7:38–40a He made ten bronze sinks, one for each stand; each was 6 ft across and held 30 gallons. Each sink was set upon these decorative cubes. Five stands and sinks were placed on the left side of the house and five on the right side of the house. He placed the sea at the southeast corner of the house. Hiram also made the pots, shovels and basins which would be used in and around the Temple.

⁶⁴⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:39.

Placement of the sink and the sea (various commentators)

Gill: *And he put five bases on the right side of the house,.... On the south side, which is commonly understood; that is, of the courts of the priests, where they were placed for their use: and five on the left side of the house; on the north, as it must be, if the south is on the right; though as the entrance into the temple was at the east, when a man went in, the north must be on the right, and the south on the left; and this seems to be the position by what follows.*

Gill continues: *and he set the sea on the right side of the house eastward, over against the south; and therefore the right side must be the north, which is opposite to the south; the sea seems to have stood northeast, which was for the priests to wash in before they entered on divine service; see Gill on Ex. 30:20 hence it became customary with the Heathens to wash before they performed any religious worship (Vid. Virgil. Bucolic. Eclog. 8. "affer aquam", &c. Aeneid. 2. "attractare nefas", &c. Macrob. Saturnal. I. 3. c. I. (f) Vid. Sperling de Bapt. Ethnic. p. 88, 89, 101.), particularly the hands and feet.*⁶⁵⁰

Matthew Poole: *On the right side of the house; not within the house, but in the priests' court, where they washed either their hands or feet, or the parts of the sacrifices. On the left side of the house, i.e. on the north side; for this is here opposed to the right or south side.*⁶⁵¹

Trapp: *On the right side of the house.] That is, Of the priests' court, who had hereby plenty of water, wherein they might wash so soon as they entered to minister in the holy place. "Holiness becometh God's house for ever."*⁶⁵²

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:40a

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
'âsâh (אָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Chîyrâm (חִירָם) [pronounced <i>khee-RAWM</i>]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
'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
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i>]	<i>a [large, but not very deep] pan; pot, basin</i>	masculine plural noun with the definite article	Strong's #3595 BDB #468

⁶⁵⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:39.

⁶⁵¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:39.

⁶⁵² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:39.

1Kings 7:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâ' (אֵי) [pronounced <i>yawg'</i>]	<i>shovel</i>	masculine plural noun with the definite article	Strong's #3257 BDB #418
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
miz ^e râq (מִזְרָק) [pronounced <i>mihz-RAWK</i>]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine plural noun with the definite article	Strong's #4219 BDB #283

Translation: Hiram also made the pots, shovels and bowls. The pots and bowls seem to be containers for liquids; how they differ is unclear. Is it a matter of size or is it a matter of construction? Could they differ as our pots and bowls differ? One can be used to cook in; and the other to eat from.

Clarke: *So Hiram made an end - It is truly surprising, that in so short a time one artist could design and execute works of such magnitude, taste, and variety, however numerous his assistants might be. The mere building of the house was a matter of little difficulty in comparison of these internal works.*⁶⁵⁴

Because this is more or less repeated later in this passage, this is possibly best placed at the end of the previous passage.

1Kings 7:38–40a He made ten bronze sinks, one for each stand; each was 6 ft across and held 30 gallons. Each sink was set upon these decorative cubes. Five stands and sinks were placed on the left side of the house and five on the right side of the house. He placed the sea at the southeast corner of the house. Hiram also made the pots, shovels and basins which would be used in and around the Temple.

The miscellaneous furnishings (pots, shovels)—an overview (many commentators)

Barnes: *Rather, according to the true reading, "pots." (Compare 1Kings 7:45; 2Chron. 4:16.) The "pots" were the caldrons in which it was usual to boil the peace-offerings. See 1Sam. 2:13–14.*⁶⁵⁵

⁶⁵³ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:40.

⁶⁵⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 7:40.

⁶⁵⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:40.

The miscellaneous furnishings (pots, shovels)—an overview (many commentators)

Matthew Henry: *Besides these, there was a vast number of brass pots made to boil the flesh of the peace-offerings in, which the priests and offerers were to feast upon before the Lord (see 1Sam. 2:14); also shovels, wherewith they took out the ashes of the altar. Some think the word signifies flesh-hooks, with which they took meat out of the pot. The basins also were made of brass, to receive the blood of the sacrifices. These are put for all the utensils of the brazen altar, Ex. 38:3. While they were about it they made abundance of them, that they might have a good stock by them when those that were first in use wore out and went to decay. Thus Solomon, having wherewithal to do so, provided for posterity.*⁶⁵⁶

Gill: *And Hiram made the lavers, and the shovels, and the basins,.... The lavers are not the ten before mentioned, of the make of which an account is before given; but these, according to Jarchi and Ben Gersom, are the same with the pots, 1Kings 7:45 and so they are called in 2Chron. 4:11 the use of which, as they say, was to put the ashes of the altar into; as the "shovels", next mentioned, were a sort of besoms to sweep them off, and the "basins" were to receive the blood of the sacrifices, and sprinkle it; no mention is here made of the altar of brass he made, but is in 2Chron. 4:11, nor of the fleshhooks to take the flesh out of the pots, as in 2Chron. 4:16.*⁶⁵⁷

Benson: *These seem to have been the last things that he made. For he now finished all his work, most or all the particulars of which are recapitulated, with the addition of some others not mentioned before: shovels, for instance, wherewith they cleansed the altar from the ashes, and basins, wherein the priests received the blood of the sacrifices that were offered.*⁶⁵⁸

Keil and Delitzsch: *Hiram made the pots, shovels, and bowls. תוריקה is a slip of the pen for תוריסה, pots, as we may see by comparing it with 1Kings 7:45 and the parallel passages 2Chron. 4:11 and 2Kings 25:14. The pots were used for carrying away the ashes; מִיַּעֲיָה, the shovels, for clearing the ashes from the altar; תוקרזמה were the bowls used for catching the blood, when the sacrificial animals were slaughtered: compare Ex. 27:3 and Num. 4:14, where forks and fire-basins or coal-pans are also mentioned.*⁶⁵⁹

Trapp: *And the shovels.] Which were to gather up the ashes, and to carry coals from the altar to put into the censers in the temple, for the incense. And the basons.] Which were to receive the blood of the sacrifices, and the drink offerings.*⁶⁶⁰

The NIV Study Bible suggest that the basins are used for cooking meat to be eaten; the shovels are used to remove ashes from the altar; and the sprinkling bowls to be used in various rites by the priests—sprinkling either blood or water.⁶⁶¹

Chapter Outline

Charts, Maps and Short Doctrines

Lange: *The first part of this verse forms a kind of independent section, for the lavers, shovels, and basins did not belong to the bases, but were, like the latter, utensils of the altar of burnt-offering. The lavers were for carrying away water, &c., the shovels for removing the ashes, the basins for catching the blood that spouted from the sacrifice (Ex. 27:3; Num. 4:14).*⁶⁶²

Lange: *It is remarkable that the text never names the chief vessel of all, the altar of burnt-offering; for it was made anew at the same time (2Chron. 4:1), and upon a larger scale. Perhaps it was not made*

⁶⁵⁶ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 7:13–47.

⁶⁵⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:40–45.

⁶⁵⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:40.

⁶⁵⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:40.

⁶⁶⁰ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:40.

⁶⁶¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 479 (footnote).

⁶⁶² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:40–47 (Exegetical and Critical).

by Hiram, who only executed the more artistic brass-castings, among which this altar could not be reckoned.⁶⁶³

The List of All That Hiram Constructed for Solomon
2Chronicles 4:11b-18

Jamieson, Fausset and Brown: *These verses contain a general enumeration of Hiram's works, as well as those already mentioned as other minor things. The Tyrian artists are frequently mentioned by ancient authors as skilful artificers in fashioning and embossing metal cups and bowls; and we need not wonder, therefore, to find them employed by Solomon in making the golden and brazen utensils for his temple and palaces.*⁶⁶⁴

Keil and Delitzsch: *In 1Kings 7:41-47 the several portions of the brazen pillars, the stands and basins, the brazen sea and the smaller vessels of brass, are mentioned once more, together with notices of the nature, casting, and quantity of the metal used for making them. And in 1Kings 7:48-50 we have the golden vessels of the Holy Place. This section agrees almost word for word with 2 Chron 4:11-5:1, where, moreover, not only is the arrangement observed in the previous description of the temple-building a different one, but the making of the brazen altar of burnt-offering, of the golden candlesticks, and of the table of shew-bread, and the arrangement of the great court (2Chron. 4:7-9) are also described, to which there is no allusion whatever in the account before us; so that these notices in the Chronicles fill up an actual gap in the description of the building of the temple which is given here.*⁶⁶⁵

I felt a little more confident of this translation. I have taken the lattice work to refer to decorative flourishes which covered over a [half-]spherical section which was underneath the caps of the pillars, which decorations included 400 pomegranates (either carved into the decorative area or designed, made and affixed to the decorative portion). I am unclear as to the exact differences between the pots, bowls (basins), sinks (basins) which Hiram has made, but there are reasonable explanations for what most of them are. The sea appears to be a particularly large tub which possibly held water to be used in the basins affixed to the cubic structures; and that the pots and bowls might be different ways of carrying water or liquids from point A to point B.

As discussed earlier, v. 40a is most reasonably placed with the previous text (although translators disagree about this about 50-50). Translations which place v. 40a with this paragraph will be so shown below.

Many translations see this as a *laundry list*. In fact, this is one of the things which I really like about those translations which are *less-than-literal*; I believe that this is a simple list, and that modern typesetting would make this out to be a list of things which Hiram (Hiram) has done.

Previously in the chapter, his name is not always given; so it would be easy to mistakenly think that Solomon oversaw this or that item being made; but this passage tells us that Hiram oversaw all of the manufacturing that we have been studying.

⁶⁶³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857-1864; in the Public Domain; from E-sword; 1Kings 7:40-47 (Exegetical and Critical).

⁶⁶⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:40-45.

⁶⁶⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:40-51.

And so finishes Hiram to do all the work which he did for the King Solomon house of Y^ehowah: pillars two and balls of the capitals that [are] on a head of the pillars two; and the lattice works two to cover two of balls of the capitals which [are] on the head of the pillars; and the pomegranates four hundreds for two of the lattice works two of rows [of] pomegranates for the lattice work the one to cover two of balls of the capitals which are on faces of the pillars; and the bases ten and the basins ten on the bases; and the sea the one, and the oxen two-teen underneath the sea; and the pots and the shovels and the bowls; and all the manufactured items which made Hiram for the King Solomon a house of Y^ehowah metal polished.

1Kings
7:40b–45

Hiram completed all the work that he did for King Solomon [on] the House of Y^ehowah: [he completed] the two pillars and the [half-] spheres around the caps which [are] on top of the two pillars; the two lattice work which covers over the [half-] spheres which [are] on the top of the two pillars; the 400 pomegranates [designed as] a part of each lattice work (which cover over the two [half-] spheres around the caps which [are] upon the pillars); and [he completed making] the ten cubic structures with the ten basins [attached] to the structures; and the one large tub [lit., *the sea*], with the twelve oxen beneath it [lit., *the sea*]; and the pots, shovels and bowls; and all of the manufactured items of polished metal which Hiram made for King Solomon [and] the House of Y^ehowah.

He completed all of the work that he did for King Solomon and for the house of Jehovah, including: the two pillars and the spheres which were around the caps on top of the two pillars; the decorative work which covers over the spherical portion at the top of the two pillars; the 400 pomegranates which were designed as part of this decorative work which was around the spherical portions of the caps of the pillars; and he completed making the ten cubic structures with the ten basins that were attached to these structures, and the pots, shovels and basins used for those basins. Everything that was manufactured from polished metal was done by Hiram for King Solomon and the Temple of the Lord.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so makes Hiram the pots and the shovels and the bowls; and so finishes Hiram to do all the work which he did for the King Solomon house of Y^ehowah: pillars two and balls of the capitals that [are] on a head of the pillars two; and the lattice works two to cover two of balls of the capitals which [are] on the head of the pillars; and the pomegranates four hundreds for two of the lattice works two of rows [of] pomegranates for the lattice work the one to cover two of balls of the capitals which are on faces of the pillars; and the bases ten and the basins ten on the bases; and the sea the one, and the oxen two-teen underneath the sea; and the pots and the shovels and the bowls; and all the manufactured items which made Hiram for the King Solomon a house of Y^ehowah metal polished.

Dead Sea Scrolls
Revised Douay-Rheims

Again, there is not even half of a verse which can be read on the manuscripts. And Hiram made caldrons, and shovels, and basins, and finished all the work of king Solomon in the temple of the Lord. The two pillars and the two cords of the chapters, upon the chapters of the pillars: and the two networks, to cover the two cords, that were upon the top of the pillars. And four hundred pomegranates for the two networks: two rows of pomegranates for each network, to cover the cords of the chapters, which were upon the tops of the pillars. And the ten bases, and the ten lavers on the bases. And one sea, and twelve oxen under the sea. And the caldrons, and the shovels, and the basins. All the vessels that Hiram made for king Solomon for the house of the Lord, were of fine brass.

Peshitta (Syriac)

So Hiram finished all the work that King Solomon made in the house of the LORD; The two pillars, and the two bowls of the capitals that were on the top of the two pillars; and the two networks to cover the two bowls of the capitals which were upon

the top of the pillars; And four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals that were upon the pillars; And the ten bases and the ten lavers upon the bases; And the one sea and the twelve oxen under the sea; And the pots and the cauldrons and the hanging pots; and all the vessels of ministration which Hiram made for King Solomon for the house of the LORD were of Corinthian brass.

Septuagint (Greek)

And Chiram made the caldrons, and the pans, and the bowls; and Chiram finished making all the works that he wrought for king Solomon in the house of the Lord: two pillars and the wreathen works of the pillars on the heads of the two pillars; and the two net-works to cover both the wreathen works of the flutings that were upon the pillars. The four hundred pomegranates for both the net-works, two rows of pomegranates for one net-work, to cover both the wreathen works of the bases belonging to both pillars. And the ten bases, and the ten lavers upon the bases. And one sea, and the twelve oxen under the sea. And the caldrons, and pans, and bowls, and all the furniture, which Chiram made for king Solomon for the house of the Lord: and there were eight and forty pillars of the house of the king and of the house of the Lord: all the works of the king which Chiram made were entirely of brass.

Significant differences:

The Syriac is missing the first phrase. The Greek has *of the flutings*; I don't know what that is. I don't seem to find the parallel phrase to *faces of the pillars* in any of the other 3 languages, two of which emphasize the *top* or *head of the pillars*.

Fine, shiny brass is called *Corinthian brass* in the Syriac. The Greek appears to add a lot of additional text at the end.

Limited Vocabulary Translations:

Bible in Basic English

So Hiram came to the end of all the work he did for King Solomon in the house of the Lord: The two pillars and the two cups of the crowns which were on the tops of the two pillars; and the network covering the two cups of the crowns on the tops of the pillars, And the four hundred apples for the network, two lines of apples for every network, covering the two cups of the crowns on the pillars; And the ten bases, with the ten washing-vessels on them; And the great water-vessel, with the twelve oxen under it; And the pots and the spades and the basins; all the vessels which Hiram made for King Solomon, for the house of the Lord, were of polished brass.

Easy English

So Hiram finished all the work in the temple of the LORD. He had promised to King Solomon that he would do these things:

(He would make these things):

- 2 pillars
- 2 metal pieces, the shape of big cups, on the top of each pillar
- 2 groups of chains, which made the shapes of cups on the tops of the pillars more beautiful
- 400 pomegranates for the 2 groups of chains. There were two groups of pomegranates for each chain. They made the shapes of big cups on the tops of each pillar more beautiful.
- 10 carts with their 10 buckets
- the Sea and the 12 male cows under it
- the pots, small shovels and small cups.

The metal that Hiram used for all these things was bronze. He made them for King Solomon, (who wanted them) for the temple of the LORD.

Easy-to-Read Version–2006

He finished making all the things King Solomon wanted him to make. This is a list of the things that Hiram made for the Temple of the LORD:

2 columns;
 2 capitals shaped like bowls for the top of the columns;
 2 nets to go around the capitals;
 400 pomegranates for the two nets (two rows of pomegranates for each net to cover the two bowls for the capitals on top of the columns);
 10 carts with a bowl on each cart;
 the large tank with 12 bulls under it;
 the pots, small shovels, small bowls, and all the dishes for the LORD's Temple.

Huram made everything King Solomon wanted. They were all made from polished bronze.

Good News Bible (TEV)

Summary List of Temple Furnishings

Huram also made pots, shovels, and bowls. He completed all his work for King Solomon for the LORD's Temple. This is what he made:

The two columns

The two bowl-shaped capitals on top of the columns

The design of interwoven chains on each capital

The 400 bronze pomegranates, in two rows of 100 each around the design on each capital

The ten carts

The ten basins

The tank

The twelve bulls supporting the tank

The pots, shovels, and bowls

All this equipment for the Temple, which Hiram made for King Solomon, was of polished bronze.

The Message

Hiram completed all the work he set out to do for King Solomon on The Temple of God:

two pillars;

two capitals on top of the pillars;

two decorative filigrees for the capitals;

four hundred pomegranates for the two filigrees (a double row of pomegranates for each filigree);

ten washstands each with its washbasin;

one Sea;

twelve bulls under the Sea;

miscellaneous buckets, shovels, and bowls.

All these artifacts that Hiram made for King Solomon for The Temple of God were of burnished bronze.

Names of God Bible

So Hiram finished all the work for King Solomon on **Yahweh's** temple: 2 pillars, the bowl-shaped capitals on top of the 2 pillars, and 2 sets of filigree to cover the 2 bowl-shaped capitals on top of the pillars, 400 pomegranates for the 2 sets of filigree (2 rows of pomegranates for each filigree to cover the 2 bowl-shaped capitals on the pillars), 10 stands and 10 basins on the stands, 1 pool, 12 bulls under the pool, pots, shovels, and bowls. Hiram made all these utensils out of polished bronze for **Yahweh's** temple at King Solomon's request.

NIRV

So Hiram finished all the work he had started for King Solomon. Here's what he made for the LORD's temple.

He made the two pillars.

He made the two tops for the pillars. The tops were shaped like bowls.

He made the two sets of chains that were linked together. They decorated the two bowl-shaped tops of the pillars.

He made the 400 pomegranates for the two sets of chains. There were two rows of pomegranates for each chain. They decorated the bowl-shaped tops of the pillars.

He made the ten stands with their ten bowls.
 He made the huge bowl. He made the 12 bulls that were under it.
 He made the pots, shovels and sprinkling bowls.

Huram made all those objects for King Solomon for the LORD's temple. He made them out of bronze. Then he shined them up.

New Simplified Bible

Huram finished all the work he did for King Solomon in the house of Jehovah. The two pillars and the two cups of the crowns which were on the tops of the two pillars; and the network covering the two cups of the crowns on the tops of the pillars, The four hundred apples for the network, two lines of apples for every network, covering the two cups of the crowns on the pillars; The ten bases, with the ten washing-vessels on them; the great water-vessel (molten sea) (copper sea), with the twelve oxen under it; And the pots and the spades and the basins; all the vessels which Hiram made for King Solomon, for the house of Jehovah, were of polished brass.

Thought-for-thought translations; paraphrases:

Common English Bible

And so Hiram finished his work on the Lord's temple for King Solomon:
 two columns;
 two circular capitals on top of the columns;
 two networks, adorning the two circular capitals on top of the columns;
 four hundred pomegranates for the two networks, with two rows of pomegranates for each network that adorned the two circular capitals on top of the columns;
 ten stands with ten basins on them;
 one Sea;
 twelve oxen beneath the Sea;
 and the pots, shovels, and bowls.

All the equipment that Hiram made for King Solomon for the Lord's temple was made from polished bronze.

Contemporary English V.

This is a list of the bronze items that Hiram made for the LORD's temple: two columns; two bowl-shaped caps for the tops of the columns; two chain designs on the caps; four hundred pomegranates for the chain designs; ten movable stands; ten small bowls for the stands; a large bowl; twelve bulls that held up the bowl; pans for hot ashes, and also shovels and sprinkling bowls. Hiram made these bronze things for Solomon near the Jordan River between Succoth and Zarethan by pouring melted bronze into clay molds. V. 46 is included for context.

The Living Bible

Hiram also made the necessary pots, shovels, and basins and at last completed the work in the Temple of the Lord that had been assigned to him by King Solomon. Here is a list of the items he made:

Two pillars;
 A capital at the top of each pillar;
 Latticework covering the bases of the capitals of each pillar;
 Four hundred pomegranates in two rows on the latticework, to cover the bases of the two capitals;
 Ten movable stands holding ten vats;
 One large tank and twelve oxen supporting it;
 Pots;
 Shovels;
 Basins.

All these items were made of burnished bronze and were cast at the plains of the Jordan River between Succoth and Zarethan.

New Berkeley Version

So Hiram finished all the work which he did for King Solomon for the house of the LORD: the two pillars, the two bowl-like capitals on top of both pillars, the two trellis

works covering the two bowl-like capitals on top of the pillars, the 400 pomegranates for the two trellis-works, two rows of pomegranates for each trellis work, to cover both bowl-like capitals on top of the pillars, the ten bases, and the ten lavers upon the bases, and the one sea and the twelve oxen under the sea. The pots, the shovels, and the basins, and all these articles which Hiram made of King Solomon for the house of the LORD were made of polished bronze.

New Century Version

So Hiram finished all his work for King Solomon on the Temple of the Lord:

two pillars;

two large bowls for the capitals on top of the pillars;

two nets to cover the two large bowls for the capitals on top of the pillars;

four hundred pomegranates for the two nets (there were two rows of pomegranates for each net covering the bowls for the capitals on top of the pillars);

ten stands with a bowl on each stand;

the large bowl with twelve bulls under it;

the pots, shovels, small bowls, and all the utensils for the Temple of the Lord.

Hiram made everything King Solomon wanted from polished bronze.

New Life Version

Hiram made the basins, and the objects for digging, and the pots. So Hiram finished doing all the work for King Solomon in the house of the Lord. He made the two pillars, and the two pots of the top pieces on the top of the two pillars. And he made the two networks to cover the two pots of the pieces on top of the pillars. He made the 400 pomegranates for the two networks. There were two rows of pomegranates for each network, to cover the two pots of the pieces on top of the pillars. He made the ten stands with the ten basins on top of them. He made the large basin and the twelve bulls under it. He made the pails, the objects for digging, and the pots. All these things which Hiram made for King Solomon in the house of the Lord were made of shining brass.

New Living Translation

So at last Hiram completed everything King Solomon had assigned him to make for the Temple of the LORD:

the two pillars;

the two bowl-shaped capitals on top of the pillars;

the two networks of interwoven chains that decorated the capitals;

the 400 pomegranates that hung from the chains on the capitals (two rows of pomegranates for each of the chain networks that decorated the capitals on top of the pillars);

the ten water carts holding the ten basins;

the Sea and the twelve oxen under it;

the ash buckets, the shovels, and the bowls.

Hiram made all these things of burnished bronze for the Temple of the LORD, just as King Solomon had directed. The king had them cast in clay molds in the Jordan Valley between Succoth and Zarethan. V. 46 is included for context.

Unlocked Dynamic Bible

This is a list of the bronze things he made: The two pillars, the two tops to be put on top of the pillars, the two wreaths of chains to decorate the tops of the pillars, the four hundred figures of pomegranates in four rows, with one hundred in each row; two of these rows were placed over the head of each pillar, the ten carts, the ten basins, the big tank known as "The Sea," the twelve statues of oxen on whose backs the tank was placed, the pots, shovels for the ashes of the altar, and bowls. Hiram and his workers made all these things for King Solomon and put them outside the temple. They were all made of bronze that the workmen polished for it to gleam brightly.

Partially literal and partially paraphrased translations:

American English Bible	<p>And soon he had completed making all the things for King Solomon at the Temple of Jehovah... the two columns, the twisted decorations that were put on the capitals of the two columns, the carvings for the tops of the columns, and the pomegranates (four hundred of which were used as decorations). Two rows of [pomegranates] were put on each column, and the rest were used as decorations for the carts, the metal washtubs that were mounted on them, and their axels, rims, and spokes, as well as for the Sea and its twelve oxen that supported it, and for the cooking pots, tongs, and bowls. He [personally] made all these things for King Solomon and for the Temple of Jehovah.</p> <p>Altogether, he [decorated] forty-eight columns for the palace of the king and for the Temple of Jehovah. And everything that HiRam made for the king was entirely of bronze. The AEB very reasonably split v. 45 into two parts.</p>
Beck's American Translation	<p><i>Other Materials</i></p> <p>Hiram made the pots, the shovels, and the sprinkling bowls. So Hiram finished all the work he did for King Solomon on the LORD's temple: the two pillars, the moldings of the capitals on top of the two pillars, and the two networks to cover the two moldings of the capitals on top of the pillars, the 400 pomegranates for the two networks, the two rows of pomegranates for each network to cover the two moldings of the capitals on the pillars, the 20 stand and the 10 basens on the stands; the one pool with the 12 and sprinkling bowls. All these utensils that Hiram made for King Solomon for the LORD's temple were of polished bronze.</p>
International Standard V	<p>Hiram also made the basins, shovels, and bowls to complete the work that he performed for King Solomon in the LORD's Temple, including the two pillars and the bowls for the capitals that stood on top of the two pillars, along with the two lattices that covered the two bowls of the capitals that stood on top of the pillars, plus the 400 pomegranates for the two lattices (that is, the two rows of pomegranates for each lattice to cover the two bowls of the capitals that stood on top of the pillars), the ten stands with the ten basins on the stands, the single bronze sea and the twelve oxen that stood under the sea, and the pots, shovels, and bowls—all of these utensils that Hiram made for King Solomon for the LORD's Temple were made from polished bronze.</p>
New Advent (Knox) Bible	<p>Pot and shovel and bucket Hiram made, all that king Solomon needed for the service of the Lord's temple. He made the two pillars, and the chain-work for their capitals, and the net-work to cover the chain-work, and four hundred pomegranates to go with the net-work, two rows of them for each piece of net-work, to adorn the capitals of the pillars, ten stands, and a basin for each stand, the single great basin, and the twelve oxen that supported it, and pot and shovel and bucket besides. All the appurtenances of the Lord's temple which Hiram made for Solomon were of burnished bronze, and the king had them cast in the clay soil of the Jordan valley, between Socoth and Sarthan; a great multitude of them, such a multitude that he did not reckon the weight of all the bronze he used. Vv. 46–47 are included for context.</p>
Translation for Translators	<p>He completed all the work that King Solomon requested him to do for the temple. <i>This is a list of the bronze things he made:</i></p> <ul style="list-style-type: none"> the two pillars; the two top parts to be put on top of the pillars; the two wreaths of chains to decorate the tops of the pillars; the 400 <i>figures of</i> pomegranates, in two rows, with 100 in each row, that were placed over the top parts of the pillars; the ten carts; the ten basins; the big tank; the twelve <i>statues of</i> oxen on whose backs the tank was placed; the pots, shovels <i>for the ashes of the altar</i>, and bowls.

Hiram *and his workers* made all these things for King Solomon and put them outside the temple. They were all made of polished bronze.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Hiram was to make the lavers, shovels, and basins, even was Hiram to finish from to make the works, that he is to have prepared for king Solomon, indeed for the house of Jehovah: Two pillars and the bowls for the capitals, that are to be on top of the pillars, and the two networks, that are to cover the two bowls of the capitals, that are to be on top of the pillars, and the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals, turned towards the pillars, and ten bases, and the ten lavers, that are to be on the bases, and one sea, with the two and ten large cattle under the sea, and the pots, shovels, and bowls, even are these the implements, that Hiram is to have made for king Solomon, for the house of Jehovah, of being polished bronze.
Ferrar-Fenton Bible	Hiram thus completed all the furni- ture which King Solomon provided for the House of the EVER-LIVING The two columns and the wreathed crowns on the tops, of the columns, and the two networks to cover the two wreaths of the crowns which were on the tops of the columns, with the four hundred pomegranates for the two networks,—two rows of pomegranates for each duet, to cover the two wreaths of the crowns which were on the tops of the columns. And the ten bases, and the ten lavers upon the bases. And the one tank, and the twelve bullocks under the tank. And the boilers, and the forks, and the basons. The whole of the instruments of the Hall, that Hiram made for King Solomon for the House of the EVER-LIVING were of polished brass, and cast in the neighbourhood of the jordan for the king, in the clay land between Sukkoth and Tzarthan. Ferrar-Fenton was one of the few whose paragraph extended into v. 46.
God's Truth (Tyndale)	And Hiram made pots, shovels and basins, and so furnished all the work that he made king Salomon for the house of the Lord: that is to say two pillars and two scalps of the heads that were on the tops of the two pillars, and four hundred pomegranates upon two wreaths, two rows on either wreath, to cover the two scalps of the heads that were on the tops of the two pillars. And the ten bottoms of brass with ten lavers upon them: and a sea with twelve oxen under it: and pots, shovels and basins. And all these vessels which Hiram made to king Salomon for the house of the Lord were of bright brass. Like about half of the translations, Tyndale placed v. 40a with the paragraph that followed.
HCSB	Completion of the Bronze Works So Hiram finished all the work that he was doing for King Solomon on the LORD'S temple: two pillars; bowls for the capitals that were on top of the two pillars; the two gratings for covering both bowls of the capitals that were on top of the pillars; the 400 pomegranates for the two gratings (two rows of pomegranates for each grating covering both capitals' bowls on top of the pillars); the 10 water carts; the 10 basins on the water carts; the reservoir; the 12 oxen underneath the reservoir; and the pots, shovels, and sprinkling basins. All the utensils that Hiram made for King Solomon at the LORD'S temple were made of burnished bronze.
Jubilee Bible 2000	So Hiram finished all the work that he made King Solomon for the house of the LORD: <i>That is</i> , the two pillars and the <i>two</i> bowls of the chapters that were on the top of the two pillars and the two networks, to cover the two bowls of the chapters which were upon the head of the pillars, and four hundred pomegranates for the two networks, even two orders of pomegranates for each network, to cover the two bowls of the chapters that were upon the heads of the pillars, and the ten bases and ten lavers upon the bases, and one sea and twelve oxen under the sea, and the pots and the shovels and the basins and all the <i>other</i> vessels, which Hiram made to King Solomon for the house of the LORD of bright brass.

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So Hiram finished all the work he had undertaken for King Solomon in the temple of the LORD:

the two pillars;

the two bowl-shaped capitals on top of the pillars;

the two sets of network decorating the two bowl-shaped capitals on top of the pillars;

the four hundred pomegranates for the two sets of network (two rows of pomegranates for each network decorating the bowl-shaped capitals on top of the pillars);

the ten stands with their ten basins;

the Sea and the twelve bulls under it;

the pots, shovels and sprinkling bowls.

All these objects that Hiram made for King Solomon for the temple of the LORD were of burnished bronze.

Tree of Life Version

So Hiram finished doing all the work that he performed for King Solomon on *ADONAI's* House: the two pillars, the two bowls of the capitals that were on the top of the pillars, the two nettings to cover the two bowls of the capitals that were on the top of the pillars, the 400 pomegranates for the two nettings, two rows of pomegranates for each to cover the two bowls of the capitals on top of the pillars, the ten bases and the ten basins on the bases, the one sea and the 12 oxen under the sea, the pots, the shovels and the basins. All these vessels Hiram made for King Solomon in the House of *ADONAI* were made of polished bronze.

Unlocked Literal Bible

Then he finished all the work that he did for King Solomon in the temple of Yahweh: the two pillars, and the bowl-like capitals that were on top of the two pillars, and the two sets of decorative latticework to cover the two bowl like capitals that were on top of the pillars. He made the four hundred pomegranates for the two sets of decorative latticework: two rows of pomegranates for each set of latticework to cover the two bowl-like capitals that were on the pillars, the ten stands, and the ten basins on the stands. He made the sea and the twelve oxen under it; also the pots, shovels, basins, and all the other implements. Hiram made them out of polished bronze, for King Solomon, for the temple of Yahweh.

The Urim-Thummim Version

And Hiram fashioned the lavers, shovels, and the basins. So Hiram made an end of doing all the work that he fashioned king Solomon for the Temple of YHWH.

The 2 pillars and the 2 bowls of the capitals that were on the top of the 2 pillars; and the 2 net-works, to cover the 2 bowls of the capitals that were on the top of the pillars;

And 400 pomegranates for the 2 net-works, even 2 rows of pomegranates for one net-work, to cover the 2 bowls of the capitals that were upon the pillars;

And the 10 bases, and 10 lavers on the bases;

And one sea and 12 oxen under the sea;

And the pots, and the shovels, and the basins: and all these vessels that Hiram fashioned to king Solomon for the Temple of YHWH, were of bright bronze.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

Hiram also made the bowls, shovels and basins, and thereby finished all the work that he had undertaken for king Solomon on Yahweh's house. Hence, two pillars, two bowls on the capitals at the top of the pillars, four hundred pomegranates for two networks, two rows of pomegranates for each network to cover the two bowls of the capitals at the top of the pillars, ten stands, ten basins on the stands, the Sea, and twelve oxen underneath the Sea.

Now the bowls, shovels and basins— all these vessels which Hiram made in Yahweh's house for king Solomon—were of burnished bronze.

- New American Bible (2011) When Hiram had made the pots, shovels, and bowls, he finished all his work for King Solomon in the house of the LORD:
two columns; two nodes for the capitals on top of the columns; two pieces of netting covering the two nodes for the capitals on top of the columns;
four hundred pomegranates in double rows on both pieces of netting that covered the two nodes of the capitals on top of the columns;
ten stands; ten basins on the stands;
one sea; twelve oxen supporting the sea;
pots, shovels, and bowls. All these articles which Hiram made for King Solomon in the house of the LORD were of burnished bronze.
- New Jerusalem Bible Hiram made the ash containers, the scoops and the sprinkling bowls. He finished all the work that he did for King Solomon on the Temple of Yahweh: Two pillars; the two mouldings of the capitals surrounding the pillars; the two sets of filigree to cover the two mouldings of the capitals surmounting the pillars; the four hundred pomegranates for the two sets of filigree -- two rows of pomegranates for each set of filigree; the ten stands and the ten basins on the stands; the one Sea and the twelve oxen beneath the Sea; the ash containers, the scoops, and sprinkling bowls. All these objects made by Hiram for King Solomon for the Temple of Yahweh were of burnished bronze.
- New English Bible—1970 ***The temple furnishing list.*** - 2Chr.4.11-5.1
[vv40-51: cp. 2Chr. 4.11-5.1] Hiram made also the pots, the shovels, and the tossing-bowls. So he finished all the work which he had undertaken for King Solomon on the house of the LORD: the two pillars; the two bowl-shaped capitals on the tops of the pillars; the two ornamental networks to cover the two bowl-shaped capitals on the tops of the pillars; the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the bowl-shaped capitals on the two pillars; the ten trolleys and the ten basins on the trolleys; the one Sea and the twelve oxen which supported it; the pots, the shovels, and the tossing-bowls—all these objects in the house of the LORD which Hiram made for King Solomon being of bronze, burnished work.
- Revised English Bible—1989 With them he finished all the work which he had undertaken for King Solomon in the house of the LORD: the two pillars; the two bowl-shaped capitals on the tops of the pillars; the two ornamental networks to cover the two bowl-shaped capitals on the tops of the pillars; the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the bowl-shaped capitals on the two pillars; the ten trolleys and the ten basins on the trolleys; the one Sea and the twelve oxen which supported it; the pots, the shovels, and the tossing-bowls -- all these objects in the house of the LORD which Hiram made for King Solomon being of burnished bronze.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Hiram made the ash pots, shovels and sprinkling basins. With that, Hiram completed all the work he had done for King Shlomo in the house of Adonai — the two columns, the two moldings of the capitals on top of the columns, the two nettings covering the two moldings of the capitals atop the columns, the 400 pomegranates for the two nettings, two rows of pomegranates for each netting, to cover the two moldings of the capitals atop the columns, the ten trolleys, the ten basins on the trolleys, the one Sea, the twelve oxen under the Sea, the ash pots, the shovels and the sprinkling basins. All these articles that Hiram made for King Shlomo in the house of Adonai were of burnished bronze.
- The Complete Tanach And Hiram finished doing all the work which he did for king Solomon (in) the house of the Lord. The two pillars, and the two bowls of the chapters that (were) on the top of the pillars; and the two net-works, to cover the two bowls of the chapters

which (were) on the top of the pillars. And the four hundred pomegranates for the two net-works, two rows of pomegranates for each net-work, to cover the two bowls of the chapters that (were) upon the pillars.

Two rows of pomegranates: [There were] one hundred pomegranates in each row hanging by chains.

And the ten bases, and the ten lavers on the bases. And the one sea, and the twelve oxen under the sea. And the pots, and the shovels, and the basins, and all these vessels, which Hiram made for king Solomon (in) the house of the Lord, (were) of bright copper.

exeGeses companion Bible

And Hiram works the lavers
and the shovels and the sprinklers:
and Hiram finishes
working all the work he worked
for sovereign Shelomoh for the house of Yah Veh:
the two pillars and the bowls of the caps
on the top of the two pillars;
and the two nets to cover the two bowls of the caps
on top of the pillars;
and four hundred pomegranates for the two nets:
two rows of pomegranates for one net
to cover the two bowls of the caps
on the face of the pillars;
and the ten bases and ten lavers on the bases;
and one sea and twelve oxen under the sea;
and the caldrons and the shovels
and the sprinklers:
and all the instruments Hiram works
to sovereign Shelomoh for the house of Yah Veh,
of polished copper.

The Israel Bible (beta)

So Hiram finished all the work that he had been doing for King Shlomo on the House of Hashem: the two columns, the two globes of the capitals upon the columns; and the two pieces of network to cover the two globes of the capitals upon the columns; the four hundred pomegranates for the two pieces of network, two rows of pomegranates for each network, to cover the two globes of the capitals upon the columns; the ten stands and the ten lavers upon the stands; the one tank with the twelve oxen underneath the tank; the pails, the scrapers, and the sprinkling bowls. All those vessels in the House of Hashem that Hiram made for King Shlomo were of burnished bronze.

Orthodox Jewish Bible

So Chiram completed all the melakhah (work) that he made for Sh'lomo HaMelech for the Beis Hashem;
The two amrudim, and the two bowls of the capitals that were on the top of the two amrudim; and the two networks, decorating the two bowls of the capitals which were upon the top of the amrudim;
And four hundred rimonim (pomegranates) for the two networks, even two courses of rimonim (pomegranates) for one network, to decorate the two bowls of the capitals that were upon the amrudim;
And the ten Mekhonot (stands), and ten Kiyorot (basins) on the Mekhonot;
And one Yam, and twelve Bakar under the Yam;
And the sirot (pots), and the ya'im (shovels), and the mizrakot (bowls for sprinkling blood); and all these kelim (vessels), which Chiram made for Sh'lomo HaMelech for the Beis Hashem were of burnished nechoshet.

The Scriptures 1998

And Hiram completed doing all the work that he was to do for Sovereign Shelomoh on the House of יהוה:

the two columns, and the bowl-shaped capitals that were on top of the columns, and the two networks covering the two bowl-shaped capitals which were on top of the columns;
 and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowl-shaped capitals that were on top of the columns;
 and the ten stands, and the ten basins on the stands;
 and the one Sea, and twelve oxen under the Sea;
 and the pots, and the shovels, and the bowls. And all these utensils which Hiram made for Sovereign Shelomoh for the House of הוהי were of polished bronze.

Expanded/Embellished Bibles:

The Amplified Bible

Now Hiram made the basins and the shovels and the bowls. So Hiram finished all the work which he did for King Solomon on the house of the Lord: the two pillars and the [two] bowls of the capitals which were on the top of the two pillars, and the two networks to cover the two bowls of the capitals which were on top of the pillars; and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals that were on the tops of the pillars; the ten stands and the ten basins on the stands; one Sea (basin), and the twelve oxen under the Sea; the pails, the shovels, and the bowls; all these utensils which Hiram made for King Solomon in the house of the Lord were of polished bronze.

The Expanded Bible

So ·Hiram [^LHiram; v. 13] finished all his ·work for King Solomon on the ·Temple [^Lhouse] of the Lord:

two pillars;

two ·large bowls for the [bowl-shaped] capitals on top of the pillars;

two ·nets [sets of latticework/filigree] to cover the two large bowls for the capitals on top of the pillars;

four hundred pomegranates for the two ·nets [sets of latticework/filigree] (there were two rows of pomegranates for each ·net [set of latticework/filigree] covering the bowls for the capitals on top of the pillars);

ten ·stands [water carts] with a ·bowl [basin] on each ·stand [one];

the ·large bowl [Sea] with twelve ·bulls [oxen] under it;

the ·pots [pails; ash buckets], shovels, small bowls, and all the utensils for the ·Temple [^Lhouse] of the Lord.

·Hiram [^LHiram] made everything King Solomon wanted from ·polished [burnished] bronze.

Kretzmann's Commentary

So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord:

the two pillars, and the two bowls of the chapters that were on the top of the two pillars, the lily-shaped capitals; and the two networks to cover the two bowls of the chapters which were upon the top of the pillars;

and four hundred pomegranates for the two networks, even two rows of pomegranates for one network to cover the two bowls of the chapters that were upon the pillars, as described in vv. 15-22;

and the ten bases and ten lavers on the bases;

and one sea and twelve oxen under the sea;

and the pots and the shovels and the basins; and all these vessels which Hiram made to King Solomon for the house of the Lord were of bright brass, polished after the casting, until it shone like gold.

The Rev. Dr. John Lange

So Hiram made an end of doing all the work that he made king [Many MSS. have הַלְמָה, in the nom. So also the Syr. and Arab.] Solomon for the house of the Lord [Jehovah]: the two pillars, and the two bowls of the chapters that were on the top

of the two pillars; and the two networks, to cover the two bowls of the chapters which were upon the top of the pillars; and four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the pillars [Upon the two pillars. Instead of is here to be read with the Sept. —Bähr. But many MSS. with the Syr. and Vulg. read here upon the top of, and there is no MS. authority for the Sept. reading.]; and the ten bases, and ten lavers on the bases; and one sea, and twelve oxen under the sea; and the pots, and the shovels, and the basins: and all these vessels [That the k'ri האֲלֵה־הָ deserves the preference over the k'tib אֲהֵלָה requires no proof.—Bähr. It is also the reading of many MSS. and the VV.], which Hiram made to king Solomon for the house of the Lord [Jehovah], were of bright [burnished] brass [The Sept., before “burnished brass,” inserts καὶ οἱ στῶλοι τεσσαράκοντα καὶ ὀκτῶ τοῦ οἴκου τοῦ βασιλέως καὶ τοῦ οἴκου κυρίου.—F. G.].

NET Bible®

Hiram also made basins, shovels, and bowls. He [Heb “Hiram.” The proper name has been replaced by the pronoun (“he”) in the translation for stylistic reasons.] finished all the work on the Lord’s temple he had been assigned by King Solomon [Heb “Hiram finished doing all the work which he did for King Solomon [on] the house of the Lord.”]. He made [The words “he made” are added for stylistic reasons.] the two pillars, the two bowl-shaped tops of the pillars, the latticework for the bowl-shaped tops of the two pillars, the four hundred pomegranate-shaped ornaments for the latticework of the two pillars (each latticework had two rows of these ornaments at the bowl-shaped top of the pillar), the ten movable stands with their ten basins, the big bronze basin called “The Sea” with its twelve bulls underneath [Heb “underneath ‘The Sea.’”], and the pots, shovels, and bowls. All these items King Solomon assigned Hiram to make for the Lord’s temple [Heb “which Hiram made for King Solomon [for] the house of the Lord.”] were made from polished bronze.

The Pulpit Commentary

So Hiram made an end of doing all the work [the writer now recapitulates the work of Hiram. The repetition may be due to the fact that the history was compiled from various lists and documents] that he made king Solomon for [Heb. omits the prep.] the house of the Lord.

The [Heb. omits the art. and reads pillars, two] two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two networks to cover the two bowls of the chapters which were upon the top of the pillars. [See on verses 16-20.]

And four hundred pomegranates [Heb. the pomegranates, 400] for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the pillars [Heb. upon the face of the pillars]. A chapter could hardly be correctly described as עַה יִנְפ־לֵעַ. It is probable that this is a clerical error, and that we should read עַה יִנְפ־לֵעַ (Bähr, Keil), "upon the two pillars." So LXX. ε'π' ἀμφοτέροις κ.τ.λ. This is a more likely emendation than לֵעַ אַר. It is true thin latter is the reading of some MSS; and is followed by the Syr. and Vulg; but it can easily be accounted for, being a repetition of the last words of verse 41, while it fails to account, as the first named emendation does, for the עַה יִנְפ־לֵעַ.]

And the ten bases and the ten lavers [Heb. "the bases, ten and the lavers, ten "] on the bases. [See on verses 27-37.]

And one [Heb. the one] sea and twelve oxen [Heb. the oxen twelve] under the sea frets. 23-26].

And the pots [see on 1Kings 7:40], and the shovels, and the basins, and all these vessels [according to the Keri] which Hiram made [There is no mention of the altar, as in 2Chron. 4:1, possibly because it was not made by Hiram (Bähr)] to [rather, for] king Solomon for [Heb. omits] the house of the Lord, were of bright brass. [Marg. made bright, i.e.; polished after casting.].

The Voice

Hiram cast the basins, shovels, and bowls. He finally completed all his work for King Solomon in the Eternal's temple: 2 columns and 2 bowls for the capitals (which were placed on top of the columns), 2 networks that were placed over the bowls of the capitals, 400 pomegranates for the 2 networks, 2 rows of pomegranates for each network to go over the 2 bowls of the capitals which sat on top of the columns, 10 stands, 10 basins for the stands, the sea, the 12 oxen beneath the sea, buckets, shovels, bowls, *and everything else*, including the objects Hiram crafted for Solomon in the Eternal's temple. All were made out of burnished bronze.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And Hiram makes the lavers, and the shovels, and the bowls; and Hiram completes to do all the work that he made for king Solomon, [for] the house of Yahweh;" pillars two, and bowls of the chapters that [are] on the top of the pillars two, and the nets two, to cover the two bowls of the chapters that [are] on the top of the pillars;" and the pomegranates four hundred for the two nets, two rows of pomegranates for the one net, to cover the two bowls of the chapters that [are] on the front of the pillars;" and the ten bases, and the ten lavers on the bases;" and the one sea, the twelve oxen under the sea, and the pots, and the shovels, and the bowls; and all these vessels, that Hiram has made to king Solomon [for] the house of Yahweh, [are] of brass--polished.

Emphasized Bible

And Hiram made lavers, and shovels, and bowls,—and Hiram ended the doing of all the work which he wrought for King Solomon, for the house of Yahweh: two pillars,—and the bowls of the capitals which were upon the top of the two pillars,—and the two frames of checker-work, covering the two bowls of the capitals, which were upon the top of the pillars; and the four hundred pomegranates, for the two frames of checker-work,—two rows of pomegranates to each frame, for covering the two bowls of the capitals, which were on the face of the pillars; and the ten stands,—with the ten lavers upon the stands; and the one sea,—with the twelve oxen under the sea; and the pans, and the shovels, and the tossing bowls, and, all these vessels which Hiram made King Solomon, for the house of Yahweh, were of burnished bronze.

English Standard Version

Hiram also made the pots, the shovels, and the basins. So Hiram finished all the work that he did for King Solomon on the house of the LORD: the two pillars, the two bowls of the capitals that were on the tops of the pillars, and the two latticeworks to cover the two bowls of the capitals that were on the tops of the pillars; and the four hundred pomegranates for the two latticeworks, two rows of pomegranates for each latticework, to cover the two bowls of the capitals that were on the pillars; the ten stands, and the ten basins on the stands; and the one sea, and the twelve oxen underneath the sea.

Now the pots, the shovels, and the basins, all these vessels in the house of the LORD, which Hiram made for King Solomon, were of burnished bronze.

Modern English Version

So Hiram finished all the work in making items for King Solomon for use in the house of the LORD: the two pillars, the two bowls of the capitals that were on the top of the two pillars, the two latticeworks to cover the two bowls of the capitals that were upon the top of the pillars; and the four hundred pomegranates for the two latticeworks, two rows of pomegranates for each latticework, to cover the two bowls of the capitals that were on the pillars; the ten stands and ten basins on the stands; one sea and twelve oxen under the sea; the pots, the shovels, and the basins.

All these vessels that Hiram made for King Solomon for the house of the LORD were of burnished bronze.

NASB

Now Hiram made the basins and the shovels and the bowls. So Hiram finished doing all the work which he performed for King Solomon in the house of the LORD: the two pillars and the two bowls of the capitals which were on the top of the two

pillars, and the two networks to cover the two bowls of the capitals which were on the top of the pillars; and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals which were on the tops of the pillars; and the ten stands with the ten basins on the stands; and the one sea and the twelve oxen under the sea; and the pails and the shovels and the bowls; even all these utensils which Hiram made for King Solomon *in* the house of the LORD *were* of polished bronze.

New King James Version

Furnishings of the Temple

Hiram [Hebrew *Hiram* (compare 2 Chronicles 2:13, 14)] made the lavers and the shovels and the bowls. So Hiram finished doing all the work that he was to do for King Solomon for the house of the LORD: the two pillars, the two bowl-shaped capitals that were on top of the two pillars; the two networks covering the two bowl-shaped capitals which were on top of the pillars; four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on top of the pillars); the ten carts, and ten lavers on the carts; one Sea, and twelve oxen under the Sea; the pots, the shovels, and the bowls.

A Voice in the Wilderness

All these articles which Hiram [Hebrew *Hiram* (compare 2 Chronicles 2:13, 14)] made for King Solomon for the house of the LORD *were* of burnished bronze.

Thus Hiram finished doing all the work that he did for King Solomon for the house of Jehovah:

the two pillars, the two bowls of the capitals that were on top of the two pillars; the two networks covering the two bowls of the capitals which were on top of the pillars; four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowls of the capitals that were on top of the pillars); the ten carts, and ten basins on the carts; the one sea, and twelve oxen under the sea; the pots, the shovels, and the bowls. All these articles which Hiram made for King Solomon for the house of Jehovah were of burnished bronze. I like what the VW did here, placing the information about the pomegranates in parentheses, so that we are not talking about something new or different, but describing how those 400 pomegranate carvings were set up.

Young’s Updated LT

And Hiram completes to do all the work that he made for king Solomon, for the house of Jehovah; pillars two, and bowls of the chapiters that are on the top of the pillars two, and the nets two, to cover the two bowls of the chapiters that are on the top of the pillars; and the pomegranates four hundred for the two nets, two rows of pomegranates for the one net, to cover the two bowls of the chapiters that are on the front of the pillars; and the ten bases, and the ten lavers on the bases; and the one sea, the twelve oxen under the sea, and the pots, and the shovels, and the bowls; and all these vessels, that Hiram has made to king Solomon for the house of Jehovah, are of brass—polished.

The gist of this passage:
40b–45

This is an overall list of the things which Hiram constructed for the House of God.

1Kings 7:40b			
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

1Kings 7:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâlâh (הָלַךְ) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 rd person masculine singular, Piel imperfect	Strong's #3615 BDB #477
Chîyrâm (חִירָם) [pronounced khee-RAWM]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
m ^e lâ’kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<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

Translation: [Hiram completed all the work...](#) At this point, there will be a delineation of what Hiram has completed, and it may help us to better understand all that he built in the first place (Hiram would be overseeing all of this, and he would have people under him completing all of these items).

1Kings 7:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’âsher (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
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<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 with the definite article	Strong's #4428 BDB #572

1Kings 7:40c

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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...that he did for King Solomon [on] the House of Y^ehowah... Although this chapter at first appeared that it might center on the building of the palace; that was not the case. The buildings which Solomon had done (his palace, the residence for his Egyptian wife, etc.) were just enumerated. Then, the bulk of this chapter was about the additional items which were produced for the outside of the Temple.

Clarke: *It is truly surprising, that in so short a time one artist could design and execute works of such magnitude, taste, and variety, however numerous his assistants might be. The mere building of the house was a matter of little difficulty in comparison of these internal works.*⁶⁶⁶

Actually, we are not given the time frame for the construction of all the other items. They could have begun after the Temple was built or at anytime while the Temple was being built.

Dr. John Gill: *so Hiram made an end of doing all the work that he made King Solomon for the house of the Lord; what he undertook, and was employed in, he finished, which were all works of brass; of which a recapitulation is made in the following verses to the end of the forty fifth, where they are said to be made of "bright brass", free of all dross and rust; "good", as the Targum, even the best brass they were made of; the brass David took from Hadarezer, 1Chron. 18:8 which Josephus (Antiquities 1.7.c.5. sect. 3) too much magnifies, when he says it was better than gold.*⁶⁶⁷

1Kings 7:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ammûwd (דֹמֶע) [pronounced gâhm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun	Strong's #5982 BDB #765
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
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

⁶⁶⁶ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 7:40.

⁶⁶⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:40.

1Kings 7:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gullâh (הַלֵּג) [pronounced <i>gool-LAW</i>]	<i>fountain, spring; basin, bowl; a ball, a small globe; bowl of a lamp that holds the oil</i>	feminine plural construct	Strong's #1543 BDB #165
The key to its meaning is the quality of roundness.			
kôthereth (תְּרִתֵּךְ) [pronounced <i>koh0THEH-rehth</i>]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine plural noun with the definite article	Strong's #3805 BDB #509
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (לְעַ) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
rôsh (רֹשׁ אוֹ שֹׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
'ammûwd (דֹּמֵעַ) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; pausal form	Strong's #8147 BDB #1040

Translation: ...[he completed] the two pillars and the [half-] spheres around the caps which [are] on top of the two pillars;... This begins a list of all the things which Hiram built for Solomon. First of all, there are two pillars, and sometimes pillars can be used simply for effect and sometimes they are used as a part of the structure. Often, they have both functions.

Pillars were designed to have caps for them, apparently designed to fit either around the pillar at the foot; and perhaps over the pillar at the very top.

Since spheres make nice transitions, let me suggest that perhaps there was a half-sphere which wrapped around the top of the pillar, the cap sitting above all of that. This has already been described earlier in this chapter.

1Kings 7:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [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

1Kings 7:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
s ^e bâkâh (שֶׁבַע) [pronounced s ^{ebv} -aw-KAW]	<i>a lattice work, something woven, a net, a network</i>	feminine plural noun with the definite article	Strong's #7639 BDB #959
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	Piel infinitive construct	Strong's #3680 BDB #491
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; construct form	Strong's #8147 BDB #1040
gullâh (גִּלְגַּל) [pronounced gool-LAW]	<i>fountain, spring; basin, bowl; a ball, a small globe; bowl of a lamp that holds the oil</i>	feminine plural construct	Strong's #1543 BDB #165
The key to its meaning is the quality of roundness.			
kôthereth (תְּרֵת) [pronounced koh0THEH-rehth]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine plural noun with the definite article	Strong's #3805 BDB #509
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
rô'sh (רֶשֶׁת אוֹ שָׂרָף) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
'ammûwd (דֹּמֶעַ) [pronounced ġahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765

Translation: ...the two lattice work which covers over the [half-] spheres which [are] on the top of the two pillars;... Perhaps the lattice work simply refers to decorative flourishes added to the half-spheres at the top. This may be something which can simply be added over the existing structure to give is some design and decorative notions.

Trapp: *[This] is a recapitulation of the aforementioned particulars; to which Josephus added many more; as ten thousand golden tables, ten thousand golden candlesticks, twenty thousand vials of gold, forty thousand of silver, &c.*⁶⁶⁸

1Kings 7:42a			
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
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rimmôwn (רִמּוֹן) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine plural noun with the definite article	Strong's #7417 BDB #941
'ar ^e ba ^c (עֲבָרָא) [pronounced <i>ahr^e-BAHÇ</i>]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural numeral	Strong's #3967 BDB #547
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; construct form	Strong's #8147 BDB #1040
s ^e bâkâh (שֵׁבַכָּה) [pronounced <i>s^{ebv}-aw-KAW</i>]	<i>a lattice work, something woven, a net, a network</i>	feminine plural noun with the definite article	Strong's #7639 BDB #959
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; construct form	Strong's #8147 BDB #1040
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine plural noun	Strong's #2905 BDB #377

⁶⁶⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:41 (slightly edited).

1Kings 7:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rimmôwn (רִמּוֹן) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine plural noun	Strong's #7417 BDB #941
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
s ^e bâkâh (שֶׁבַעֲכָה) [pronounced <i>s^{ebv}-aw-KAW</i>]	<i>a lattice work, something woven, a net, a network</i>	feminine singular noun with the definite article	Strong's #7639 BDB #959
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...the 400 pomegranates [designed as] a part of each lattice work... I could not say if the pomegranates were designed separately and added as a part of the lattice work, for design; or if they were carved into the caps. They are a part of the lattice work in some way, but exactly how is unclear.

In any case, the capitals were made to look quite fancy and impressive, even from a distance.

1Kings 7:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	Piel infinitive construct	Strong's #3680 BDB #491
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; construct form	Strong's #8147 BDB #1040
gullâh (גֻּלְגֻלָּה) [pronounced <i>gool-LAW</i>]	<i>fountain, spring; basin, bowl; a ball, a small globe; bowl of a lamp that holds the oil</i>	feminine plural construct	Strong's #1543 BDB #165

The key to its meaning is the quality of roundness.

1Kings 7:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôthereth (תְּרֵת) [pronounced koh0THEH-rehth]	<i>crown; capital [of a pillar], head [of a column]</i>	feminine plural noun with the definite article	Strong's #3805 BDB #509
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
ʿal (עַל) [pronounced ġahʃ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pānîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ʿal and pānîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> .			
Here, mostly we are looking at <i>being in opposition to; being against</i> . These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.			
ʿammûwd (עֲמֻדָּה) [pronounced ġahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765

Translation: ...[\(which cover over the two \[half-\] spheres around the caps which \[are\] upon the pillars\);...](#) This suggests that the pomegranates were etched into the half-spheres at the very top of the pillars, perhaps where the caps set. Or perhaps they were designed elsewhere and affixed to the structure or decorative work.

1Kings 7:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
m ^e kônâh/m ^e kôwnâh (מְנוּחָה/מְנוּחָה) [pronounced meh-oh-NAW]	<i>fixed established place; a pedestal, a base; stand</i>	feminine plural noun with the definite article	Strong's #4350 BDB #467
ʿeser (עָשָׂר) [pronounced ĠEH-ser]	<i>ten</i>	masculine numeral; pausal form	Strong's #6235 BDB #796

Translation: ...and [he completed making] the ten cubic structures... Recall the he built ten cubic structures (actually, right rectangular prisms), which were both decorated and also had basins affixed to them. Also, these structures were on wheels, so that they could be moved.

What many have assumed is, the sea was used to store a lot of water; and these portable sinks were taken over to the sea in order to fill them up with water. The sea would have been quite high off the ground; and therefore, not easily reached.

Interestingly enough, these moveable sinks were probably higher than we would have liked them to be.

1Kings 7:43b			
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
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i>]	<i>a [large, but not very deep] pan; pot, basin</i>	masculine plural noun with the definite article	Strong's #3595 BDB #468
'eser (עֶשֶׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
m ^e kônâh/m ^e kôwnâh (מְכוֹנֹת/מְכוֹנֹת) [pronounced <i>mehk-oh-NAW</i>]	<i>fixed established place; a pedestal, a base; stand</i>	feminine plural noun with the definite article	Strong's #4350 BDB #467

Translation: ...with the ten basins [attached] to the structures;... On each cart was a basin, carefully affixed to the cart. It is not explained in this chapter why we have ten basins; nor why we have any of the other items. We are given the *what* in this chapter, not the *why*. However, bear in mind that we have these in American homes today, often in 4 or more rooms in a single home. It is possible that these basins had specific designations—some for washing hands and other basins for cleaning food and others for water?

My guess would be that, before a day of animal sacrifice, all of these sinks would have been replenished with fresh water; and sinks would have had different uses—some would be used for the priests to clean their hands; others would be used to clean off the carcasses of the sacrificial animals. My guess is, these two things were not done in the same sink, which is part of the reason for having the many sinks.

1Kings 7:44a			
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

1Kings 7:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
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
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...and the one large tub [lit., *the sea*],... It appears that most of the water was kept in a large tub, perhaps not too different from the size of a very large modern-day hot tub. Let me suggest that this was simply a storage place for water; and possibly a place where the priests cleansed themselves.

We are never told exactly how this basin is filled or exactly how the water is taken out of it. Speculators often suggest a system of pipes to fill it and dispensing valves near the bottom in order to access the water. Perhaps the other sinks depended upon this basic for their water.

In the ancient world, there were wells—and some seemed to be quite near the surface, but the hauling of the water from point A to point B was often a job of slaves or women. We know the former is true in Israel; I have assumed the latter.

At some point, there was a system of getting water to Mount Zion, although I do not know the exact nuts and bolts of this.

1Kings 7:44b

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
'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
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
'âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797

1Kings 7:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...with the twelve oxen beneath it [lit., the sea];... There are 12 oxen which were designed by Hiram made out of metal, and they are strong enough to hold up this large tub of water. Perhaps the tub is held high enough to keep impurities from be accidentally added into the large tub, their immediate water supply.

1Kings 7:45a

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
'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
çîyr (סִיר) [pronounced seer]	<i>pot, basin</i>	masculine plural noun with the definite article	Strong's #5518 BDB #696
There may be two additional spellings.			
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
'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
yâ' (יָ) [pronounced yawg]	<i>shovel</i>	masculine plural noun with the definite article	Strong's #3257 BDB #418
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
'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
miz ^e râq (מִזְרָק) [pronounced mihz-RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine plural noun with the definite article	Strong's #4219 BDB #283

Translation: ...and the pots, shovels and bowls;... These were mentioned and discussed earlier. Let me suggest that this section actually began with v. 40b; and that their previous mention belongs with the previous section.

...and [Hiram made] the pots, shovels and bowls;...

The items made by Hiram and their use (various commentators)

Benson: *These [pots] were vessels in which they boiled those sacrifices, or parts of sacrifices, which were divided between the priests and the people that offered them; that is, the peace-offerings, that they might eat them before the Lord.*⁶⁶⁹

Matthew Poole: *The pots, [which were used] to seethe those parts of the sacrifices which the priests or officers were to eat. To these flesh-hooks are added, 2Chron. 4:16.*⁶⁷⁰

Wesley: *The pots - To boil those parts of the sacrifices which the priests, &c. were to eat.*⁶⁷¹

Trapp: *And the shovels.] Which were to gather up the ashes, and to carry coals from the altar to put into the censers in the temple, for the incense. And the basons.] Which were to receive the blood of the sacrifices, and the drink offerings.*⁶⁷²

Whedon: *Pots — Or, pans, for receiving and carrying the ashes away. Compare Ex. 27:3. Shovels — For removing ashes from the altar. Basins — To receive the blood of the sacrifices to be sprinkled on the altar.*⁶⁷³

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:45b

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
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
k ^e lîy (כֵּלִי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the definite article	Strong's #3627 BDB #479

⁶⁶⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:45.

⁶⁷⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:45.

⁶⁷¹ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 7:45.

⁶⁷² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:40.

⁶⁷³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:45.

1Kings 7:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
ʿāsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Chîyrâm (חִירָם) [pronounced khee- RAWM]	noble and transliterated Hiram	masculine singular proper noun	Strong's #2438 BDB #27
lâmed (ל) [pronounced l̄]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	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]	peace, peaceful; transliterated Solomon	masculine singular, proper noun	Strong's #8010 BDB #1024
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

The Cambridge Bible: *In modern English we should say 'for [King Solomon],'* in spite of the following 'for' coming so close. *But the R.V. has changed the phrase 'for the house of the Lord' both here and in 1Kings 7:40 into in the house of the Lord. There is no preposition at all in the Hebrew [before House of Y^ehowah], but the noun appears to be the accusative of place. So that the change of the R.V. is not without justification. The same construction is translated 'in the house of the Lord' 2Kings 11:3; 2Kings 11:15, and elsewhere.*⁶⁷⁵

n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -KHOH- sheth]	copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons	feminine singular noun	Strong's #5178 BDB #638
mâraṭ (מָרַח) [pronounced maw-RAHT]	to make smooth, to make bare, to make bald, to scour or polish a sword	3 rd person masculine singular, Qal imperfect	Strong's #4803 BDB #598

⁶⁷⁴ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:45.*

⁶⁷⁵ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:45.*

1Kings 7:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māraṭ (מֶרַחַט) [pronounced <i>maw-RAHT</i>]	<i>scoured, polished [a sword, any metallic object]; sharpened; metaphorically, sharpened, vehement, fierce [people]</i>	Pual participle	Strong's #4803 BDB #598

Translation: ...and all of the manufactured items of polished metal which Hiram made for King Solomon [and] the House of Y^ehowah. Everything that was made out of metal for Solomon's home, Hiram designed it. Anything with polished metal was Hiram's design and construction (although he may have people under him doing the construction).

Bear in mind that most believe this not to be Hiram, King of Tyre; but another man from Tyre, whose background was previously given in this chapter (back in v. 14).

Treasury of Scriptural Knowledge: *bright brass: Heb. brass made bright, or scoured.*⁶⁷⁶

There are so many things that we take for granted in our world; but shiny golden metal was a brand new thing for that era—it was the latest design innovation—and it could be found everywhere around the Temple.

As has been pointed out, the bronze furnishings would have all been outside of the Temple; and the golden furniture would have been inside of the Temple. The exception to this would have been the golden altar, about which very little is said. It is my guess that Solomon would have followed the Mosaic instructions exactly when it came to the golden altar.

Some translations affixed this verse to the previous one.

In a plain of the Jordan cast them the king in clay of the ground between Succoth and between Zarethan.	1Kings 7:46	The king cast them in the clay soil between Succoth and Zarethan.
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Solomon allowed for the casting of the various metal furnishings to be cast in the clay soil between Succoth and Zarethan.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In a plain of the Jordan cast them the king in clay of the ground between Succoth and between Zarethan.
Revised Douay-Rheims	In the plains of the Jordan did the king cast them in a clay ground, between Socoth and Sartham.
Peshitta (Syriac)	In <u>Kakar</u> which is in the plain of Jericho by the side of the Jordan did the king cast them, in the clay ground between Succoth and Zarthan.
Septuagint (Greek)	In the country round about Jordan did he cast them, in the clay land between Socchoth and Sira.

⁶⁷⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:45.

Significant differences: *Kakar* is found in the Syriac; not in the Hebrew. This is the transliteration of the word translated *plain*.

Limited Vocabulary Translations:

Bible in Basic English	He made them of liquid metal in the lowland of Jordan, at the way across the river, at Adama, between Succoth and Zarethan.
Easy English	The king made them in sand moulds. He did it near the (River) Jordan, between Succoth and Zarethan.
Easy-to-Read Version—2006	The king ordered these things to be made near the Jordan River between Succoth and Zarethan. They made them by melting the bronze and pouring it into molds in the ground. The ERV changes up the order of these verses.
Good News Bible (TEV)	The king had it all made in the foundry between Sukkoth and Zarethan, in the Jordan Valley.
NIRV	The king had made them in clay molds. It was done on the plain of the Jordan River between Sukkoth and Zarethan.
New Simplified Bible	He made them of liquid metal in the lowland district of the Jordan River. This was at the river crossing at Adama, between Succoth and Zarethan.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Hiram made these bronze things for Solomon near the Jordan River between Succoth and Zarethan by pouring melted bronze into clay molds. A portion of v. 45 is included for context.
New Century Version	The king had these things poured into clay molds that were made in the plain of the Jordan River between Succoth and Zarethan.
Unlocked Dynamic Bible	They made them by pouring melted bronze into the clay molds that Hiram had set up near the Jordan River valley, between the cities of Succoth and Zarethan.

Partially literal and partially paraphrased translations:

American English Bible	He did all his casting near the Jordan River, underground, in a place that was located between SokChoth and ZarEthan.
International Standard V	The king had them cast in the clay ground between Succoth and Zarethan in the Jordan plain.
Translation for Translators	They made them by pouring melted bronze into the clay molds that Hiram had set up near the Jordan <i>River</i> valley, between <i>the cities of</i> Succoth and Zarethan.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	At the circuit of the Jordan, is the king to have cast them, in that being thick dirt, between Succoth and Zarethan.
Christian Standard Bible	The king had them cast in clay molds in the Jordan Valley between Succoth and Zarethan.
God's Truth (Tyndale)	And in the plain of Jordan did the king cast them: even in the clay of the earth between Socoh and Zarthan.
Jubilee Bible 2000	And the king caused them all to be cast in the plain of the Jordan, in the clay ground between Succoth and Zarthan.
Lexham English Bible	The king had cast them in the plain of the Jordan with the casting mold [set in] the ground between Succoth and Zarethan.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	The king had them cast in the neighborhood of the Jordan, in the clayey ground between Succoth and Zarethan.
New Jerusalem Bible	He made them by the process of sand casting, in the plain of the Jordan between Succoth and Zarethan.
Revised English Bible	The king cast them in the foundry between Succoth and Zarethan in the plain of the Jordan.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king cast them in the plain of the Yarden, in the clay ground between Sukkot and Tzartan.
The Complete Tanach	In the plain of the Jordan did the king cast them, in the thick clay, between Succoth and Tsarethan.

Did the king cast them: He melted them and poured them according to their form.

In the thick clay: [As the Targum renders:] אַתְּשָׁרְגִיבוּעַב in the thickness of the clay.

exeGesés companion Bible	In the environs of Yarden the sovereign poured them, in the compacted soil between Sukkoth/Brush Arbors and between Sarethan.
The Israel Bible (beta)	The king had them cast in earthen molds, in the plain of the Yarden between Succoth and Zarethan.
Orthodox Jewish Bible	In the plain of the Yarden did HaMelech cast them, in the clay of the adamah (ground) between Sukkot and Tzartan.
<i>The Scriptures</i> 1998	The sovereign had them cast in clay in the district of Yardēn between Sukkoth and Tsarethan.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	In the plain of the Jordan [River] the king cast them, in the clay ground between Succoth and Zarethan.
The Expanded Bible	The king had these things ·poured [cast] into clay molds that were made in the plain of the Jordan River between Succoth and Zarethan.
Kretzmann's Commentary	In the Plain of Jordan did the king cast them, in the clay ground, in molds of potters' earth, between Succoth and Zarthan, the foundry being on the west side of Jordan, where the soil is peculiarly adapted for that purpose.
NET Bible®	The king had them cast in earth foundries [Or perhaps, "molds."] in the region of the Jordan between Succoth and Zarethan.
The Pulpit Commentary	In the plain [Heb. Ciccar, i.e; circle or circuit, the word used only of the Ghor or Jordan valley. This tract is called "The Ciccar" Gen. 13:11, Gen. 19:17, etc. See Stanley, "Sinai and Palestine," App; § 12] of Jordan [in the Heb. this river ("the descender") always takes the art.] did the king cast them, in the clay ground [Heb. as marg. in the thickness of the ground. Whether the soil was made thick by stamping (Keil) it is impossible to say. It looks as if this site had been chosen because the soil was suitable] between Succoth [Gen. 33:17. It appears from Judges 8:5 that it lay east of the Jordan (cf. Joshua 13:27, where it allotted to the tribe of Gad); "and indeed it has been recovered, under its later name Tarala, at Tell Dar'ala, northeast of the Damieh ford". As Zarthan was almost certainly west of the Jordan, and as the casting—from the nature of the country—must as certainly have been done to the west of the river it is somewhat surprising to find a trans-Jordanie town mentioned as one of the landmarks defining the site. It is possible that there

was a western Succoth—a place named Sakut was discovered by Robinson and Van de velde, a few miles south of Bethshean; but this name is radically different (Conder). It is, therefore, more probable that, being near the ford of the river this place was so well known that it would serve better than any of the less familiar western towns to identify the site of the foundry] and Zarthan. [See note on 1Kings 4:12.]

The Voice

The king molded the clay *into forms* in the plain of the Jordan and cast them there, between Succoth and Zarethan.

Literal, almost word-for-word, renderings:

English Standard Version	In the plain of the Jordan the king cast them, in the clay ground between Succoth and Zarethan.
Green's Literal Translation	The king cast them in the plain of the Jordan, in the thick soil of the ground between Succoth and Zarethan.
New King James Version	In the plain of Jordan the king had them cast in clay molds, between Succoth and Zaretan.
Young's Updated LT	In the circuit of the Jordan has the king cast them, in the thick soil of the ground, between Succoth and Zarthan.

The gist of this passage: Solomon has the use the Jordan River plain as the place to cast these metal items.

1Kings 7:46

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
kikâr (כִּיכָר) [pronounced kik-KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular construct	Strong's #3603 BDB #503
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine plural suffix	Strong's #3332 BDB #427
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
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
ma'ăbeh (מַבְעַם) [pronounced mah-ub-EH]	<i>clay, loam; compact soil; thickness, compactness</i>	masculine singular proper noun	Strong's #4568 BDB #716

1Kings 7:46

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ādâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
Sûkkôwth (סוּכּוֹת) [pronounced sook-KOHTH]	<i>booth, cot, lair; and is transliterated Succoth</i>	proper noun; singular location	Strong's #5523 BDB #697
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
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
Tsâr ^e thân (צָרְתָּן) [pronounced tsaw-reth-AWN]	<i>their distress; and is transliterated Zarthan, Zaretan</i>	proper singular noun location	Strong's #6891 BDB #866

Translation: The king cast them in the clay soil between Succoth and Zarethan. Solomon, the king, did not himself cast these various metal objects in the clay soil. It seems more likely that he allowed for this. Hiram told him what was required in order to cast these various items (the cubes, the pillars, the lavers), and Solomon knew of just the perfect place for this to take place. Or, in addition to this, Hiram could have taken his best workers in brass and had them guide the men of Solomon in casting some of these items. Again, Hiram would have said, "This is the sort of soil I need to work with," Solomon would have suggested the Jordan River valley; and Hiram would have overseen his men and probably Solomon's men cast the molten metal.

The Open Bible: *[this is] [e]ast of the Jordan River, about 40 miles (65) km northeast of Jerusalem.*⁶⁷⁷

I have provided detail which goes beyond the Hebrew text; but I believe that I have presented the situation accurately.

1Kings 7:46 Solomon allowed for the casting of the various metal furnishings to be cast in the clay soil between Succoth and Zarethan.

Casting in the clay earth (various commentators)

Clarke: *Cast them, in the clay ground* - In this place he found that particular kind of clay that was proper for his purpose. Some suppose that the place where Hiram had his foundry was on the other side, some on this side, of Jordan. Calmet supposes that it was near Bethshan.⁶⁷⁸

⁶⁷⁷ The Open Bible; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 455 (footnote).

⁶⁷⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 7:46.

Casting in the clay earth (various commentators)

Benson: *In the clay-ground* — Hebrew, *In the thickness of the ground. That is, in earth that was stiff and glutinous, and therefore more fit for making moulds of all kinds. And in a plain country such moulds were more easily fixed than on the sides of hills, or steep places.*⁶⁷⁹

Dr. John Gill: *In the plain of Jericho did the king cast them in the clay ground,.... Which being thick, as the word signifies, and stiff and close, was fit for such a purpose as casting brass; of such clay, furnaces of earth used to be made to melt metals in; but here were large things to be cast, as the two pillars, the sea, the ten lavers, &c. moulds were made in the ground, and so the melted brass was poured into them, which gave it its different forms; this, no doubt, was done by Hiram, though said to be done by the king, because done by his orders: the place where it was done was a part of the plain of Jericho, which lay.*⁶⁸⁰

Jamieson, Fausset and Brown: *[T]he true reason [why this location was selected] is to be found in the nature of the soil; Margin, "the thickness of the ground." That part of the Jordan valley abounds with marl. Clay and sand are the molding material still used for bronze. Such large quantities of metal as one of these castings would contain could not be fused in one furnace, but would require a series of furnaces, especially for such a casting as the brazen sea - the whole series of furnaces being filled with metal, and fused at one time, and all tapped together, and the metal let run into the mould. Thus a national foundry was erected in the plain of Jordan [Napier].*⁶⁸¹

Matthew Poole: *In the clay ground, or, in thick clay; fat, and tough, and tenacious, and therefore fittest to make moulds of all sorts, into which the melted brass was to be poured.*⁶⁸²

Whedon: *In the clay ground* — *In the dense, compact soil which is found in the vicinity of the Jordan. This dense soil was peculiarly adapted to foundry work.*⁶⁸³

Chapter Outline

Charts, Maps and Short Doctrines

1Kings 7:46 Solomon allowed for the casting of the various metal furnishings to be cast in the clay soil between Succoth and Zarethan.

The Region Between Succoth and Zarethan (various commentators)

The NIV Study Bible: *Succoth [is] located on the east side of the Jordan (Gen. 33:17 Joshua 13:27 Judges 8:4–5) just north of the Jabbok River. Excavations in this area have confirmed that Succoth was a center of metallurgy during the period of the monarchy.*⁶⁸⁴

Dr. John Gill: *between Succoth and Zarthan; Succoth was in the tribe of Gad, on the other side Jordan; Zarthan was near it on this side, in the tribe of Manasseh, the same that is called Zartanah, 1Kings 4:12 and Zaretan, Joshua 3:16 and Zeredathah, 2Chron. 4:17. The first casters of brass are said (Pausau. Arcadica, sive, l. 8. p. 479. & Boeotica, sive, l. 9. p. 607.) to be Theodorus and Rhaecus, both Samians.*⁶⁸⁵

⁶⁷⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:45–47.

⁶⁸⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:46.

⁶⁸¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 7:46.

⁶⁸² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:46.

⁶⁸³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:46.

⁶⁸⁴ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 480 (footnote).

⁶⁸⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:46.

The Region Between Succoth and Zarethan (various commentators)

The Preacher's Complete Homiletical Commentary: *Here the soil is stated to be entirely marl. "Succoth," close by the mouth of the Jabbok; "Zarthan" (or Zaretan), whose site is uncertain, except that it was proximate to the Jordan, was near by Succoth. The distance from Jerusalem was considerable; but all the noxious smoke and vapours of the foundry would thereby be avoided; although the clay and sand found there doubtless determined the choice of the spot.*⁶⁸⁶

Lange: *The region between Succoth and Zarthan is mentioned as the place where the brass works were cast in the clay, i.e., in moulds of potters' earth. Succoth (Judges 8:5; Joshua 13:27) lay beyond Jordan, not on the south side of Jabbok (Keil), but rather northwards, for it could not possibly have been very far from Zarthan, which 1Kings 4:12 places near Bethshean, on this side Jordan. Consequently the foundry must have been on this side too...there was no larger ground suitable for the brass foundry in this side of the valley above (or below) Zarthan (Keil).*⁶⁸⁷

The Cambridge Bible: *between Succoth and Zarthan] The last word should be written Zarethan. See Joshua 3:16. That both Succoth and Zarethan were in the circle, or district, of Jordan we can see both from that passage and this, but their precise position is unknown. Succoth was allotted to the tribe of Gad (Joshua 13:27) which seems to prove that it was on the east side of the Jordan, so Zarethan from their connexion in this verse was probably on that side too. In 2Chron. 4:17 Zaredathah is the name given instead of Zarethan, and that name has been thought by some to be a modified form of Zeredah (1Kings 11:26) the birthplace of Jeroboam son of Nebat. According to the Septuagint additions to the story of Jeroboam (1Kings 12:24–25) Zeredah was a strong place in Mt. Ephraim, but of this we cannot be sure. It would however in that case be on the west of Jordan, and it seems a singular manner of speech to describe the foundries of Hiram as between a place on the east of the Jordan and another on the west.*⁶⁸⁸

Jamieson, Fausset and Brown: *In the plain of Jordan did the king cast them — Zarthan, or Zaretan (Joshua 3:16), or Zartanah (1Kings 4:12), or Zeredathah (2Chron. 4:17), was on the bank of the Jordan in the territories of western Manasseh. Succoth was situated on the eastern side of Jordan, at the ford of the river near the mouth of the Jabbok. One reason assigned by commentators for the castings being made there is, that at such a distance from Jerusalem that city would not be annoyed by the smoke and noxious vapors necessarily occasioned by the process. [Note in Bagster's Bible.]*⁶⁸⁹

Keil and Delitzsch: *"In the Jordan valley he cast them – in thickened earth between Succoth and Zarthan," where the ground, according to Burckhardt, Syr. ii. p. 593, is marly throughout. הַבְּעֵמֶב הַמְדֻאָה, "by thickening of the earth," the forms being made in the ground by stamping together the clayey soil. Succoth was on the other side of the Jordan, – not, however, at the ford near Bethsean (Thenius), but on the south side of the Jabbok (see at Judges 8:5 and Gen. 33:17). Zarthan or Zereda was in the Jordan valley on this side, probably at Kurn Sartabeh (see at Judges 7:22 and Joshua 3:16). The casting-place must have been on this side of the Jordan, as the (eastern) bank on the other side has scarcely any level ground at all. The circumstance that a place on the other side is mentioned in connection with one on this side, may be explained from the fact that the two places were obliquely opposite to one another, and in the valley on this side there was no large place in the neighbourhood above Zarthan which could be appropriately introduced to define the site of the casting-place.*⁶⁹⁰

⁶⁸⁶ The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:46.

⁶⁸⁷ The Rev. Dr. John P. Lange, Lange's Commentary; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:40–47 (Exegetical and Critical).

⁶⁸⁸ The Cambridge Bible for Schools and Colleges; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:46.

⁶⁸⁹ Robert Jamieson, A. R. Fausset and David Brown; Commentary Critical and Explanatory on the Whole Bible; 1871; from e-sword, 1Kings 7:46.

⁶⁹⁰ Keil and Delitzsch, Commentary on the Old Testament; from e-Sword; 1Kings 7:46.

The Region Between Succoth and Zarethan (various commentators)

Treasury of Scriptural Knowledge: *Succoth*: Gen. 33:17. *Zarthan*: Zarthan is supposed to have been situated in the tribe of Manasseh, west of Jordan, near Jezreel and Bethshan or Scythopolis, and not far from the Jordan. Succoth we know was situated east of Jordan, in the tribe of Gad, and according to Jerome, in the district of Scythopolis. Hence the "plain of Jordan," where Hiram cast the brazen vessels, must be the plain in which that river runs, Zarthan and Succoth being probably nearly opposite each other; but whether the precise spot of his operations was on this side or the other side, is uncertain. In this place he found that particular clay that was proper for his purpose; and it being a considerable distance from Jerusalem, that city would not be annoyed by the smoke and noxious vapours necessarily occasioned by the process. 1Kings 4:12, Zartanah, Joshua 3:16, Zaretan, 2Chron. 4:17, Zeredathah.⁶⁹¹

Whedon: *Succoth and Zarthan* — Places in the Jordan valley not yet identified with any modern town or ruin. See on Gen. 33:17 and Joshua 3:16.⁶⁹²

Broadman Bible Commentary: This was the nearest place to Jerusalem where the clay was proper for molding these mammoth works of bronze. Recent excavations at the site of Succoth, Tell Deir Alla, reveal that it was a center of metallurgy in the kingdom. The amount of bronze work described in this chapter certainly must have taxed the burgeoning metal industry, which Solomon had established south of the Dead Sea.⁶⁹³

John Dummelow: *The plain of Jordan*] i.e. the Jordan valley. *Succoth and Zarthan*] Succoth was in Gad (Joshua 13:27). Zarthan is probably the Zaretan of Joshua 3:16.⁶⁹⁴

Chapter Outline

Charts, Maps and Short Doctrines

Pastor Mike Smith: This summary of Hiram's handiwork and the crafting of these furnishings in so much detail emphasizes the magnificent beauty, symmetry, and glory of the temple. The bronze objects were cast in clay molds in the . . . Jordan Valley between Succoth and Zarethan, about 35 miles north of the Dead Sea and east of the Jordan River. There were two reasons why things were cast there:

1. One reason assigned by commentators for the castings being made there is, that at such a distance from Jerusalem that city would not be annoyed by the smoke and noxious vapors necessarily occasioned by the process.
2. But the true reason is to be found in the nature of the soil; Margin, "the thickness of the ground." That part of the Jordan valley abounds with marl. Clay and sand are the molding material still used for bronze.

Bronze was so abundant that it was not even weighed.⁶⁹⁵

I believe that Trapp takes this particular verse too far: *In the plain of Jordan.] Where Christ afterwards was baptized; to show, saith an expositor, that by these lavers and vessels there cast, baptism was prefigured.*⁶⁹⁶ So many commentators, particularly those who lean toward devotionalism, seem to take the text too far.

⁶⁹¹ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 7:46.

⁶⁹² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:46.

⁶⁹³ From <https://www.studylight.org/commentaries/bcc/1-kings-7.html> accessed January 10, 2018.

⁶⁹⁴ From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

⁶⁹⁵ From Country Bible Church (document will open up in Word or WP); accessed January 10, 2018.

⁶⁹⁶ John Trapp A Commentary on the Old and New Testaments; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:46.

And so leaves Solomon all the manufactured goods from a multitude extremely, extremely; could not be found out weight of the metal.

1Kings
7:47

Solomon left a huge amount of manufactured goods [behind], [so much so that] the weight of the metal could not be determined.

Solomon left a huge amount of unused metal behind, of such a massive weight, that it could not be calculated.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so leaves Solomon all the manufactured goods from a multitude extremely, extremely; could not be found out weight of the metal.
Revised Douay-Rheims	And Solomon <u>placed</u> all the vessels: but for exceeding great multitude the brass could not be weighed.
Peshitta (Syriac)	And Solomon <u>made</u> all sorts of vessels, exceeding many; there was no limit to the weighing of the brass which King Solomon <u>used for the house of the LORD</u> .
Septuagint (Greek)	<u>There was no reckoning</u> of the brass of which he made all these works, from the very great abundance, there was no end of the weight of the brass.

Significant differences: The Latin and Syriac begin with different verbs; as does the Greek. It is possible that they just did not know what to do with the Hebrew verb used here. The Syriac adds some additional text at the end of this verse.

Limited Vocabulary Translations:

Bible in Basic English	The weight of all these vessels was not measured, because there was such a number of them; it was not possible to get the weight of the brass.
Easy English	Solomon did not weigh any of these things, because there were so many (of them). They did not discover the weight of the bronze.
Easy-to-Read Version–2006	There was too much to weigh. So the total weight of all the bronze was never known.
<i>God's Word</i> ™	Solomon left all the products unweighed because so much bronze was used. No one tried to determine how much the bronze weighed.
Good News Bible (TEV)	Solomon did not have these bronze objects weighed, because there were too many of them, and so their weight was never determined.
<i>The Message</i>	These artifacts were never weighed—there were far too many! Nobody has any idea how much bronze was used.
NIRV	Solomon didn't weigh any of those things. There were too many of them to weigh. No one even tried to weigh the bronze they were made out of.
New Simplified Bible	Solomon did not weigh all the utensils because so much copper was used. No one tried to determine how much the copper weighed.

Thought-for-thought translations; paraphrases:

Common English Bible	Due to the very large number of objects, Solomon didn't even try to weigh the bronze.
Contemporary English V.	There were so many bronze things that Solomon never bothered to weigh them, and no one ever knew how much bronze was used.
The Living Bible	The total weight of these pieces was not known because they were too heavy to weigh!
New Berkeley Version	Solomon left (unweighed) all the articles; the weight of the bronze could not be ascertained because it was past counting.

New Century Version	Solomon never weighed the bronze used to make these things, because there was too much to weigh. So the total weight of all the bronze was never known.
New Life Version	Solomon did not weigh any of the objects, because there were too many. The weight of the brass was not known.
Unlocked Dynamic Bible	Solomon did not tell his workers to weigh those bronze objects, because there were many items. So no one ever knew what they weighed.

Partially literal and partially paraphrased translations:

American English Bible	Solomon already had all the materials stored away, since he had received so much bronze.
Beck's American Translation	Solomon left all the equipment unweighed, because there was so very much; nobody tried to find out how much the bronze weighed.
International Standard V	Solomon never inventoried the weight of the bronze used, because there were too many utensils, so the weight of the bronze used was never ascertained.
Translation for Translators	Solomon did not <i>tell his workers</i> to weigh those bronze objects, because there were many items. So no one ever knew what they weighed.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Solomon was to lay up the vessels, for they are to be exceedingly, abundantly many - is the weight of the bronze to have been searched out?
Ferrar-Fenton Bible	Solomon also made a very large amount of furniture, not calculating the value of the weight of the brass.
God's Truth (Tyndale)	And Salomon left all the vessels unweighed, for the exceeding abundance of brass that was in them.
HCSB	Solomon left all the utensils unweighed because there were so many; the weight of the bronze was not determined.
Jubilee Bible 2000	And Solomon did not inquire the weight of the brass of all the vessels because they were exceeding many.
Lexham English Bible	Solomon left all of the vessels [unweighed] because of their very great abundance, so the weight of the bronze could not be determined.
The Urim-Thummim Version	And Solomon left all the vessels unweighed, because they were exceedingly many; neither was the weight of the bronze calculated.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	Solomon did not weigh all the articles because they were so numerous; the weight of the bronze, therefore, was not determined.
New Jerusalem Bible	There were so many of them, that the weight of the bronze was never calculated.
Revised English Bible	Solomon put all these objects in their places; so great was the quantity of bronze used in their making that the weight of it was beyond all reckoning.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo did not weigh any of these objects, because there were so many of them; thus the total weight of the bronze could not be determined.
The Complete Tanach	And Solomon left all the vessels (unweighed), because (there were) very very many; (therefore) the weight of the copper was not found out.

And Solomon left: He refrained from weighing the weight of these vessels because there were very many, and [therefore] ceased to count their weight.

exeGesés companion Bible	...and Shelomoh set all the instruments for the mighty mighty abundance: and they probe not the weight of the copper.
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Hebraic Roots Bible	And Solomon left all the vessels unweighed because they were very, very many; the weight of the bronze was not searched out.
The Israel Bible (beta)	Shlomo left all the vessels [unweighed] because of their very great quantity; the weight of the bronze was not reckoned.
Orthodox Jewish Bible	And Sh'lomo left all the kelim (vessels) unweighed, because they were exceeding many; neither was the weight of the nechoshet found out.

Expanded/Embellished Bibles:

The Expanded Bible	Solomon never weighed the bronze used to make these things, because there was too much to weigh [were so many]. So the total weight of all the bronze was never known [calculated].
Kretzmann's Commentary	And Solomon left all the vessels unweighed, because they were exceeding many, the quantity of brass being so very great, 1Chron. 18:8; neither was the weight of the brass found out, nobody took the trouble to determine it.
NET Bible®	Solomon left all these items unweighed; there were so many of them they did not weigh the bronze [<i>Heb</i> "Solomon left all the items, due to their very great abundance; the weight of the bronze was not sought."].
The Pulpit Commentary	And Solomon left all the vessels unweighed [the interpretation of the A.V. italics is justified by the next clauses] because they were exceeding many; neither was the weight of the brass found out. [Marg. searched. So Gesen. al. This does not mean that the "brass for each vessel was not weighed out" (Bḡhr), but that the total weight of the metal was not, perhaps could not, be ascertained.] The sacred record now proceeds to enumerate the vessels, etc; used inside the temple—those hitherto described having been for external use. These latter, as became the furniture of a house which blazed in gold, were all of gold, while the former were of brass. It would seem to be a fair inference, from the omission of Hiram's name, that he was not employed on the manufacture of these latter vessels.
The Voice	Solomon did not weigh any of the utensils because there were so many of them. It was impossible to get an accurate weight of the bronze.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Solomon places the whole of the vessels; because of the very great abundance, the weight of the brass has not been searched out.
<i>Emphasized Bible</i>	And Solomon let all the vessels be, because of their exceeding great multitude,—the weight of the bronze was not found out.
English Standard Version	And Solomon left all the vessels unweighed, because there were so many of them; the weight of the bronze was not ascertained.
NASB	Solomon left all the utensils <i>unweighed</i> , because they were too many; the weight of the bronze could not be ascertained.
Third Millennium Bible	And Solomon left all the vessels unweighed, because they were exceeding many; neither was the weight of the brass found out.
World English Bible	Solomon left all the vessels unweighed, because there were so many of them. The weight of the brass could not be determined.
Young's Updated LT	And Solomon places the whole of the vessels; because of the very great abundance, the weight of the brass has not been searched out.

The gist of this passage: There was a lot of scrap metal and it was left behind in the plain of the Jordan. There was so much metal that it was never weighed.

1Kings 7:47a

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
nûwach (ונח) [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 imperfect	Strong's #5117 (and #3240) BDB #628
Sh ^e lômôh (שלמה) [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
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the definite article	Strong's #3627 BDB #479
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
rôb (רֹב) [pronounced <i>roh^bv</i>]	<i>multitude, abundance, greatness; plenty</i>	masculine singular noun	Strong's #7230 BDB #913
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: [Solomon left a huge amount of manufactured goods \[behind\],...](#) It appears that the stuff which was not perfectly cast remained behind in the plain of the Jordan.

My understanding of this verse was different from what other translators determined. For instance, the NASB has: [Solomon left all the utensils *unweighed*, because they were too many; the weight of the bronze could not be ascertained.](#) So the connection made between the first phrase and the last is related directly to the weight of the bronze used.

I took away a completely different meaning than other translators. Nearly every translator inserts the word *unweighed*. My thinking was, they spent a lot of time out in the Jordan River valley making these objects and that there was a great deal of waste. This was not the point of view of any other translator that I am aware of. Only the Revised English Bible bucks this trend: [Solomon put all these objects in their places; so great was the quantity](#)

of bronze used in their making that the weight of it was beyond all reckoning. Whereas, my translation does not agree with theirs; the REB at least indicates that there is a different way of seeing this.

In reviewing the original Hebrew—particularly the repetition final adverbs of this phrase—and I believe my understanding to be the correct one. My translation takes these adverbs into account; and I don't believe that other translators really work these adverbs into their thinking. On the one hand, I do not expect to be vindicated by commentators; but I would expect one or two of them to remark on these adverbs being here and their meaning.

Moving all this metal around was not easy; so much of it was simply left behind in the plain of the Jordan.

If the other sense is meant, then twice, this verse tells us that the metal was not weighed.

1Kings 7:47b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לוא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châqar (חָקַר) [pronounced khaw-KAHR]	<i>to be search out [for]; to be found out; to be [thoroughly] investigated [ascertained, examined]</i>	3 rd person masculine singular, Niphal perfect	Strong's #2713 BDB #350
E. W. Bullinger: <i>found out = sought out.</i> ⁶⁹⁷			
mish ^e qâl (מִשְׁקָל) [pronounced mish ^e -KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular construct	Strong's #4948 BDB #1054
n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	feminine singular noun with the definite article	Strong's #5178 BDB #638

Translation: ...[so much so that] the weight of the metal could not be determined. Obviously, the weight of anything can be determined. However, this simply suggests that there was a lot of raw materials and there was a lot of waste. No measurements or weights were taken to determine just how much waste there was; or the weight of the finished projects. The weight of the pillars alone would have been quite difficult to ascertain, if not impossible.

My thinking is, nothing was completed and used at the Temple unless it looked perfect. Therefore, there was a lot of casting and recasting done.

1Kings 7:47 [Solomon left a huge amount of unused metal behind, of such a massive weight, that it could not be calculated.](#)

⁶⁹⁷ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 7:47.

The brassing materials not weighed out (various commentators)

Benson: *Solomon left all the vessels unweighed* — Because the weighing of them would have been troublesome, and to no purpose. Neither was the weight of the brass found out — Hebrew, נֶחְקַר, *nechkar*, investigated, or inquired into. Much less was an exact account taken of it.⁶⁹⁸

Lange: *The quantity of brass was so great (comp. 1Chron. 18:8), that it was not necessary to weigh it out carefully for each distinct vessel; and the weight of each cannot therefore be ascertained.*⁶⁹⁹

The Cambridge Bible: *neither was the weight of the brass found out]* The R. V. gives 'could not be found out.' The verb, which signifies literally 'to investigate,' 'to search out,' seems employed to indicate that no attempt was made to discover it.⁷⁰⁰

Matthew Henry: *The quantity was not accounted for. The vessels were unnumbered (so it may be read, 1Kings 7:47, as well as unweighed), because they were exceedingly numerous, and it would have been an endless thing to keep the account of them; neither was the weight of the brass, when it was delivered to the workmen, searched or enquired into; so honest were the workmen, and such great plenty of brass they had, that there was no danger of wanting. We must ascribe it to Solomon's care that he provided so much, not to his carelessness that he kept no account of it.*⁷⁰¹

Dr. John Gill: *And Solomon left all the vessels unweighed, because they were exceeding many,....* The vessels of brass before mentioned, being so large, at least some of them, and so numerous; the Targum is, he laid them up, or placed them; he brought them from whence they were cast, and put them in the sanctuary without weighing them: *neither was the weight of the brass found out; or "searched"* (נֶחְקַר אֵל "nec invesigare potuerit", Tigurine version: "non pervestigatum est", Junius, Tremellius, Piscator); *it never was inquired into; or, as the Targum, there was no end of it, it was so much.*⁷⁰²

Keil and Delitzsch: *Solomon left all these vessels of excessive number unweighed. נִוְּןוּ does not mean he laid them down (= set them up: Movers), but he let them lie, i.e., unweighed, as the additional clause, "the weight of the brass was not ascertained," clearly shows. This large quantity of brass, according to 1Chron. 18:8, David had taken from the cities of Hadadezer, adding also the brass presented to him by Toi.*⁷⁰³

Matthew Poole: *Solomon left all the vessels unweighed, because the weighing of them was very troublesome, and to no purpose.*⁷⁰⁴

Trapp: *Solomon left all the vessels unweighed.] Many men deal with their preservations, saith one, as Solomon did with the brass of the temple: it was so much, he weighed it not. See 1Chron. 22:3, 14.*⁷⁰⁵

It is fascinating that so many of the measurements and engineering was amazingly precise, and presented in that way. However, in this one area, they did not even weigh the raw or finished materials. Given the size of the columns alone, could an accurate weight have been ascertained at that time without a tremendous amount of effort?

Now, if this is not the proper interpretation, then I am hard-pressed to understand why the standard understanding of this verse was placed in the Bible—what would its purpose have been?

⁶⁹⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:45–47.

⁶⁹⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:40–47 (Exegetical and Critical).

⁷⁰⁰ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 7:47.

⁷⁰¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 7:13–47.

⁷⁰² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 4:47.

⁷⁰³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:47.

⁷⁰⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 7:47.

⁷⁰⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 7:47.

Perhaps the whole idea was, there was so much metal for the brass work, and a considerable amount of waste as well, so that making a determination of the exact amount used would have been a feat in itself.

Chapter Outline

Charts, Maps and Short Doctrines

Barnes on the getting of the raw materials: *The brass of which the two pillars, Jachin and Boaz, the brass sea, and the various vessels were made had been taken by David from two cities belonging to Hadadezer, king of Zobah 1Chron. 18:8.*⁷⁰⁶

I am on the fence on whether F. B. Meyer took this too far or not: *The enumeration of ornaments and utensils in brass and gold, leads to the announcement that Solomon gave up counting the weight, and that the weight of the brass could not be found out. The r.v. margin says, "was not searched out." In this there is shadowed forth "the unsearchable riches of Christ," Eph. 3:8. You cannot weigh them up. They defy calculation. It is only when you get the accumulated experience of all the saints that you can comprehend the length and breadth and depth and height of the love of Christ that passeth knowledge, Eph. 3:18. See to it that you grow in the grace and in the knowledge of God and of Jesus Christ our Lord, 2Peter 3:18. Let there be a sensible advance into the deep things of God. For wood bring stones, for stones iron, for iron brass, and for brass gold, Isa. 60:17. And may we all leave a finished building behind us when we pass on to see the King!*⁷⁰⁷

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon Oversees the Manufacture of the Gold Furnishings for the Temple

2Chronicles 4:19-22

1Kings 7:48–50 Solomon oversaw the making of the items which were used in the House of Jehovah: the golden altar, the golden table (upon which is the bread of His Presence); and the Lampstand (five of which are set up to the right, five set up to the left of the innermost room)—all of these things are gold-plated; along with the flowers, lamps and tongs; and the cups, the snuffers, the bowls, the spoons and the firepans, all gold-plated; as well as the golden hinges which are used for the doors throughout the Temple—the doors for the Holy of Holies and for the entrance to the Temple.

Materials for the Temple and Its Furnishings (many commentators)

Pastor Mike Smith: *Verse 48-50 The furniture and accessories. Bronze was used for the furnishings outside the temple, 40-45, but the furniture on the inside was made of gold. The golden altar was the altar of incense. The table for the bread of the Presence, "showbread," KJV, was possibly one larger table with nine others with it, which, though not mentioned here, are mentioned in 2 Chronicles 4:8, "10 tables," and 2 Chronicles 4:19, "tables". Whereas the tabernacle had one lampstand, the temple had 10 lampstands in the holy place or the main hall. Other items were all of gold as well, including even the door sockets.*⁷⁰⁸

F. B. Meyer: *As we pass from the outward to the inward part of the sanctuary, brass gives place to gold. The nearer we come to God's throne in the Holy of Holies, the more costly and magnificent everything must become. Even snuffers, hinges, and spoons must be of gold. God's highest service calls for our best in the least things that pertain to it.*⁷⁰⁹

⁷⁰⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 7:47.

⁷⁰⁷ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 7:40–51.

⁷⁰⁸ From **Country Bible Church** (document will open up in Word or WP); accessed January 10, 2018.

⁷⁰⁹ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 4:40–51.

Materials for the Temple and Its Furnishings (many commentators)

Expositor's Bible Commentary: *The materials already provided were of priceless value. David had consecrated to God the spoils which he had won from conquered kings. We must reject, as the exaggerations of national vanity, the monstrous numbers which now stand in the text of the chronicler; but a king whose court was simple and inexpensive was quite able to amass treasures of gold and silver, brass and iron, precious marbles and onyx stones. Solomon had only to add to these sacred stores.*⁷¹⁰

Constable: *As in the Mosaic tabernacle, the metals used expressed the glory of God. The closer to the ark, the throne of Yahweh, the more valuable was the metal used. Everything inside the temple was gold or gold plated, and outside the temple there was bronze. While the ordinary Israelite did not see the inside of the temple, he or she would have known of its glory. Perhaps this section (1Kings 7:48–50) is shorter than the former one (1Kings 7:13–47) because the majority of the people, who were not priests, did not see these furnishings.*⁷¹¹

Matthew Henry: *Here is...[t]he making of the gold work of the temple, which it seems was done last, for with it the work of the house of God ended. All within doors was gold, and all made new (except the ark, with its mercy-seat and cherubim), the old being either melted down or laid by—the golden altar, table, and candlestick, with all their appurtenances. The altar of incense was still one, for Christ and his intercession are so: but he made ten golden tables, 2Chron. 4:8 (though here mention is made of that one only on which the show-bread was, 1Kings 7:48, which we may suppose was larger than the rest and to which the rest were as side-boards), and ten golden candlesticks (1Kings 7:49), intimating the much greater plenty both of spiritual food and heavenly light which the gospel blesses us with than the law of Moses did our could afford. Even the hinges of the door were of gold (1Kings 7:50), that every thing might be alike magnificent, and bespeak Solomon's generosity. Some suggest that every thing was made thus splendid in God's temple to keep the people from idolatry, for none of the idol-temples were so rich and fine as this: but how little the expedient availed the event showed.*⁷¹²

Keil and Delitzsch: *The account of the vessels of the temple is brought to a close in 1Kings 7:51 : “So was ended all the work that king Solomon made in the house of the Lord; and Solomon brought all that was consecrated by his father, (namely) the silver and the gold (which were not wrought), and the vessels he placed in the treasuries of the house of Jehovah.” As so much gold and brass had already been expended upon the building, it might appear strange that Solomon should not have used up all the treasures collected by his father, but should still be able to bring a large portion of it into the treasuries of the temple. But according to 1Chron. 22:14, 1Chron. 22:16, and 1Chron. 29:2., David had collected together an almost incalculable amount of gold, silver, and brass, and had also added his own private treasure and the freewill offerings of the leading men of the nation (1Chron. 29:7–9). Solomon was also able to devote to the building of the temple a considerable portion of his own very large revenues (cf. 1Kings 10:14), so that a respectable remnant might still be left of the treasure of the sanctuary, which was not first established by David, but had been commenced by Samuel and Saul, and in which David's generals, Joab and others, had deposited a portion of the gold and silver that they had taken as booty (1Chron. 26:20–28). For it is evident that not a little had found its way into this treasure through the successful wars of David, from the fact that golden shields were taken from the generals of Hadadezer, and that these were consecrated to the Lord along with the silver, golden, and brazen vessels offered as gifts of homage by king Toi of Hamath, in addition to the gold and silver which David had consecrated from the defeated Syrians, Moabites, Ammonites, Philistines, and Amalekites (2Sam. 8:7, 2Sam. 8:11–12; 1Chron. 18:7, 1Chron. 18:10–11).*⁷¹³

⁷¹⁰ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

⁷¹¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:48–50.

⁷¹² Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 7:48–51.

⁷¹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:50–51.

Materials for the Temple and Its Furnishings (many commentators)

J. Vernon McGee: *I see nothing wrong in having a beautiful sanctuary; I think it is quite proper. A beautiful sanctuary may be conducive to worship, but it does not always inspire worship and certainly is no substitute for worship. We worship Him in the beauty of holiness. That is, when we come into the presence of God, sense His presence, and realize our inadequacies, then we can see Him in all of His beauty and glory. This was Isaiah's experience when he went into the temple and saw a vision of God seated upon a throne, high, and holy, and lifted up. When Isaiah saw himself in the light of the presence of God, he saw his own uncleanness. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts" (Isa. 6:5). The pillars Jachin and Boaz speak of that which worship really is — a redeemed soul who comes into the presence of a holy God.*⁷¹⁴

Dr. Peter Pett: *We should not be surprised by the amounts of gold at Solomon's disposal. He had not only had available to him the rich spoils from David's continual victories, which must have been huge in themselves, and the fruits of the regular tribute which David had received from vassal states, but David had no doubt made full use of his control of all the trade routes between Mesopotamia, Egypt and Arabia to exact maximum tolls. On top of all this was the regular contribution made to state coffers by taxation. And we need not doubt that Solomon had continued to benefit from and expand on all these sources.*⁷¹⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

What about these less than literal translations? What is their value? Just like a previous passage, which was a list, many *less-than-literal* translations format this passage as a list, which is the way it ought to be.

I was spiritually raised in a church where the exact translation was very important and it was emphasized; and I completely agree with that position. The key to understanding and interpreting a passage is first having the correct translation. Therefore, I depend upon my own translation, or the NASB or the NKJV or the ESV when dealing with specifics and nuances of meaning. However, there have been innumerable times in my studies where I was looking at the words in the Hebrew, examining and rereading the most accurate of the translations, and what was being said did not sink into my brain. And then I looked at the less than literal translations or the limited vocabulary translation, or a paraphrased translation, and suddenly, I knew what was being said; I understood the gist of the passage.

Furthermore, often the key to understanding this or that difficult phrase or verse is to get the overall gist of the passage in which it is found. Many times, you can pick up a paraphrased translation, and the overall gist is made most obvious; and that understanding often leads to a clear (er) understanding of the difficult passage or verse.

For this reason, I really like the New Century Version or the New Living Translation. They are very good reading Bibles and very helpful for getting the sense of a passage. The ubiquitous Contemporary English Version is not very good as a word-for-word translation; but still tends to be accurate when it comes to the gist of a passage; and many times, if you are not getting what you are reading in your accurate Bible, you can look to this translation and get a better idea what is being said.

Because of the work I have done over the past 20 years, I have developed a great appreciation for the less-than-literal Bible translations, and when reading this work, I suggest that you do not skip over them.

⁷¹⁴ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 7); accessed January 10, 2018.

⁷¹⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 7:51.

And so makes Solomon all the manufactured items which [are in] a House of Y^ehowah: the an altar of gold and the table which on him a bread of the faces—gold; and the lampstands five from the right side and five from the left side to faces of an innermost room, gold covered; and the flowers and the lamps and the [pair of] tongs gold; and the cups and the snuffers and the bowls and the spoons and the firepans gold covered; and the hinges to doors of the House the innermost room to a Holy of the Holies, to [two] doors of the Temple gold.

1Kings
7:48–50

Solomon made all of the manufactured items which [were for] the House of Y^ehowah: the golden altar, the golden table upon which [is] the bread of [His] Presence; and the lampstands, five [set up] on the right side and five [of them setup] on the left side of the innermost room, covered with gold; and the flowers, and the lamps and the [pair of] golden tongs; and the cups, the snuffers, the bowls, the spoons and the firepans [all] covered with gold; and the golden hinges for [all] the doors of the House [and for] the innermost room, the Holy of Holies, for the two doors of the Temple.

Solomon oversaw the making of the items which were used in the House of Jehovah: the golden altar, the golden table (upon which is the bread of His Presence); and the Lampstand (five of which are set up to the right, five set up to the left of the innermost room)—all of these things are gold-plated; along with the flowers, lamps and tongs; and the cups, the snuffers, the bowls, the spoons and the firepans, all gold-plated; as well as the golden hinges which are used for the doors throughout the Temple—the doors for the Holy of Holies and for the entrance to the Temple.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so makes Solomon all the manufactured items which [are in] a House of Y ^e howah: the an altar of gold and the table which on him a bread of the faces—gold; and the lampstands five from the right side and five from the left side to faces of an innermost room, gold covered; and the flowers and the lamps and the [pair of] tongs gold; and the cups and the snuffers and the bowls and the spoons and the firepans gold covered; and the hinges to doors of the House the innermost room to a Holy of the Holies, to [two] doors of the Temple gold.
Revised Douay-Rheims	And Solomon made all the vessels for the house of the Lord: the altar of gold, and the table of gold, upon which <u>the leaves of proposition should be set</u> : And the golden candlesticks, five on the right hand, and five on the left, over against the oracle, of pure gold: and the flowers like lilies, and the lamps over them of gold: and golden snuffers, And pots, and fleshhooks, and bowls, and mortars, and censers, of most pure gold: and the hinges for the doors of the inner house of the holy of holies, and for the doors of the house of the temple were of gold.
Peshitta (Syriac)	And he made all the vessels that pertained to the house of the LORD: the altar of gold, and the table of gold whereupon the shewbread was, And the candlesticks of pure gold, five on the right side and five on the left before the sanctuary, the snuffers, and the lamps, and the tongs of gold, And the bowls, and the saucers, and the basons, and the spoons, and the censers of pure gold; and the hinges of pure gold, both for the doors of the inner house, the most holy place, and for the doors of the house of the temple.
Septuagint (Greek)	And king Solomon took the furniture <u>which Chiram made</u> for the house of the Lord, the golden altar, and the golden table of shewbread. And he put the five candlesticks on the left, and five on the right in front of the oracle, being of pure gold, and the lamp-stands, and the lamps, and the snuffers of gold. And there were made the porches, and the nails, and the bowls, and the spoons, and the golden censers, of pure gold: and the panels of the doors of the innermost part of the house, even the holy of holies, and the golden doors of the temple.

Significant differences: The Greeks adds the phrase *which Chiram made*. The Latin has *the leaves of proposition should be set* rather than *showbread*.

The Hebrew has *gold-covered*, but it is not clear to what this refers; the Greek and Latin have *pure gold*; but the Syriac just leaves this out of the text. The Syriac and Greek both leave out *the flowers* (which, like the *gold-covered*, does not appear to be affixed to anything else).

The individual items which are produced do not match up in any of the ancient languages. In the Hebrew, the hinges and outer doors appear to be gold or gold-covered; the Latin has both doors being gold; the doors and hinges are gold in the Syriac, and the hinges are not mentioned in the Greek.

Limited Vocabulary Translations:

Bible in Basic English And Solomon had all the vessels made for use in the house of the Lord: the altar of gold and the gold table on which the holy bread was placed; And the supports for the lights, five on the right side and five on the left before the inmost room, of clear gold; and the flowers and the lights and all the instruments of gold; And the cups and the scissors and the basins and the spoons and the fire-trays, all of gold; and the pins on which the doors were turned, the doors of the inner house, the most holy place, and the doors of the Temple, all of gold.

Easy English Solomon also made everything that was in the LORD's temple. (He made these things):

- The altar (which he made) out of gold.
- The table (which he made) out of gold. On it was the (special) bread. That bread showed (that God) was there.
- The things that held the lights. He made them from pure gold. There were 5 on one side and 5 on the other side of the sanctuary.
- The flowers (that he made) from gold.
- The lights and the tools that held things (for the altar).
- The pure gold plates.
- The tools that (they used) for the lights.
- The cups (with water in them).
- The spoons and the baskets (which made smoke).
- Also, the places that held the doors of the sanctuary. (This is) the Most Holy Place.
- Also, the places that held the doors of the important hall of the temple.

Easy-to-Read Version–2001 Solomon also commanded that many things be made from gold for the temple. These are the things that Solomon made from gold for the temple: the golden altar; the golden table (The special bread offered to God was on this table.); the lampstands of pure gold (There were five on the south side and five on the north side in front of the Most Holy Place.); the gold flowers, lamps, and tongs; the pure gold bowls, wick trimmers, small bowls, pans, and dishes for carrying coals; the gold hinges for the doors to the inner room (the Most Holy Place) and for the doors to the main room of the temple.

Easy-to-Read Version–2006 Solomon also commanded that all these things be made from gold for the Temple:
 the golden altar;
 the golden table that held the special bread offered to God;
 the lampstands of pure gold (five on the south side and five on the north side in front of the Most Holy Place);
 the gold flowers, lamps, and tongs;
 the pure gold bowls, lamp snuffers, small bowls, pans, and dishes for carrying coals;

	the gold hinges for the doors to the inner room (the Most Holy Place) and for the doors to the main room of the Temple.
Good News Bible (TEV)	Solomon also had gold furnishings made for the Temple: the altar, the table for the bread offered to God, the ten lampstands that stood in front of the Most Holy Place, five on the south side and five on the north; the flowers, lamps, and tongs; the cups, lamp snuffers, bowls, dishes for incense, and the pans used for carrying live coals; and the hinges for the doors of the Most Holy Place and of the outer doors of the Temple. All these furnishings were made of gold.
<i>The Message</i>	Solomon was also responsible for all the furniture and accessories in The Temple of GOD: the gold Altar; the gold Table that held the Bread of the Presence; the pure gold candelabras, five to the right and five to the left in front of the Inner Sanctuary; the gold flowers, lamps, and tongs; the pure gold dishes, wick trimmers, sprinkling bowls, ladles, and censers; the gold sockets for the doors of the Inner Sanctuary, the Holy of Holies, used also for the doors of the Main Sanctuary.
Names of God Bible	Solomon made all the furnishings for Yahweh's temple: the gold altar, the gold table on which the bread of the presence was placed, lamp stands of pure gold (five on the south side and five on the north in front of the inner room), flowers, lamps, gold tongs, dishes, snuffers, bowls, saucers, incense burners of pure gold, the gold sockets for the doors of the inner room (the most holy place), and the doors of the temple.
NIRV	Solomon also made everything in the Lord's temple. He made the golden altar. He made the golden table for the holy bread. He made the pure gold lampstands. There were five on the right and five on the left. They were in front of the Most Holy Room. He made the gold flowers. He made the gold lamps and tongs. He made the bowls, wick cutters, sprinkling bowls, dishes, and shallow cups for burning incense. All of them were made out of pure gold. He made the gold bases for the doors of the inside room. That's the Most Holy Room. He also made gold bases for the doors of the main hall of the temple.
New Simplified Bible	Solomon made all the furnishings for Jehovah's Temple: the gold altar, the gold table on which the bread of the presence was placed, lamps stands of pure gold, five on the south side and five on the north in front of the inner room, flowers, lamps, gold tongs, dishes, snuffers, bowls, saucers, incense burners of pure gold, the gold sockets for the doors of the inner room (the Most Holy Place), and the doors of the temple.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Solomon gave orders to make the following temple furnishings out of gold: the altar; the table that held the sacred loaves of bread; ten lampstands that went in front of the most holy place; flower designs; lamps and tongs; cups, lamp snuffers, and small sprinkling bowls; dishes for incense; fire pans; and the hinges for the doors to the most holy place and the main room of the temple.
The Living Bible	All the utensils and furniture used in the Temple were made of solid gold. This included the altar, the table where the Bread of the Presence of God was displayed, the lampstands (five on the right-hand side and five on the left, in front of the Most Holy Place), the flowers, lamps, tongs, cups, snuffers, basins, spoons, firepans, the

New Berkeley Version	<p>hinges of the doors to the Most Holy Place, and the main entrance doors of the Temple. Each of these was made of solid gold.</p> <p>So Solomon made all the articles for the LORD's house; the altar was made of gold and so was the table of showbread.</p> <p>The lampstands, five to the right and five to the left of the sanctuary, were made of solid gold; the blossoms, the lights, and the tongs also were made of gold. The goblets, the snuffers, the bowls, the pans, the censers were made of pure gold; the hinges of the doors of the inside house, the Holy of Holies, and those of the doors of the house, the temple, were also made of gold.</p>
New Century Version	<p>Solomon also made all the items for the Temple of the Lord:</p> <ul style="list-style-type: none"> the golden altar; the golden table which held the bread that shows God's people are in his presence; the lampstands of pure gold (five on the right side and five on the left side in front of the Most Holy Place); the flowers, lamps, and tongs of gold; the pure gold bowls, wick trimmers, small bowls, pans, and dishes used to carry coals; the gold hinges for the doors of the Most Holy Place and the main room of the Temple.
New Life Version	<p>Solomon made all the holy things which were in the house of the Lord. He made the gold altar and the gold table for the bread before the Lord. He made the lamp-stands of pure gold. There were five on the right side and five on the left side, in front of the most holy place. He made the flowers and the lamps and their objects out of gold. He made the cups, the objects to put out the lamps, the pots, the dishes for special perfume, and the fire-holders, of pure gold. He made the hinges of gold, for the doors of the most holy place and for the doors of the house.</p>
New Living Translation	<p>Solomon also made all the furnishings of the Temple of the Lord:</p> <ul style="list-style-type: none"> the gold altar; the gold table for the Bread of the Presence; the lampstands of solid gold, five on the south and five on the north, in front of the Most Holy Place; the flower decorations, lamps, and tongs—all of gold; the small bowls, lamp snuffers, bowls, ladles, and incense burners—all of solid gold; the doors for the entrances to the Most Holy Place and the main room of the Temple, with their fronts overlaid with gold.
Unlocked Dynamic Bible	<p>Solomon's workers also made all the gold items for the temple of Yahweh: the altar, the table where the bread of the presence was kept before God, the ten lampstands that were put in front of the very holy place, five on the south side and five on the north side, the decorations that resembled flowers, the lamps, the tongs to grasp the hot coals, the cups, the gold lamp wick snuffers, the small lamp bowls, the dishes for incense, the pans for carrying the hot coals, and the sockets for the doors at the entrance to the very holy place and for the doors at the entrance to the main room of the temple. Those things were all made of gold.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then Solomon went on to make the rest of the items for the Temple of Jehovah... the gold Altar, the gold table for the showbread, the solid-gold lampstands that were placed at the entrance (five on the right side and five on the left side), as well as their gold bowls, lamps, and oil funnels, plus the gold thresholds, fasteners, bowls, saucers, and incense pans. And the doorway to the innermost part of the Temple</p>
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(the Holy of Holies) and the doors to the entrance of the Temple itself were covered with gold.

Beck's American Translation	Solomon made all the utensils for the LORD's temple: the golden altar and the golden table on which the bread was presented to the LORD, and the lampstands of fine gold, five on the south side and five on the north before the inner sanctuary; and the flower ornamentation, the lamps, and the gold, wick-snuffers; the deep bowls, the trimmers, the sprinkling bowls, and the fire pans of fine gold; he also made the sockets of gold for the doors of the inner building, the most holy place, and for the doors of the temple.
International Standard V	Solomon made all the furnishings that were placed in the LORD's Temple, including the golden altar and the golden table on which the bread of the Presence was placed, along with the lamp stands (five on the right side and five on the left in front of the inner sanctuary), all made of pure gold, as well as the flower blossoms, lamps, and tongs of gold, and the cups, snuffers, bowls, spoons, and the fire pans, all made of pure gold, and hinges for the doors of the inner sanctuary, the Most Holy Place, and for the gates of the Temple that led to the nave, also of gold.
New Advent (Knox) Bible	Other appurtenances, too, of the Lord's house must Solomon make; the golden altar, and the golden table upon which the hallowed loaves were set out, the golden lamp-stands, five on the right and five on the left, in front of the shrine, all of pure gold, the lily-work, and the golden lamps that rested in them; the golden tongs, and pot and fork and bowl and saucer and censer, all of pure gold. Of gold, too, were the door-hinges, both for the inner sanctuary and for the temple building.
Translation for Translators	Solomon's <i>workers</i> also made all the gold items for the temple: the altar; the table on which the priests put the sacred bread placed before God; the ten lampstands <i>that were put</i> in front of the Very Holy Place, five on the south side and five on the north side; the <i>decorations that resembled</i> flowers; the lamps; the tongs <i>to grasp the hot coals</i> ; the cups, the gold lamp wick snuffers, the small lamp bowls, the dishes for incense, the pans <i>for carrying the hot coals</i> , and the hinges for the doors at the entrance to the Very Holy Place and for the doors at the entrance <i>to the main room</i> of the temple. Those things were all made of gold.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Solomon was to make the articles of the house of Jehovah: the altar of gold, and the table of gold for the bread, that is being turned before, and the lampstands, being closed up of gold, five to the right and five to the left, turned toward the oracle, with their buds, lamps, and snuffers, of gold, and the bowls, snuffers, basins, pans, and fire pans are being closed up of gold, and the hinges, are to be of gold, for the doors, turned towards the inner's of the house, even the set apart set apart, the doors to the house of the temple.
Ferrari-Fenton Bible	Solomon besides made I all the instruments oft the House of the EVER-LIVING, the altar of gold, and the table of gold upon which was the Showbread. And the five lamps on the right and the five on the left hand opposite the Recess were pure gold, with their plates and reflectors, and snuffers of pure gold. And the fans, and psalteries, and pans; and the spoons, and tongs of refined gold. House, over the entrance of the Holy of Holies, with the doors of the House of the temple, of gold.
God's Truth (Tyndale)	And Salomon made all the vessels that pertained unto the house of the Lord: the Altar of gold, and the table of gold whereon the showbread was put. And five candlesticks, for the right side, and as many for the left, before the quere, of pure

gold: with flowers, lamps, and snuffers of gold: and Bowls, Psalteries, basins, spoons and fire pans of pure gold: and hinges of gold both for the doors of the quere, the place most holy, and for the doors of the temple also.

HCSB

Completion of the Gold Furnishings

Solomon also made all the equipment in the LORD's temple: the gold altar; the gold table that the bread of the Presence was placed on; the pure gold lampstands in front of the inner sanctuary, five on the right and five on the left; the gold flowers, lamps, and tongs; the pure gold ceremonial bowls, wick trimmers, sprinkling basins, ladles [Or dishes, or spoons; lit palms], and firepans; and the gold hinges for the doors of the inner temple (that is, the most holy place) and for the doors of the temple sanctuary.

Jubilee Bible 2000

And Solomon made all the vessels that *pertained* unto the house of the LORD: an altar of gold, and a table upon which the showbread was, also of gold, and the lampstands of pure gold, five on the right hand, and five on the left, in front of the oracle, with the flowers and the lamps and the tongs of gold, likewise the bowls and the snuffers and the basins and the spoons and the censers of pure gold, also the hinges of gold, both for the doors of the inner house, the holy of holies, *and* for the doors of the house of the temple.

Tree of Life Version

So Solomon made all the equipment that was to be in the House of *ADONAI*: the golden altar, the table on which was the bread of the presence, of gold; the menorahs—five on the right side and five on the left in front of the inner Sanctuary—of pure gold; the flowers, the lamps and the tongs, of gold; the cups, the snuffers, the bowls, the wick trimmers and the fire pans, of pure gold; the hinges for the doors of the inner House, the Holy of Holies, and for the doors of the House, that is, of the Temple, of gold.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

So Solomon made all the vessels that were in Yahweh's house: the golden altar, the golden table for the bread of Presence, the lampstands of pure gold, five on the right side and five on the left in front of the inner Sanctuary; the flowers, lamps and tongs of gold; the cups, snuffers, basins, dishes for incense, and firepans of pure gold; and the golden hinges for both the doors of the innermost part of the house, the Most Holy Place, and the doors of the Sanctuary of the house.

New American Bible (2002)

Solomon had all the articles made for the interior of the temple of the LORD: the golden altar; the golden table on which the showbread lay; the lampstands of pure gold, five to the right and five to the left before the sanctuary, with their flowers, lamps, and tongs of gold; basins, snuffers, bowls, cups, and fire pans of pure gold; and hinges of gold for the doors of the inner room, or holy of holies, and for the doors of the outer room, the nave.

New Jerusalem Bible

Solomon made all the objects designed for the Temple of Yahweh: the golden altar and the gold table for the loaves of permanent offering; the lamp-stands, five on the right and five on the left in front of the Debir, of pure gold; the floral work, the lamps, the tongs, of gold; the basins, the snuffers, the sprinkling bowls, the incense ladles and the pans, of real gold; the door panels -- for the inner shrine -- that is, the Holy of Holies -- and for the Hekal, of gold.

New English Bible—1970

He made also all the furnishings for the house of the LORD: the golden altar and the golden table upon which was set the Bread of the Presence; the lamp-stands of red gold, five on the right side and five on the left side of the inner shrine; the flowers, lamps, and tongs, of gold; the cups, snuffers, tossing-bowls, saucers, and firepans, of red gold; and the panels for the doors of the inner sanctuary, the Most Holy Place, and for the doors of the house [prob. rdg, Heb adds for the temple], of gold.

Revised English Bible—1989

He made also all the furnishings for the house of the LORD: the golden altar and the golden table upon which was set the Bread of the Presence; the lampstands of

red gold, five on the right side and five on the left side of the inner shrine; the flowers, lamps, and tongs of gold; the cups, snuffers, tossing-bowls, saucers, and firepans of red gold; and the panels for the doors of the inner sanctuary, the Most Holy Place, and for the doors of the house, of gold.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Shlomo made all the objects that were inside the house of *ADONAI*: the gold altar; the table of gold on which the showbread was displayed; the *menorahs* — five on the right and five on the left in front of the sanctuary — of pure gold; the flowers, lamps and tongs of gold; the cups, snuffers, basins, incense pans and fire pans of pure gold; and the hinges of gold, both those for the doors of the inner house, the Especially Holy Place, and those for the doors of the house, that is, of the temple.

The Complete Tanach

And Solomon made all the vessels of that (were) in the house of the Lord; the altar of gold, and the table whereupon the showbread (was), of gold. And the candlesticks, five on the right (side), and five on the left, before the Sanctuary, of pure gold; and the flowers, and the lamps, and the tongs, of gold.

Five on the right side and five on the left: It is impossible to say [these] five were on the right side of the entrance and [the other] five were on the left of the entrance, for if so, we will find a candlestick on the north side and the Torah states, [specifically, the candlestick should be] on the south side of the tabernacle. Therefore, Moses' [candlestick] was in the middle, five on its right [side] and five on its left.

And the flowers: Of the candlestick.

And the lamps: [These are] the cups into which the oil and wicks are put.

And the tongs: With which the wick is lifted out of the oil.

And the bowls, and the musical instruments, and the basins, and the spoons, and the censors, of pure gold; and the hinges, for the doors of the inner house, the most holy (place), (and) for the doors of the house, (that is) of the temple, of gold.

And the bowls: some type of musical instruments, and similarly, תֹּרְמָמָה [means musical instruments].

And the basins: To receive the blood.

And the spoons: [To serve] as the vessels for frankincense.

And the censers: [These were more in the form of a shovel or rake] to remove the ashes [from the altar], and [to rake] the coals and carry them from the outer altar, the תְּשׁוּבֹתֵי הַבָּזָז [in the court of the priests,] to the inner altar, the בְּהִזְהָבָה [in the temple, in order] to burn incense.

And the hinges: [These were] keys, I heard [that these were used] to open with them the locks [of the temple].

For the doors of the inner house: Which is the most Holy of Holies [only the hinges were of gold, whereas the doors were of wood overlaid with gold].

For the doors of the house: which is for the temple, all of their entrances were of gold.

exeGeses companion Bible

And Shelomoh works all the instruments in the house of Yah Veh: the sacrifice altar of gold and the table of gold, whereon is the face bread, and the menorahs of concentrated gold - five at the right and five at the left

at the face of the pulpit,
with the blossoms and the lamps and the tongs
of gold;
and the basons and the tweezers
and the sprinklers and the bowls
and the trays of concentrated gold;
and the hinges of gold
for the doors of the inner house - the Holy of Holies
and for the doors of the house of the manse.

Hebraic Roots Bible

And Solomon made all the vessels that were in the house of YAHWEH: The altar of gold; and the table of gold on which was the Bread of the Presence; and the menorahs, five on the right and five on the left before the Holy of Holies, of refined gold, and the flowers, and the lamps, and the tongs were of gold; and the basins, and the snuffers, and the bowls, and the spoons, and the firepans were of refined gold; and the hinges for the doors of the inner house, for the Holy of Holies, for the doors of the house of the sanctuary were of gold.

Israeli Authorized Version

And Shlomo made all the vessels that pertained unto the house of YY : the altar of gold, and the table of gold, whereupon the shewbread was, And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the menorahs, and the tongs of gold, And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

The Israel Bible (beta)

And Shlomo made all the furnishings that were in the House of Hashem: the mizbayach, of gold; the table for the bread of display, of gold; the menorahs—five on the right side and five on the left—in front of the Shrine, of solid gold; and the petals, lamps, and tongs, of gold; the basins, snuffers, sprinkling bowls, ladles, and fire pans, of solid gold; and the hinge sockets for the doors of the innermost part of the House, the Holy of Holies, and for the doors of the Great Hall of the House, of gold.

Orthodox Jewish Bible

And Sh'lomo made all the kelim (vessels) that pertained unto the Beis Hashem: the Mizbe'ach HaZahav, and the Shulchan HaZahav, whereupon was the Lechem HaPanim,

And the Menorot of pure zahav, five on the right side, and five on the left, in front of the Devir (Most Holy Place), with floral designs, and the nerot (lamps), and the melkachayyim (tongs) of zahav,

And the sippot (bowls), and the mezammerot (lamp snuffers), and the mizrakot (bowls for sprinkling blood), and the kappot (ladles), and the machtot zahav sagur (hot coal pans of pure gold), and the gold potot (hinge-sockets) for the daletot (doors) of the Beis HaPenimi, the Kodesh HaKodashim, and also those for the daletot of the Beis [Hamikdash], that is, the Heikhal.

The Scriptures 1998

So Shelomoh made all the utensils for the House of יהוה: the altar of gold, and the table of gold on which was the showbread; and the lampstands of refined gold, five on the right side and five on the left in front of the Speaking Place, with the flowers and the lamps and the snuffers of gold; and the basins, and the snuffers, and the bowls, and the ladles, and the fire holders of refined gold, and the hinges of gold, both for the doors of the inner house, the Most Set-apart Place, and for the doors of the house of the Hēkhal.

Expanded/Embellished Bibles:

The Amplified Bible

Solomon made all the [other] furniture which was in the house of the LORD: the [incense] altar of gold; the table of gold on which was the bread of the Presence; the lampstands of pure gold, five on the right side and five on the left, in front of the

Holy of Holies (inner sanctuary); with the flowers, the lamps, and the tongs of gold; the cups, snuffers, bowls, spoons, firepans—of pure gold; and the hinges of gold [both] for the doors of the inner house, the Holy of Holies, and for the doors of the house, the main room [the Holy Place].

The Expanded Bible

Solomon also made all the items for the Temple [house] of the LORD:

the golden altar;

the golden table which held the bread that shows God's people are in his presence [of the Presence];

the lampstands of pure gold (five on the right side and five on the left side in front of the inner room [house], the Most Holy Place [Holy of Holies]);

the flowers, lamps, and tongs—all of gold;

the pure gold bowls, wick trimmers [snuffers], small bowls, pans, and dishes used to carry coals [firepans; incense burners];

the gold hinges for the doors of the inner room [house], the Most Holy Place [Holy of Holies] and the main room [main hall; nave] of the Temple [house].

Kretzmann's Commentary

And Solomon made all the vessels that pertained unto the house of the Lord, those used in the Sanctuary: the altar of gold, that of incense, Ex. 37:25, and the table of gold, whereupon the showbread was, Ex. 25:30,

and the candlesticks of pure gold, in place of the single one of the Tabernacle, five on the right side and five on the left, before the oracle, in the Holy Place, with the flowers and the lamps, on the candlesticks, and the tongs of gold, the snuffers, and the bowls, Ex. 12:22, and the snuffers, the knives or shears for cleaning the wicks of the lamps, and the basins, and the spoons, vessels for incense, and the censers, Ex. 25:38, of pure gold; and the hinges of gold, both for the doors of the inner house, the Most Holy Place, and for the doors of the house, to wit, of the Temple.

NET Bible®

Solomon also made all these items for the Lord's temple: the gold altar, the gold table on which was kept the Bread of the Presence [*Heb* "the bread of the face [or presence]." Many recent English versions employ "the bread of the Presence," although this does not convey much to the modern reader.], the pure gold lampstands at the entrance to the inner sanctuary (five on the right and five on the left), the gold flower-shaped ornaments, lamps, and tongs, the pure gold bowls, trimming shears, basins, pans, and censers, and the gold door sockets for the inner sanctuary (the most holy place) and for the doors of the main hall of the temple.

The Pulpit Commentary

And Solomon made all the vessels which pertained unto [neither word in *Heb.*] the house of the Lord: the altar of gold [the altar of incense. See on 1Kings 6:20, 1Kings 6:22] and the table of gold [The *Heb.* shows the meaning to be, He made the table out of gold, not "He made the golden table," as Keil. 2Chron. 4:8 (cf. 2Chron. 4:19 and 1Chron. 28:16) speaks of ten tables] whereupon the shewbread was.

And the candlesticks [Ex. 25:31–37; Ex. 37:17–24. According to Jewish tradition, the seven-branched candlestick was preserved in the temple in addition to the ten named here] of pure [*Heb.* shut] gold, five on the right side and five on the left, before the oracle ["These are said to have formed a sort of railing before the veil, and to have been connected by golden chains under which, on the day of atonement, the high priest crept" (*Dict. Bib.* 1:249)]. The idea that the ten candlesticks rested on the ten tables mentioned in the Chronicles is entirely groundless. Eleven tables would in that case have been necessary (*Bnhr*). Besides we are distinctly told that the tables were for the shewbread (2Chron. 4:19), not for the candlesticks], with the flowers [ornaments of the candlestick (Ex. 25:31)], and the lamps [the seven extremities of the candlestick which held the oil and the wicks (verse 37)]. It is highly probable that the temple candlesticks were fashioned after that of the tabernacle], and the tongs [signifies to sprinkle, they were probably either

for the water or the blood of sprinkling. Keil thinks they were for the wine of the libations], and the spoons [כַּפַּיִם, lit; palms (of hands), hence used of shallow vessels (Ex. 25:29; Num. 7:84, Num. 7:86. The last cited passage (cf. Num. 7:14, Num. 7:20, Num. 7:26) shows that they were used for the incense (Le Num. 24:7, etc.), LXX. θυίσκαι], and the censers [or snuffers, extinguishers; marg. ash-pans. In Ex. 25:38 the word is translated snuff, dishes. In Num. 4:14, Num. 16:6, it signifies censers, which may well be the meaning here] of pure gold; and the hinges [or sockets of the hinges (Gesens; Keil)] of gold, both for the doors of the inner house, the most holy place [Heb. for the holy of holies], and for the doors of the house, to wit, of the temple. [These were evidently of inferior (not pure) metal].

The Voice

Solomon had crafted all the furniture in the Eternal's temple: the golden altar; the golden table that held the bread of the Presence; 5 golden lampstands on the right and 5 on the left in front of the inner sanctuary; the golden flowers, lamps, and tongs; the golden cups, snuffers, bowls, spoons, and coal pans; the door hinges of the inner sanctuary (which was the most holy place); and *the door hinges* for the central hall of the temple that were crafted out of the purest gold.

Literal, almost word-for-word, renderings:

Modern English Version

Solomon made all the vessels that were needed for the house of the LORD: the altar of gold, the table of gold on which was showbread, the candlesticks of pure gold, five on the right side and five on the left before the inner sanctuary; the flowers, the lamps, and the tongs, of gold; the cups, snuffers, basins, dishes for incense, fire pans, of pure gold; the sockets for the doors of the innermost part of the house, the Most Holy Place, and for the doors of the nave of the temple, of gold.

Modern KJV
NASB

Solomon made all the furniture which *was in* the house of the LORD: the golden altar and the golden table on which was the bread of the Presence; and the lampstands, five on the right side and five on the left, in front of the inner sanctuary, of pure gold; and the flowers and the lamps and the tongs, of gold; and the cups and the snuffers and the bowls and the spoons and the firepans, of pure gold; and the hinges both for the doors of the inner house, the most holy place, and for the doors of the house, that is, of the nave, of gold.

New European Version

The Utensils for the Temple

Solomon made all the vessels that were in the house of Yahweh: the golden altar, and the table whereupon the show bread was, of gold; and the lampstands, five on the right side, and five on the left, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold; and the cups, and the snuffers, and the basins, and the spoons, and the fire pans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, of the temple, of gold.

New King James Version

Thus Solomon had all the furnishings made for the house of the LORD: the altar of gold, and the table of gold on which was the showbread; the lampstands of pure gold, five on the right *side* and five on the left in front of the inner sanctuary, with the flowers and the lamps and the wick-trimmers of gold; the basins, the trimmers, the bowls, the ladles, and the censers of pure gold; and the hinges of gold, *both* for the doors of the inner room (the Most Holy Place) *and* for the doors of the main hall of the temple.

Third Millennium Bible

And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, upon which the showbread was; and the candlesticks of pure gold, five on the right side and five on the left before the oracle, with the flowers and the lamps and the tongs of gold; and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the

Young's Updated LT

hinges of gold, both for the doors of the inner house, the Most Holy Place, and for the doors of the house, to wit, of the temple.

And Solomon makes all the vessels that are in the house of Jehovah: the altar of gold, and the table—on which is the bread of the Presence—of gold, and the candlesticks, five on the right, and five on the left, before the oracle, of refined gold, and the flowers, and the lamps, and the tongs, of gold, and the basins, and the snuffers, and the bowls, and the spoons, and the censers, of refined gold, and the hinges for the doors of the inner-house, for the holy of holies, for the doors of the house of the temple, of gold.

The gist of this passage:

This lists all of the items which Solomon made for the interior of the Temple, called here the *house of Y^ehowah*. Everything is made of gold for inside the Temple; and it is possible some things are just gold covered.

48–50

1Kings 7:48a

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
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
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
’êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the definite article	Strong's #3627 BDB #479
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
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

Translation: Solomon made all of the manufactured items which [were for] the House of Y^ehowah:... Although it says that Solomon made all of the manufactured items, this means that he oversaw the making of all these things, and possibly even designed some of them. How much he actually did himself is unknown.

When it came to the Temple and many of the exterior furnishings, this was all new, conceived in the minds of David and Solomon. They each had a vision as to what the final product should look like, and Solomon's long-standing relationship with Hiram, king of Tyre, meant that this vision could be realized.

Let me suggest that Solomon believed that he ought to oversee this part of the process, when dealing with the holy objects for the Temple, rather than Hiram. These are the furniture pieces which had their parallels in the ministry of the Tabernacle. Some of these items would be reproduced and others, like the original Ark of God, would continue to be used.

Solomon deciding that he should oversee the manufactory of these items does not mean that he is holier than Hiram or that Hiram was an unbeliever; it simply means that he is king of the chosen people. Also, it could be that Solomon gave the more specific directions and plans for the Temple furniture, but Hiram (and those under him) still could have done the work.

It is very possible that Solomon learned a few things from Hiram when it came to casting molten metals. Recall that it says that both Hiram and Solomon cast the brass/bronze objects in the clay in the valley of the Jordan River. I understand that to mean that the experts, Hiram's people, show Solomon's people how to cast these very important exterior objects. What was learned here could certainly be applied to some workings with gold.

Lange: We are not to conclude from the subject, "Solomon," that Hiram made only the brazen vessels (Thenius). As Hiram also knew how to work in gold (2Chron. 2:13), it is far more likely that Solomon intrusted him also with the goldsmith's work.⁷¹⁶

The Preacher's Complete Homiletical Commentary: As Hiram was equally "skilful to work in gold" (2Chron. 2:14), it is most probable that the king entrusted this work also to him.⁷¹⁷

If this is true, then Solomon would have been very specific when it comes to the descriptions of what had to be made (and he was probably less specific when it came to the brass objects used outside of the Temple). However, given what the Israelites learned from the men of Tyre; it is very possible that they did all of the gold work under Solomon.

Wesley: Vessels - Such as Moses had made only these were larger, and richer, and more.⁷¹⁸

1Kings 7:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar</i> ; possibly <i>monument</i>	masculine singular construct	Strong's #4196 BDB #258

⁷¹⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:48–51 (Exegetical and Critical).

⁷¹⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:48.

⁷¹⁸ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 7:48.

1Kings 7:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâhâb (זָהָב) [pronounced zaw-HAW ^{BV}]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262

Translation: ...the golden altar,... Apparently, Solomon oversaw the manufacture of a new golden altar. There was a golden altar associated with the Tabernacle already; and it would be used for about 400 years at this point in time.

Whedon: *The altar of gold* — Overlaid with gold. See on 1Kings 6:20. This altar in the temple was doubtless of the same form as that of the tabernacle. See on Ex. 30:1–5; Ex. 37:25–28. The great brazen altar of burnt offerings in the court is not mentioned in this chapter, and only referred to incidentally in 1Kings 8:64.⁷¹⁹

However, we have reference to a brazen altar in 1Kings 8:64 The same day the king consecrated the middle of the court that was before the house of the LORD, for there he offered the burnt offering and the grain offering and the fat pieces of the peace offerings, because the bronze altar that was before the LORD was too small to receive the burnt offering and the grain offering and the fat pieces of the peace offerings. We do not find a mention of this altar in this chapter at all. However, we have this brazen altar being made in a parallel passage in 2Chron. 4:1 He made an altar of bronze, twenty cubits long and twenty cubits wide and ten cubits high. (Which is followed by the construction of the great sea and the ten lavers—2Chron. 4:2–6.) So, easiest explanation here is, there were at least two altars which Solomon had built. He built the gold one and Hiram built the bronze one. It is possible that the bronze one was used the most often, as it is mentioned in 1Kings 8:64.

However, we are told where it actually came from in 2Chron. 1:5 Moreover, the bronze altar that Bezalel the son of Uri, son of Hur, had made, was there before the tabernacle of the LORD. And Solomon and the assembly sought it out. (ESV) So, when all is said and done, how many altars were there and who built them is uncertain. I lean towards there being at least 3 altars plus the original altar (or an altar built by David⁷²⁰). My guess is, once we come to 1Kings 8:64 (or 2Chron. 1:5), there will be 3 or 4 theories at least as to the number of altars which were built and where they all were. Interestingly enough, I did not read any such theories in connection with this verse.

The Bridgeway Bible Commentary offers this: A new bronze altar was made, much larger than Moses' tabernacle altar, which was now far too small for the great numbers of animals that Solomon sacrificed (see 8:64; 2 Chronicles 4:1).⁷²¹

1Kings 7:48c

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

⁷¹⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:48.

⁷²⁰ Recall that David had a tent built for the Ark of God which was brought to and kept in Jerusalem.

⁷²¹ From <https://www.studylight.org/commentaries/bbc/1-kings-7.html> accessed January 10, 2018.

1Kings 7:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (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
shulʿchân (שֻׁלְחָן) [pronounced <i>shoolʿ-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the definite article	Strong's #6440 BDB #815
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: ...the golden table upon which [is] the bread of [His] Presence;... The golden table was also one of the pieces of furniture for the Tabernacle; and Solomon here is making a new table.

Like all the articles of the Tabernacle, this had been in use for 400 years, so Solomon was going to replace it.

The NET Bible: *This bread was viewed as a perpetual offering to God and was regarded as holy. See Lev 24:5-9.*⁷²²

I must admit that I have not given a lot of thought to the meaning of the bread, beyond Jesus being the *Bread of Life*. I may need to explore that further.

1Kings 7:48–50 Solomon oversaw the making of the items which were used in the House of Jehovah: the golden altar, the golden table (upon which is the bread of His Presence); and the Lampstand (five of which are set up to the right, five set up to the left of the innermost room)—all of these things are gold-plated; along with the flowers, lamps and tongs; and the cups, the snuffers, the bowls, the spoons and the firepans, all gold-plated; as well as the golden hinges which are used for the doors throughout the Temple—the doors for the Holy of Holies and for the entrance to the Temple.

⁷²² From <https://bible.org/netbible/index.htm?1ki7.htm> (footnote); accessed December 8, 2017.

The Table of Gold (several commentators)

Wesley: *Table of gold* - Under which, are comprehended both all the utensils belonging to it, and the other ten tables which he made together with it.⁷²³

Whedon: *Table of gold* — Like that of the tabernacle. See on Ex. 25:23–30. In 2Chron. 4:8 mention is made of ten tables, and they were all probably of this same form, and placed five on each side of the holy place. Among the spoils taken from Jerusalem by Titus, as appears sculptured in relief on his triumphal arch at Rome, were the table and candlestick of the Herodian temple. These are shown in the annexed cuts, and were probably, in the main, like those of the more ancient temple of Solomon.⁷²⁴

John Dummelow: *The table of gold*] in 2 Chronicles 4:8 mention is made of ten tables, but cp. 2 Chronicles 3:11; 2 Chronicles 29:18. The Tabernacle had only one table for the shewbread (Exodus 25:23).⁷²⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 7:49a

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
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
m ^e nôwrâh/m ^e nôrâh (הַרְנוֹ/הַרְנוֹת) [pronounced <i>m^e-noh-RAW</i>]	<i>lampstand, candlestick</i>	feminine plural noun with the definite article	Strong's #4501 BDB #633
châmêsh (חַמֵּשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîyn (יְמִינֵי) [pronounced <i>yaw-MEEN</i>]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun	Strong's #3225 BDB #411
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

⁷²³ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 7:48.

⁷²⁴ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:48.

⁷²⁵ From <https://www.studylight.org/commentaries/dcb/1-kings-7.html> accessed January 11, 2018.

1Kings 7:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
s ^e mô'w/s ^e mô'wl (שְׂמֹאל) (שְׂמֹאל) [pronounced s ^e MOHL]	<i>[to] the left, the left hand, the left side; north [when facing east]</i>	masculine singular noun	Strong's #8040 BDB #969
lâmed (לֵ) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנִיּוֹת) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לְפָנָיו) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

d ^e bîyr (דְּבִיר) [pronounced <i>dehb-EER</i>]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular noun	Strong's #1687 BDB #184
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This is also spelled d^ebir (דְּבִיר) [pronounced *dehb-EER*].

Owens translates this word *Oracle*.

zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
çâgar (סָגַר) [pronounced <i>saw-GAHR</i>]	<i>to shut up, to close up</i>	Qal passive participle	Strong's #5462 BDB #688

In the Qal passive participle, this is given the translation *pure* in the KJV (1Kings 6:20–21 7:49–50 10:21 2Chron. 4:20, 22 9:20); but, perhaps the meaning is *covered up, closed over, overlaid*.

Translation: ...and the lampstands, five [set up] on the right side and five [of them setup] on the left side of the innermost room, covered with gold;... There are 10 lampstands, and they are set up on both sides of the Holy of Holies. Solomon is making these also anew. There was one lampstand in the Tabernacle.

Whedon: *Candlesticks* — *These ten golden candlesticks were all doubtless made after the pattern of that which adorned the tabernacle, and whose form is described in Ex. 25:31–36.*⁷²⁶

⁷²⁶ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:49.

Wiseman: *The candelabra were arranged down the length of the main sanctuary to give light on these tables (Ex. 25:31–40).*⁷²⁷

James Burton Coffman understood this to refer to the branches on each side of the candlesticks: *We have here another serious objection to Solomon's Temple. Why should the candlestick have had ten branches? God had specifically required that the sacred candlestick should have three branches on each side (Exodus 25:31,32). Where did Solomon get the idea that there should have been five on each side? He could not have been correct in that change, and, centuries later, when the Jews rebuilt the Temple, they changed some of Solomon's sinful innovations, notably returning to the veil for the Holy of Holies instead of the folding doors, and to the seven-branched candlestick instead of Solomon's ten branched candlestick. This writer has seen the Arch of Titus in Rome, where the looted treasures of the Second Temple are depicted in relief work upon the arch; and the candlestick, borne by several men, has seven branches.*⁷²⁸

James Burton Coffman takes this opportunity to rail against Solomon's Temple once again: *In these drastic changes in the Second Temple from that of Solomon, one must read the repudiation by the post-exilic Jews of Solomon's unauthorized and sinful perversions in his Temple. However, even these repudiations were not sufficient, because the Second Temple, no less than the first, became, in time, as Jesus called it, "A den of thieves" (Matthew 21:13), and this writer finds it impossible to view that remark as a compliment!*⁷²⁹ At the end of all this, I will let Mr. Coffman give his **arguments** against Solomon's Temple. Regarding this statement made by Jesus Christ, He is referring to the corrupt practices of the Temple, which is a reflection upon those running the Temple; not upon the Temple building.

Solomon got it wrong: The lampstand in the Tabernacle represents the Lord Jesus Christ. He is the light of the world and whoever has the LORD will not walk in darkness. When Solomon decided to make 10 lampstands (or, *candlesticks*), he has destroyed that analogy (or that type). As mentioned before, Solomon took what had been done before and upped it considerably.

Most people in the Age of Israel did not understand the symbolism of the items in the Tabernacle (and later the Temple). For the most part (and possibly, all of the time) a meaning of a type is unknown by those contemporary with the type (whether the type be a person, an action, a concept, a passage). The simplest of the types—the slaughter of an animal for the sins of the offerer. Those offering up this animal (the individual or the priests) did not know that this represented Jesus Christ. They did not know that Messiah would come to us and then die for the sins of all mankind. They understood some characteristics of God—that He created us, that He is merciful to us, that He gives us unwarranted grace; and that we have sinned and fall short of His glory. People in Israel understood some part of that; and when they believed any of it—that is, they believed in the God of Israel—they were saved (after the pattern of Abraham in Gen. 15:6). People in that Israel era even understood that Messiah would come and that Messiah would restore Israel and rule from Jerusalem as David's Greater Son—but few if any understood that He would also be a man; that He would be the Suffering Servant of Isa. 53 and that He would die for our sins, as had the millions of bulls and lambs.

Ideally speaking, what was supposed to happen? The LORD had come to this earth; and people heard Him and watched Him, and all of a sudden, all of these types from the past suddenly began to make sense. This began the Era of the Hypostatic Union. Then Jesus clearly revealed Himself to His disciples, as being fully man, fully God; and that He would be crucified—and that this must needs take place. When Peter suggested that it shouldn't, **Jesus said to him, "Get behind Me, Satan!"** That was quite a thing to say to His most enthusiastic disciple.

⁷²⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:48–50. He cites Wiseman, p. 116.

⁷²⁸ From <https://www.studylight.org/commentaries/bcc/1-kings-7.html> accessed January 10, 2018.

⁷²⁹ From <https://www.studylight.org/commentaries/bcc/1-kings-7.html> accessed January 10, 2018.

In any case, the Old Testament prophecies and types, ideally speaking, began to make sense; and people would be able to recognize the Messiah. This is very much what happened with Matthew, who wrote the gospel of Matthew. Over and over again, Matthew took the words out of the Old Testament and recognized when and how they applied to Jesus Christ (there are more applications of Old Testament prophecies by Matthew than any of the other gospel writers).

Anyway, back to the original point: Solomon was not trying to get it wrong; he was not trying to extinguish the truth. But he simply thought that bigger was better; and whenever he could, he went big. This is not to say that the lampstands weren't practical in lighting up the Temple (I don't know how much light the windows let in); but because Solomon did not understand the type here, he went bigger; but this is a place where bigger was not better.

Unlike James Burton Coffman, I am not excoriating Solomon for everything that he has done. And unlike some too enthusiastic commentators, nor am I attempting to extract a hidden meaning behind everything that Solomon did or constructed. I am simply making an attempt to determine where Solomon got it right and where he didn't.

Solomon was a man with great wisdom—but what do we read of him appealing to God, and asking God for guidance on the Temple? There is none of that. To be clear, Solomon would not go directly to God, but he would go to a prophet and that prophet would take his questions and concerns to God. However, this was not done. Therefore, some things, Solomon got wrong.

1Kings 7:49b

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
perach (פֶּרַח) [pronounced <i>PEH-rahkh</i>]	<i>bloom, blossom, bud, flower; sprout</i>	masculine plural noun with the definite article	Strong's #6525 BDB #827
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
nêr (נֵר) [pronounced <i>nair</i>]	<i>lamp</i>	masculine plural noun with the definite article	Strong's #5216 BDB #632
This is also spelled nîyr (נִיַּר) [pronounced <i>near</i>]; nêyr (נֵיַּר) [pronounced <i>nair</i>]; nir (נִר) [pronounced <i>nir</i>]; and nêrâh (נֵרָה) [pronounced <i>nay-RAW</i>].			
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
mel ^e qâch/mal ^e qâch (מַלְקָח/מַלְקָחִים) [pronounced <i>mehl-KAWKH/mahl-KAWKH</i>]	<i>tongs [for altar use], snuffers [for lamps in temple or tabernacle], tweezers</i>	masculine dual noun	Strong's #4457 BDB #544
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: ...and the flowers, and the lamps and the [pair of] golden tongs;... The gold probably is applicable to all of the objects named. I would assume that there were other lamps used to provide light inside of the Temple.

The tongues might be used for the sacrificial meat. I do not know the reason for the flowers, apart from them being decorative.

These are various items used in relation to the function of the Tabernacle and Temple furnishings. It is likely that these items existed for the Tabernacle, but were being replaced by Solomon for the new Temple.

Whedon: *Candlesticks* — *Flowers* — *Which served to ornament the candlesticks. Lamps* — *What we term candles were not used, but lamps, with oil, were set, one on the central shaft, and one on each of the six branches of the golden candlestick. They were the receptacles for the wick and oil, and might be easily taken down, cleaned, and filled, without disturbing the candlestick itself. See on Ex. 25:37. Tongs* — *To handle burning coals, (Isa. 6:6,) and sometimes to use as snuffers. Ex. 37:23..*⁷³⁰

Keil and Delitzsch: *All the vessels mentioned in 1Kings 7:48, 1Kings 7:49 belonged to the Holy Place of the temple, and were the same as those in the tabernacle; so...their purpose and signification [remains the same]...Only the number of the tables and candlesticks was ten times greater. If a multiplication of the number of these two vessels appeared appropriate on account of the increases in the size of the room, the number was fixed at ten, to express the idea of completeness by that number. No new vessel was made for the Most Holy Place, because the Mosaic ark of the covenant was placed therein (1Kings 8:4...).*⁷³¹

1Kings 7:50a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [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
çaph (סַף) [pronounced <i>sahf</i>]	<i>basin, goblet, bowl; a spreading out; a threshold, sill; door keeper</i>	masculine plural noun with the definite article	Strong's #5592 BDB #706
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e zamm ^e râh (מִזְרָמִי) [pronounced <i>mehz-ahm-mehr-AW</i>]	<i>snuffers; tweezers; Temple utensil</i>	feminine plural noun with the definite article	Strong's #4212 BDB #275
w ^e (or v ^e) (וּ, or וַ) [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
miz ^e râq (מִזְרָק) [pronounced <i>mihz-RAWK</i>]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine plural noun with the definite article	Strong's #4219 BDB #283

Translation: ...and the cups, the snuffers, the bowls,... The cups and bowls probably have similar functions in the Temple as they do in our day-to-day lives.

These are articles used day-to-day with the furnishings of the Tabernacle or Temple.

⁷³⁰ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:49.

⁷³¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:50–51.

Whedon: *Bowls* — Used for drinking out of, and sometimes, like the basins, for sprinkling. Compare Ex. 12:22.⁷³²

1Kings 7:50b

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
kaph (כַּף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the definite article	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
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
mach ^{et} tâh (מַחְתָּה) [pronounced <i>mahkh-TAW</i>]	<i>a fire holder, fire pan, a tray, a censer, a snuff-dish</i>	feminine plural noun with the definite article	Strong's #4289 BDB #367
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
çâgar (סָגַר) [pronounced <i>saw-GAHR</i>]	<i>to shut up, to close up</i>	Qal passive participle	Strong's #5462 BDB #688

In the Qal passive participle, this is given the translation *pure* in the KJV (1Kings 6:20–21 7:49–50 10:21 2Chron. 4:20, 22 9:20); but, perhaps the meaning is *covered up, closed over, overlaid*.

Translation: ...the spoons and the firepans [all] covered with gold;... Whether these are spoons as we are moderately familiar with, I do not know. I assume the firepans were used to transfer burning coals from point A to point B.

With many of these articles, it is easy to see how the original ones, manufactured 400 years previous, had become old and tarnished or damaged (depending upon the purity of the gold used in their original production).

Whedon: *Spoons* — תופכ, pans, or dishes; for what particular purpose does not appear. *Censers* — Fire-pans, in which coals were taken up and incense kindled. These smaller vessels are not described, but are supposed to have been like those of the tabernacle.⁷³³

Lange: The golden vessels are evidently only named, and not described, because they were made like those of the tabernacle (comp. Ex. 30:1 sq.; Ex. 25:23–40), only upon a larger scale.⁷³⁴

Lange: The addition in 2Chron. 4:8 : “he made also ten tables, and placed them in the temple, five on the right side and five on the left,” is declared to be an error by modern interpreters; but we might just

⁷³² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:50.

⁷³³ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:50.

⁷³⁴ The Rev. Dr. John P. Lange, Lange's Commentary; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:48–51 (Exegetical and Critical).

as reasonably strike out the account of the altar of burnt-offering, which is not given in our text. The account is so definite that it cannot be a pure invention; besides, soon after, in 1Kings 7:19, the plural תִּנְחָלֶשֶׁה occurs, and it is said also in 1Chron. 28:16 : “And (David gave to Solomon) by weight ... gold for the tables of shewbread, for every table.” Now when 2Chron. 29:18 mentions but one table, this is no contradiction (Thenius); for it says in 2Chron. 13:11 : “and we burn, i.e., light, the golden candlestick every evening;” and yet, according to our text, there were 10 candlesticks. One asks, Why 10 tables? but we, on the other hand, ask, “Why 10 candlesticks, if only one were lighted? There is no ground for the opinion that the rest of the tables served for the purpose of resting the candlesticks upon them; for then there must have been 11 of them, and instead of being called tables of shewbread (1Chron. 28:16) they must have been called tables of the candlesticks.”⁷³⁵

1Kings 7:50c

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
pôth/pôthâh (תַּפְּהָתַף) [pronounced <i>pohth/poh-THAWH</i>]	<i>sockets, hinges [equivalent to modern door hinges]; secret parts [meaning dubious]</i>	feminine plural noun with the definite article	Strong's #6596 BDB #834
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
d ^o lâthôwth (תִּוְתָלֹד) [pronounced <i>d^o-law-THOHTH</i>]	<i>doors, gates of a city; figuratively for the doors of the heavens</i>	feminine plural noun	Strong's #1817 BDB #195
bayith (תַּיִב) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
p ^e nîymîy (יַמִּינִי) [pronounced <i>pehn-ee-MEET</i>]	<i>inner, innermost, interior</i>	masculine singular adjective with the definite article	Strong's #6442 BDB #819
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁷³⁵ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:48–51 (Exegetical and Critical).

1Kings 7:50c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d ^e lâthayim (דַּלְתַּיִם) [pronounced d ^e -LAW-thah-yim]	doors, gates of a city; figuratively for the doors of the heavens	feminine dual construct	Strong's #1817 BDB #195
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
hêychâl (לְחַיָּה) [pronounced hay-SHAWL]	a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple	masculine singular noun with the definite article	Strong's #1964 BDB #228
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262

Translation: ...and the golden hinges for [all] the doors of the House [and for] the innermost room, the Holy of Holies, for the two doors of the Temple. I believe that there are two pairs of doors for the Temple—for the entrance into the Temple and for the entrance into the Holy of Holies. It would make sense for the exterior doors to be double doors; it is unclear to me if the door to the Holy of Holies is a single or double door.

Pastor Mike Smith: *To all these items were added the furnishings King David had prepared and dedicated for temple service 2 Sam. 8:11; 1 Chron. 22:14; 29:1-9. The treasures of the Lord's temple were probably the rooms of the temple in the surrounding "structure" 1 Kings 6:5-6.*⁷³⁶

I would assume that these golden hinges are not pure gold, as gold is less durable and more malleable than most metals.

1Kings 7:48–50 Solomon oversaw the making of the items which were used in the House of Jehovah: the golden altar, the golden table (upon which is the bread of His Presence); and the Lampstand (five of which are set up to the right, five set up to the left of the innermost room)—all of these things are gold-plated; along with the flowers, lamps and tongs; and the cups, the snuffers, the bowls, the spoons and the firepans, all gold-plated; as well as the golden hinges which are used for the doors throughout the Temple—the doors for the Holy of Holies and for the entrance to the Temple.

A List of the Temple Items from the College Press Bible Study

In the final section of chapter 7 the sacred historian enumerates the vessels used inside the Temple. These vessels were all of gold while the vessels used outside the Temple were of bronze. From the fact that Hiram's name is not mentioned here, it would appear that he had nothing to do with the manufacture of these vessels. The following are the objects of gold within the house:

1. The altar of incense.
2. The table of gold upon which the showbread was weekly displayed. The Chronicler mentions that there were ten tables within the Temple (1Chron. 28:16; 2Chron. 4:8).
3. The ten lampstands which were arranged five on each side of the Debir.[The idea that the ten lampstands rested

⁷³⁶ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

A List of the Temple Items from the College Press Bible Study

on the ten tables mentioned in Chronicles is entirely groundless.] Some hold that these lampstands were arranged in a single row, in front of and parallel to the Debir. Others feel the lampstands were arranged in two rows perpendicular to the partition of the Debir. In the latter arrangement these lamps would furnish the light throughout the Holy Place. In the former arrangement the lamps would serve as a barrier before the Debir. The lampstands were decorated with flowers and had seven “lamps,” extremities which held the oil and wicks. These lampstands were probably fashioned after that of the Tabernacle.

4. The tongs probably were used in connection with the altar of incense (1Kings 7:49).
5. The bowls, which were probably used for incense.
6. The snuffers (lit., knives) were used for trimming the wick and extinguishing the lamps.
7. The basins of gold, which, according to Chronicles, were a hundred in number (2Chron. 4:8). They were probably used for the water or blood of sprinklings, though it is possible they were used for the libations of wine.
8. The spoons (lit., palms) which were really shallow vessels used for incense (cf. Lev. 24:7).
9. The censers. In Ex. 25:38 the Hebrew word is translated “snuff-dishes.” In Num. 4:14; Num. 16:6 it signifies censers which appears to be its meaning here.
10. The hinges or sockets of the hinges (Keil) of the doors of the Holy of Holies and for the Temple itself (1Kings 7:50).

Even after the construction of all the Temple vessels and furniture there was still a surplus of the precious metal and bronze gathered by David.[2Sam. 8:8–11; 1Chron. 22:3; 1Chron. 22:14; 1Chron. 22:16; 1Chron. 28:14–18.] This surplus was stored in the Temple treasury (1Kings 7:51).[Some suggest that Solomon made no use of the gold, silver and trophies of victory which David had prepared because they were spoils of war, and he did not wish to have it said that the Temple was built with gains won by violence.] The “vessels” alluded to may have been spoils of war such as the shields of gold captured by David from Hadadezer (2Sam. 8:7).

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 7:48–51.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Tabernacle: The Tabernacle was the first designated place where the faithful of Israel met and worshiped God. *Tabernacle* is a fancy name for a tent; but it was so much more than a tent. It's exact structure and design came directly from God, God speaking to Moses at Mount Sinai.

The Tabernacle was built out of materials that the Israelites had with them in the desert-wilderness; and was designed to be dismantled and moved from place to place. When the Israelites settled in the Land of Promise, the Tabernacle was moved from city to city, but generally without explanation.

The Tabernacle (a model); from [The Tabernacle Place](#); accessed January 26, 2018. This model of the Tabernacle, although not perfect, is very instructive. Outside of the Tabernacle we have the altar and the bronze laver.



The people of Israel *never* went inside of the Tabernacle; it was not at all like a church. They would have known what is inside of the Tabernacle based upon the reading and explaining of Scripture. There were no tours of the Tabernacle. The people camped outside of the Tabernacle and then came into the courtyard for worship.

Sacrifices were offered on the altar, which represented the sacrifice of Jesus Christ for our sins. The laver was to wash the unbeliever of his sins; and to temporarily cleanse the believer of his sins (principally, the priests and Levites who served at the Tabernacle).



The Furniture of the Tabernacle:

The furniture (or furnishings) of the Tabernacle included the bronze altar and the bronze laver outside of the Tabernacle itself.

The Furniture of the Tabernacle (a graphic); from [Pinterest](#); accessed January 26, 2018.

The bronze furniture was outside of the Tabernacle; the gold furniture was inside the Tabernacle, the gold representing the divine. The Golden Lampstand represents Jesus Christ, Who is the Light of the World (John 8:12). The Table of Incense represents the sweet savor of our Lord's sacrifice; which savor means that we are acceptable before God; we are acceptable in the Beloved (Eph. 1:6). The Table of Showbread represents God's provision for us while we are on earth (**logistical grace**), which provision was revealed when God provided manna for the children of Israel in the desert. Jesus is also known as the Bread of Life, as He is our substance and our sustenance (John 6:35). Inside of the Holy of Holies, a place where only the High

Priest went once a year, was the Ark of the Covenant, which represented Jesus in His humanity (the acacia wood used) and in His Deity (it was plaited in gold). The angels looking down over the Mercy Seat (which is on the Ark of God) (Heb. 9:3–5), represent the **Angelic Conflict**; and how they are constantly observing us and learning God's character and essence through their observations. It is the Mercy Seat where we meet God. That God sent His Son to die for our sins is God's grace; it is His mercy. It is an act which is completely undeserved by us.

The Temple was a concept conceived by King David. He had just had his palace built, and he thought about his palace and the tent which he had constructed for the Ark of God, and it just did not seem right. Here he was, king over Israel, a nation unto God, living in the land of Canaan, just as God had promised them, prospered and able to take on all enemies. How could David living in a palace and yet, the Ark of God occupy a rather nondescript tent? It did not make sense to David.

Now, let me point out that, although the Ark was supposed to be in the Tabernacle, from before the reign of King Saul, through all the reign of David, and partway through the reign of Solomon, the Ark of God was not where it belonged. For many years, the Ark was first captured by the Philistines, which caused them to suffer many ills, so they returned it to Israel. However, when Israel tried to move the Ark, men died from merely touching it. As a result, it was placed in the care of an individual (essentially, the Ark was placed in his garage and kept there

under a tarp⁷³⁷). David, early on in his reign, tried to bring the Ark into Jerusalem, but faced the same problem—if anyone touched the Ark, they instantly died. David apparently did some reading on the Ark and knew that the Ark required long poles placed into the metal bands affixed to the Ark. Let me suggest that these poles were long gone. The Philistines took them out of the Ark and melted them down (this is conjecture on my part). The Philistines were able to touch these poles but apparently not the Ark. Now, how they moved the Ark about, I do not know; and perhaps they fashioned a set of wooden poles in order to move the Ark (again, this is all conjecture). However, at some point (and I think that this occurred with David), poles were fashioned so that they were so large, that they stuck outside of the Holy of Holies (2Chron. 5:9). We actually have no idea about these poles, if they were new and fashioned by David to move the Ark. However, they would fit in the tent that David had made for the Ark, as the tent would have been designed with that specifically in mind. It appears that Solomon did not take the pole length into consideration for the Temple (or perhaps David did not think it through, if the dimensions were original with him).⁷³⁸

The Temple Furniture: The furniture of the Temple is nearly the same as the furniture of the Tabernacle. Outside, instead of the brass laver of the Tabernacle, there is the Great Basin and 10 water carts (which appear to have a great deal of water in them). There appears to be more than one altar, but this is unclear and certainly not stated here or elsewhere. There is an altar overlaid with gold in the inner sanctuary found in 1Kings 6:22. Could this have been the original altar, but covered in gold by Solomon and placed in the Holy of Holies? Could this be a reference to the Ark of God? It is not clear, and I would think the former is more likely than the latter. Or was this just another altar, constructed and placed into the Holy of Holies? Many commentators believed this to be the altar of incense (but why would it need to be plaited in gold; was it not already gold?). A lot of discussion of this altar was done in **1Kings 6** ([HTML](#)) ([PDF](#)) ([WPD](#)), but without coming to a clear conclusion. When it comes to the public altar in front of the Temple, there only appears to be one spoken of in **1Kings 8** ([HTML](#)) ([PDF](#)) ([WPD](#)) (1Kings 8:22, 31, 54, 64). It appears that this altar was built by Solomon (over the building of it was overseen by Solomon) (1Kings 9:25). On the exterior of the Temple, there was a newly built altar, which was 15' high and 30' x 30' (2Chron. 4:1). It is probably Hiram (Hiram) who built it, as it is sandwiched between the construction of the two great pillars and the Massive Basin, which would have been Hiram's work.

The golden altar is spoken of again as simply being in the Temple; and by process of elimination, that would have logically been the altar of incense. In fact all of the Temple furniture, apart from the Ark of God, appear to have been constructed new for the Temple. 2Ch 4:19–22 *So Solomon made all the vessels that were in the house of God: the golden altar, the tables for the bread of the Presence, the lampstands and their lamps of pure gold to burn before the inner sanctuary, as prescribed; the flowers, the lamps, and the tongs, of purest gold; the snuffers, basins, dishes for incense, and fire pans, of pure gold, and the sockets of the temple, for the inner doors to the Most Holy Place and for the doors of the nave of the temple were of gold.* (ESV)

There are ten lampstands rather than a single golden lampstand; and this destroys the type. The type is, of course, that Christ is the light of the world; so that is illustrated with a single lampstand than with ten (despite the fact that 10 lampstands might be more helpful in providing light for the Temple).

Idolatry and the Religious Artifacts of the Temple and Tabernacle: In the Mosaic Law, in the first of the Ten Commandments, we read: "You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God." (Ex. 20:3–5a; ESV; capitalized) Based upon the particular items which God told Moses to manufacture (like the Ark of God), it is clear that God was *not* forbidding all forms of religious art. There were various kinds of religious furnishings, furniture and decorations associated with both the Tabernacle and the Temple. What God forbade was an attempt to make an image of God, or of the angels or demons, and then to worship that image as if it were God (or an angel or a demon). This is why you should not have some phony picture of Jesus hanging in your

⁷³⁷ There were no garages in that era; but this would have been the modern-day equivalent.

⁷³⁸ You will have to pardon me; that represents my thinking process, based upon knowing that the poles were necessary in order to move the Ark and knowing that the poles did not neatly fit into the Holy of Holies.

house. (1) He did not look like that and (2) we have no physical descriptions of Jesus anywhere in the Bible (although, according to an Old Testament passage, He apparently had a beard).

The Ark of God is the best illustration of this. The Ark of God does speak of Jesus Christ. It was made out of acacia wood (representing His humanity) overlaid with gold (representing His deity). In the Ark originally was a copy of the Ten Commandments, Aaron's rod that budded, and a pot of manna. All of this is representative. The Ten Commandments define our profound failure before God. We have all sinned and far short of the glory of God. Since Jesus Christ equated hatred with murder and a rumination of sexual fantasy with adultery, most of us have broken all Ten Commandments. All it takes to divide us from God is the breaking of a single commandment; or the commission of a single sin. God is perfect, God is holy, and therefore unable to tolerate a single sin. The pot of manna speaks of God's provision—the greatest single provision being that of the Lord Jesus Christ (represented by the Ark of God), Who died for our sins and gave us our only pathway to God through faith in Jesus Christ. The pot of manna more specifically speaks of the daily provision that God has made for us in our lives as believers. Aaron's rod that budded speaks of the resurrection, when we are resurrected to new life.

No one was to worship or bow down before the Ark of God; or to think of it as *being God*. The Israelites, from time to time, did just that very thing. Prior to the installation of Saul as king, the Israelites carried the Ark of God into battle with them against the Philistines and they got routed and the Ark of God was taken from them. The Ark of God was to be their good luck; the Ark of God was wrongly thought by them as if going into battle with God (understanding the Ark of God to be God). The Ark of God was not designed to function in this way. 99% of the time, Israel was not even able to see the Ark of God. It was to be kept in the Holy of Holies where no one could see it, because it represented the Lord to come. Only the High Priest, once a year, would enter into the Holy of Holies and sprinkle blood on the Mercy Seat, which represented the Lord's death for our sins.

Understanding the difference between the golden calf constructed in the desert-wilderness, which the sons of Israel worshiped (which was a sin), and the Ark of God, is key in understanding this first commandment. Similarly, the construction of the brass columns or the great sea (that is, the massive basin) were not things which rejected God or violated His first commandment. These furnishings were magnificent to behold, but they were not to be worshiped as representations of God on earth.

1Kings 7:48–50 Solomon oversaw the making of the items which were used in the House of Jehovah: the golden altar, the golden table (upon which is the bread of His Presence); and the Lampstand (five of which are set up to the right, five set up to the left of the innermost room)—all of these things are gold-plated; along with the flowers, lamps and tongs; and the cups, the snuffers, the bowls, the spoons and the firepans, all gold-plated; as well as the golden hinges which are used for the doors throughout the Temple—the doors for the Holy of Holies and for the entrance to the Temple.

The furniture of the Tabernacle are the same for the Temple; and therefore, are shadow imagines of Jesus Christ.

The Furniture of the Temple are Types (from Mike Smith)

Christ is the reality to which the symbolic elements of the tabernacle point.

LAMP-STANDS (menorahs)

John 8:12 Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life."

TABLES OF SHOWBREAD

John 6:35 Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst."

The Furniture of the Temple are Types (from Mike Smith)

ALTER OF INCENSE

Acts 10:4 . . . And he said to him, "Your prayers and alms have ascended as a memorial before God.
Revelation 8:4 And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

LAVER

John 13:8 Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

ARK OF THE COVENANT

Romans 3:25 whom God displayed publicly as a propitiation [Grk. hilasterion – the same word translated "mercy seat" in Heb. 9:5] in His blood through faith. This was to demonstrate His righteousness,

BRAZEN ALTER

John 1:29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!
Ephesians 5:2 and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

It may be disconcerting by some to contemplate the amazing humility of the Tabernacle followed by the amazing magnificence of the Temple. The Tabernacle is a type of Jesus Christ in His humanity in the **1st advent**. The Temple represents the Lord Jesus Christ as the Ruler of the world in His **2nd advent**. In you can contain in your thinking the idea of Jesus Christ in His 1st and 2nd advents, then you can fully appreciate the important differences in the Tabernacle and the Temple.

The Pulpit Commentary makes a set in interesting observations: *Observe: the furniture and appointments outside the house, in the court of the priests—brazen altar, molten sea, layers, etc.—have no counterparts in heaven. They are "of the earth, earthy." In the holy place were the altar of incense, the table of shewbread, the ten candlesticks, etc. (1Kings 7:48–50). In the most holy place were the mercy seat, the cherubim of glory, the ark, the golden censer, etc. And heaven has its golden altar (Rev. 6:9; Rev. 8:8; Rev. 9:18), its incense (Rev. 8:8, Rev. 8:4), its seven lamps (Rev. 4:5; cf. Ex. 27:1–21:23; Zech. 4:2). And for the table of shewbread, see Rev. 22:2. Or if it be said that the "table of the face" has no counterpart in heaven, we may reply that it is not needed, because His servants "see his face" and feast upon His presence (Revelation 24:4). Similarly heaven has its mercy seat—the Fount of Mercy dwells there—its cherubim and seraphim (Isa. 6:2; Rev. 4:7; cf. Ezek. 1:10), and its golden censer (Rev. 8:3, Rev. 8:5). It has no ark—the covenant is writ in the heart of the Eternal, as He now writes it on the hearts of men (Heb. 8:10). But it has its throne (Rev. 4:2 et passim), and the ark was the throne of God (cf. Isa. 6:2).⁷³⁹*

Cut-away view of the Temple; it's furnishings and furniture (a graphic with text); from [Redeemer of Israel](#); accessed December 29, 2017. Even though there is no consistency in these graphics, they do help us, to some

⁷³⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:1–66 (The Holy of Holies and the Heaven of Heavens).

degree to understand what is being described. Now, this cut-away view lacks the high entryway (which is disputed) and the open space next to the Holy of Holies (which may be purposely cutaway. There was very little said about the altar in this chapter.



redeemerofisrael.org

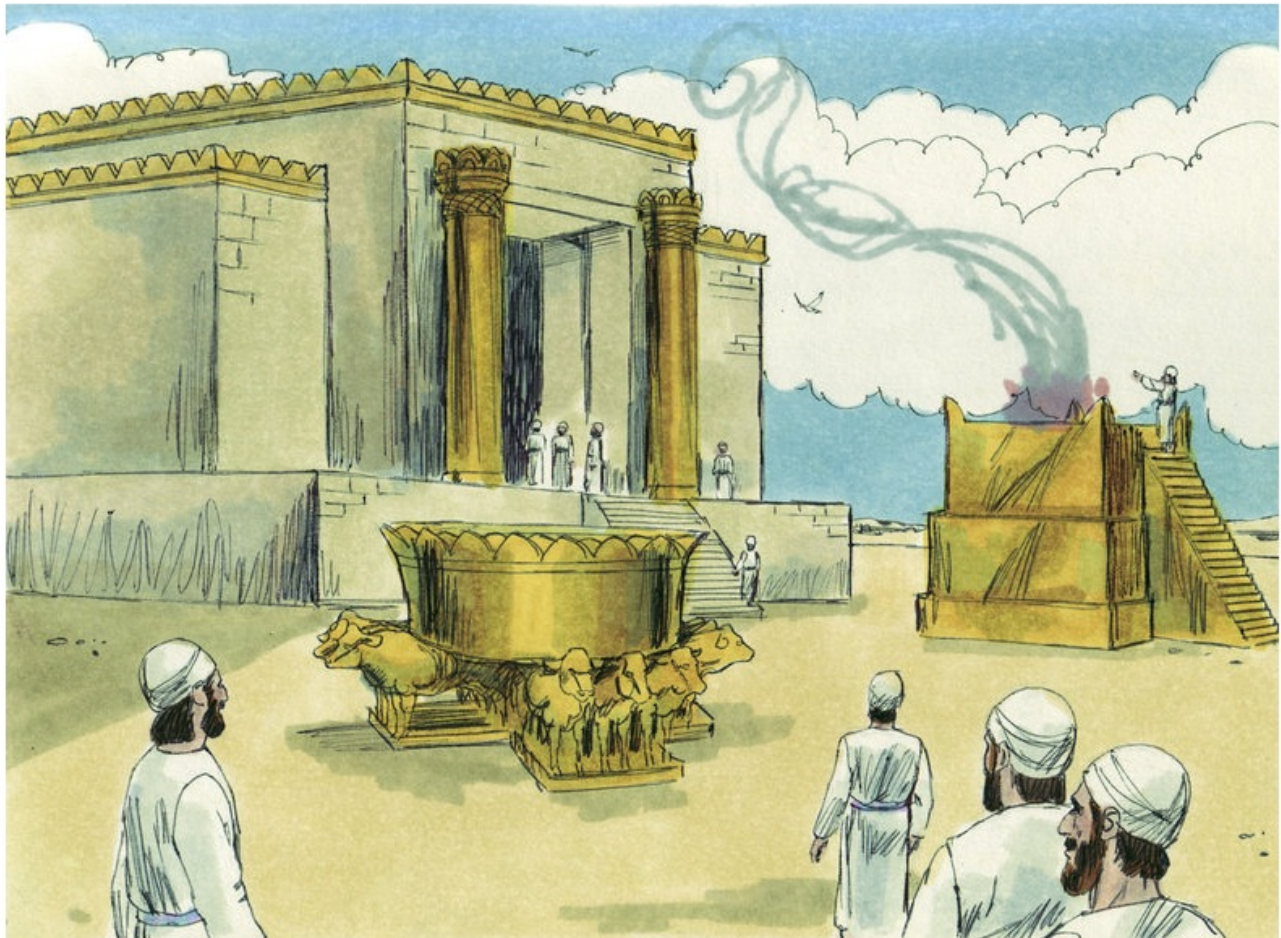
SOLOMON'S TEMPLE

- | | | |
|--------------------|-----------------------|-------------------------|
| 1 - Porch | A - Brazen Altar | E - Table of Showbread |
| 2 - Holy Place | B - Molten Sea | F - Altar of Incense |
| 3 - Holy of Holies | C - Ten Bronze Basins | G - Ark of the Covenant |
| 4 - Side Chambers | D - Ten Menorahs | H - Gold Cherubim |



Chapter Outline

Charts, Graphics and Short Doctrines



An Outside View of the Temple and the Exterior Articles of Furniture (an illustration); from Dwelling in the Word; accessed January 12, 2018. I believe that someone else illustrated this, but I could not find his name.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Everything Was Completed for the Temple

And so is finished all the work which did the King Solomon [for] the House of Y^ehowah. And so brings Solomon holy things of David his father—the silver and the gold and the manufactured things he put in treasuries of a House of Y^ehowah.

1Kings
7:51

[Finally,] all the work which King Solomon did was completed [for] the House of Y^ehowah. Solomon then brought the holy things of his father David—the silver and the gold and the manufactured things [which] he placed in the treasuries of the House of Y^ehowah.

So all the work required for the House of Jehovah was finished by Solomon. He then brought the holy things of his father David into the treasuries there—the silver and gold and manufactured items.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so is finished all the work which did the King Solomon [for] the House of Y ^e howah. And so brings Solomon holy things of David his father—the silver and the gold and the manufactured things he put in treasuries of a House of Y ^e howah.
Revised Douay-Rheims	And Solomon finished all the work that he made in the house of the Lord, and brought in the things that David his father had dedicated, the silver and the gold, and the vessels, and laid them up in the treasures of the house of the Lord.
Peshitta (Syriac)	Thus was ended all the work that King Solomon made in the house of the LORD. And Solomon brought in the things which David his father had dedicated; the silver and the gold and the vessels, and placed them among the treasures of the house of the LORD.
Septuagint (Greek)	So the work of the house of the Lord which Solomon wrought was finished; and Solomon brought in the holy things of David his father, and all the holy things of Solomon; he put the silver, and the gold, and the furniture, into the treasures of the house of the Lord. In Brenton's LXX, this is actually the final verse of 1Kings 6. Most of what is found in this chapter is placed back with 1Kings 6, which is actually more logical.
Significant differences:	They are all close enough.

Limited Vocabulary Translations:

Easy English	Solomon brought (into the temple) all the things that David his father had put to one side for the temple. (Solomon) did this after he had finished all the things that he had made for the temple of the LORD. They were the things that they made out of wood, silver and gold. He put these things in safe places in the LORD's temple.
Easy-to-Read Version–2006	So King Solomon finished all the work he wanted to do for the Lord's Temple. Then he took everything his father David had saved for this special purpose and put them in the Temple. He put the silver and gold in the special storage rooms in the Lord's Temple.
<i>The Message</i>	That completed all the work King Solomon did on The Temple of GOD. He then brought in the items consecrated by his father David, the silver and the gold and the artifacts. He placed them all in the treasury of GOD's Temple.
Names of God Bible	All the work King Solomon did on Yahweh's temple was finished. He brought the holy things that had belonged to his father David—the silver, gold, and utensils—and put them in the storerooms of Yahweh's temple.
NIRV	King Solomon finished all the work for the LORD's temple. Then he brought in the things his father David had set apart for the LORD. They included the silver and gold and all the other things for the LORD's temple. Solomon placed them with the other treasures that were there.

Thought-for-thought translations; paraphrases:

Common English Bible	When all King Solomon's work on the LORD's temple was finished, he brought the silver, gold, and all the objects his father David had dedicated and put them in the treasuries of the LORD's temple.
Contemporary English V.	After the LORD's temple was finished, Solomon put into its storage rooms everything that his father David had dedicated to the LORD, including the gold and the silver.
The Living Bible	When the Temple was finally finished, Solomon took into the treasury of the Temple the silver, the gold, and all the vessels dedicated for that purpose by his father David.

New Berkeley Version	When all the work which King Solomon did on the house of the LORD was finished, he brought the dedicated things of David his father — the gold, the silver, and other articles — and deposited them in the treasuries of the LORD's house.
New Life Version	So all the work that King Solomon did in the house of the Lord was finished. And Solomon brought in the things which had been set apart by his father David, the silver and the gold and the holy things. He put them in the store-houses of the house of the Lord.
New Living Translation	So King Solomon finished all his work on the Temple of the LORD. Then he brought all the gifts his father, David, had dedicated—the silver, the gold, and the various articles—and he stored them in the treasuries of the LORD's Temple.
Unlocked Dynamic Bible	So Solomon's workers finished all the work for the temple. Then they placed in the temple storerooms all the things that his father David had dedicated to Yahweh, all the silver and gold, and the other valuable items.

Partially literal and partially paraphrased translations:

American English Bible	So Solomon finally finished his 'house' for Jehovah. And he carried in all the holy things of David his father, as well as all of his own holy things, including much silver and gold, and other things for the treasury of the Temple of Jehovah.
International Standard V	Thus all the work that King Solomon performed in the LORD's Temple was finished. Then Solomon brought in the articles that had been dedicated by his father David, including silver, gold, and other utensils, and he placed them into storage in the treasuries of the LORD's Temple.
New Advent (Knox) Bible	Thus Solomon completed all the work needed for the service of the Lord's house; and he brought into it all the silver and gold and other ware that his father David had consecrated, laying them up among its treasures.
Translation for Translators	So Solomon's <i>workers</i> finished all the work for the temple. Then they placed in the temple storerooms all the things that his father David had dedicated to Yahweh—all the silver and gold, and the other valuable items.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Was to be completed the works, that king Solomon is to have prepared, for the house of Jehovah. Solomon was to bring in that of his father David, that set apart, of silver and gold, with the articles, is he to have put in the treasure house, in the house of Jehovah.
Ferrar-Fenton Bible	Thus was completed all the furniture that King Solomon made for the House of the EVER-LIVING, and Solomon brought the consecrated silver and gold of his father David, and the furniture he gave, to the House of the EVER-LIVING.
God's Truth (Tyndale)	And so was ended all the work that king Salomon made for the house of the Lord. And then Salomon brought in the things which David his father had dedicated in silver, gold and other vessels, and put them to the treasure of the house of the Lord.
Lexham English Bible	[When] all of the work which king Solomon did on the house of Yahweh was completed, Solomon brought out the holy objects of his father David, the silver and the gold and the vessels, [which] he put in the treasury rooms of the house of Yahweh.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	When all the work undertaken by King Solomon in the temple of the LORD was completed, he brought in the dedicated offerings of his father David, putting the silver, gold, and other articles in the treasuries of the temple of the LORD.
New American Bible (2011)	When all the work undertaken by King Solomon in the house of the LORD was completed [The account of the Temple's construction has been punctuated by

references to “building” (banah) or “finishing” (killah) it (6:1b, 9a, 14, 38; 7:40). Here, at the end of the account, the narrator uses a different verb for its “completion,” shillem, which allows him to play on the name of Solomon (shelomo).], he brought in the votive offerings of his father David, and put the silver, gold, and other articles in the treasuries of the house of the LORD. 2 Sm 8:9–12.

New English Bible—1970

When all the work which King Solomon did for the house of the LORD was completed, he brought in the sacred treasures of his father David, the silver, the gold, and the vessels, and deposited them in the storehouses of the house of the LORD.

New Jerusalem Bible

Thus all the work done by King Solomon for the Temple of Yahweh was completed, and Solomon brought in the gifts which his father David had consecrated; and he had the silver, the gold and the utensils put into the treasuries of the Temple of Yahweh.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Thus all the work that King Shlomo did in the house of *ADONAI* was finished. After this, Shlomo brought in the gifts which David his father had dedicated — the silver, the gold and the utensils — and put them in the treasuries of the house of *ADONAI*.

The Complete Tanach

And all the work that king Solomon had wrought in the house of the Lord was finished. And Solomon brought in the things which David his father had dedicated; the silver, and the gold, and the vessels, (and) put them in the treasuries of the house of the Lord.

The things which David his father had dedicated: That which remained of the silver and gold dedicated by his father [he put into the treasuries of the house of the Lord]. But the Midrash explains that Solomon did not wish to use any of those dedicated materials for the construction of the house. And I heard from scholars of Israel who said [the reason was] because David knew [through prophetic inspiration] that eventually it would be destroyed. [David himself, therefore, begged that his materials should not be used,] so that the idol worshipping nations should not be able to say their idols are mightier for they took their revenge upon the house which was built of the [vast] plunder and destruction which David plundered from them. And others say [that the reason for his refusal was because] Solomon said thus; there was a famine in the days of his father for three consecutive years, and he should have squandered these dedicated materials to sustain therewith the poor people of Israel.

exeGeses companion Bible

Thus they shalam all the work sovereign Shelomoh works for the house of Yah Veh. And Shelomoh brings in the holies of David his father: he gives the silver and the gold and the instruments among the treasures of the house of Yah Veh.

Israeli Authorized Version

So was ended all the work that king Shlomo made for the house of YY . And Shlomo brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of YY.

The Israel Bible (beta)

When all the work that King Shlomo had done in the House of Hashem was completed, Shlomo brought in the sacred donations of his father David—the silver, the gold, and the ves sels—and deposited them in the treasury of the House of Hashem.

Orthodox Jewish Bible

So was completed all the work that HaMelech Sh'lomo made for the Beis Hashem. And Sh'lomo brought in the things which Dovid Aviv had set apart as kodesh; even the kesef, and the zahav, and the kelim (vessels), did he put among the otzarot (treasures) of the Beis Hashem.

The Scriptures 1998

Thus all the work which Sovereign Shelomoh had done for the House of יהוה was completed. And Shelomoh brought in the set-apart items of his father Dawid?: the silver and the gold and the utensils, and he put them in the treasuries of the House of יהוה.

Expanded/Embellished Bibles:

The Expanded Bible

·Finally [Thus] the work King Solomon did for the ·Temple [^Lhouse] of the Lord was finished. Solomon brought in everything his father David had ·set apart [dedicated; consecrated] for the ·Temple [^Lhouse]—silver, gold, and ·other articles [the various utensils]. He put everything in the treasuries of the ·Temple [^Lhouse] of the Lord. So was ended all the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David, his father, had dedicated; even the silver and the gold and the vessels did he put among the treasures of the house of the Lord. David had taken large quantities of metal, brass, silver, and gold, from the nations which he had conquered. So great was the supply that it was not exhausted by the heavy demand made upon the stores at the building of the Temple and the making of the various appointments for the services. Willingness in sacrificing for the work of the Lord, also in building and equipping places of worship, is altogether pleasing to the Lord if it flows from a heart filled with true love toward Him.

Kretzmann's Commentary

So was ended all the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David, his father, had dedicated; even the silver and the gold and the vessels did he put among the treasures of the house of the Lord. David had taken large quantities of metal, brass, silver, and gold, from the nations which he had conquered. So great was the supply that it was not exhausted by the heavy demand made upon the stores at the building of the Temple and the making of the various appointments for the services. Willingness in sacrificing for the work of the Lord, also in building and equipping places of worship, is altogether pleasing to the Lord if it flows from a heart filled with true love toward Him.

NET Bible®

When King Solomon finished constructing the Lord's temple, he [*Heb* "Solomon." The proper name has been replaced by the pronoun ("he") in the translation for stylistic reasons.] put the holy items that belonged to his father David (the silver, gold, and other articles) in the treasuries of the Lord's temple.

The Pulpit Commentary

So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated [marg. holy things of David (2Sa_8:8, 2Sa_8:10, 2Sa_8:11; 1Ch_22:3, 1Ch_22:14, 1Ch_22:16; 1Ch_28:14-18). Cf. 26:26-28]; even the surer, and the gold, and the vessels, did he put among the treasures of the house of the Lord. [So that all the store of precious metal and the brass that David had prepared was not absorbed in the decoration and furniture of the temple. There would seem to have been a considerable overplus, which was stored in the temple treasury.]

The Voice

Solomon's work in the Eternal's temple was complete. Solomon moved the *sacred* things his father had sanctified—the silver, gold, and utensils—into the treasuries in the Eternal's temple.

Literal, almost word-for-word, renderings:

Context Group Version

Thus all the work that king Solomon produced in the house of YHWH was finished. And Solomon brought in the things which David his father had dedicated, [even] the silver, and the gold, and the vessels, and put them in the treasuries of the house of YHWH.

Emphasized Bible

So was completed all the work which King Solomon made for the house of Yahweh, and Solomon brought in the hallowed things of David his father—the silver, and the gold, and the vessels, did he put in the treasuries of the house of Yahweh.

Green's Literal Translation

And it was complete, all the work that King Solomon had made for the house of Jehovah. And Solomon brought in the sanctified things of his father David: the silver, and the gold, and the vessels he had put into the treasuries of the house of Jehovah.

NASB

Thus all the work that King Solomon performed in the house of the Lord was finished. And Solomon brought *in* the things dedicated by his father David, the silver and the gold and the utensils, and he put them in the treasuries of the house of the LORD.

New European Version	Thus all the work that king Solomon worked in the house of Yahweh was finished. Solomon brought in the things which David his father had dedicated, the silver, the gold and the vessels, and put them in the treasuries of the house of Yahweh.
Third Millennium Bible	So was ended all the work that King Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver and the gold and the vessels did he put among the treasures of the house of the LORD.
Webster's Bible Translation	So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; <i>even</i> the silver, and the gold, and the vessels, he placed among the treasures of the house of the LORD.
World English Bible	Thus all the work that king Solomon did in Yahweh's house was finished. Solomon brought in the things which David his father had dedicated, the silver, the gold, and the vessels, and put them in the treasuries of Yahweh's house.
Young's Updated LT	And it is complete--all the work that king Solomon has made for the house of Jehovah, and Solomon brings in the sanctified things of David his father; the silver, and the gold, and the vessels he has put in the treasuries of the house of Jehovah.
The gist of this passage:	Solomon had completed all of the work for the Temple, including all of its furnishings. Additional valuable metals were kept in the treasuries in the House of Y ^e howah.

1Kings 7:51a

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
shâlêm (שָׁלֵם) [pronounced <i>shaw-LAHM</i>]	<i>to be whole (sound, safe, uninjured); to be completed (finished) [of a building]; to be at (have) peace (friendship)</i>	3 rd person feminine singular, Qal imperfect	Strong's #7999 BDB #1022
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
m ^e lâ'kâh (מְלֶאכָה) [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
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

1Kings 7:51a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Sh ^e lōmōh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	peace, peaceful; transliterated Solomon	masculine singular, proper noun	Strong's #8010 BDB #1024
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: [Finally,] all the work which King Solomon did was completed [for] the House of Y^ehowah. This final verse marks the completion of the last 3 chapters.

Much of this work occurred after the 7 years of work to build the Temple and some of the furnishings may have been done while the Temple was being built.. Given the celebration which takes place in the next chapter, it certainly appears that all of this was done prior to the inaugural worship service at the Temple.

This marks the completion of the building that Solomon did on the Temple and on his own palace. As we have read, some of the work was contracted out to his friend Hiram; and some, Solomon oversaw himself.

Gill: *Which he ordered to be made to be put into it, either for the ornament of it, or for the use and service of it; all was completely finished in the space of seven years.*⁷⁴⁰ Since the inaugural celebration occurred 8½ years after the Temple was begun, I would assume that is the point at which everything was finished.

Benson: *So was ended all the work — “Concerning this temple, we may observe, upon the whole, that the glory of it did not consist in its bulk or largeness, (for in itself it was but a small pile of building, no more than one hundred and fifty feet in length, and one hundred and five in breadth, taking the whole together, and is exceeded by many of our parish churches,) but its chief grandeur and excellence lay in its out-buildings and ornaments, in its workmanship, which was everywhere very curious, and in its overlayings, which were vast and prodigious. The overlaying of the holy of holies only, which was a room but thirty feet square and twenty high, amounted to six hundred talents of gold, which comes to four millions three hundred and twenty thousand pounds of our sterling money. ‘The whole frame,’ says Josephus, ‘was raised upon stones, polished to the highest degree of perfection, and so artificially put together, that there was no joint to be discerned, no sign of any working-tools having been upon them, but the whole looked more like the work of providence and nature, than the product of art and human invention. And as for the inside, what carving, gilding, embroidery, rich silks, and fine linen could do, of these there was the greatest profusion. The very floor of the temple was overlaid with beaten gold; the doors were large, and proportioned to the height of the walls, twenty cubits broad, and still gold upon gold.’ Antiq., lib. 8. chap. 2. In a word, it was gold all over, and nothing was wanting, either within or without, that might contribute to the glory and magnificence of the work.” — Dr. Dodd. Some have intimated, that one principal reason why Solomon bestowed all this outward splendour and glory on the temple of the one living and true God, probably was that he might keep the people from idolatry, knowing how much they were taken with such things. Certainly none of the idol temples were to be compared to it for riches and magnificence. Indeed, there was nothing like it in the whole world. But if this were any part of his design, the event showed how far it was from being answered thereby, and how little the expedient availed. Multitudes of the Israelites,*

⁷⁴⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 7:51.

and those not only of the more distant tribes, but even of the tribe of Judah itself, in the very midst of whom this most splendid and sumptuous fabric stood, soon relapsed into that most unreasonable and stupid of all sins. Nearly the whole Hebrew nation, even, became idolatrous. Nay, what is more astonishing, Solomon himself, who erected this most costly and superb edifice, was drawn away from the worship of that God to whose honour he had raised it, and was turned in his heart after other gods, 1Kings 11:4; so true it is, that nothing merely external, whether in the place or ceremonies of God's worship, however sumptuous or dazzling, can engage or secure the attachment of fallen man to him and his service. An acquaintance with his spiritual and holy nature and infinite perfections, and his love shed abroad in our hearts by the Holy Ghost given unto us, can only effect this; which blessings if we would receive and retain, we must keep our hearts with all diligence, and not suffer their desires to wander after vain things, which cannot profit. Had Solomon continued to attend to this, his own advice, the glory of his youth would not have suffered so dreadful an eclipse in his declining years; but the bright example of his wisdom and piety would have continued to shine with undiminished, nay, with increasing lustre, to the credit of the true religion, and the edification of millions, while he himself, in soul and body would have remained a temple of the living God, a habitation of Jehovah through the Spirit, a fabric unspeakably more glorious than that which, with such immense expense of treasure, time, and labour, he had erected in Jerusalem.⁷⁴¹

1Kings 7:51b

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
bôw' (בּוֹ) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	peace, peaceful; transliterated Solomon	masculine singular, proper noun	Strong's #8010 BDB #1024
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôdâshîym (קֹדְשִׁים) [pronounced koh-daw-SHEEM]	holiness, sacredness, apartness, that which is holy, holy things	masculine plural construct	Strong's #6944 BDB #871
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
'âb (אָב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

⁷⁴¹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 7:51.

1Kings 7:51c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾōwtsâr (אוצאר) [pronounced <i>oh-TSAR</i>]	<i>a depository, a storehouse, a treasury; treasures</i>	masculine plural construct	Strong's #214 BDB #69
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
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

Translation: ...—the silver and the gold and the manufactured things [which] he placed in the treasuries of the House of Y^ehowah. It is unclear if this was silver and gold that David collected over the years, or whether this refers to specific holy items made from silver and gold which David had in his possession (perhaps connected to the *second Tabernacle*).

Treasuries refers to storage areas and it is possible that there were storage areas in the text of the past few chapters which I did not recognize as such. In any case, when it comes to simply holding gold and silver metals (in whatever form), it does not take up a huge amount of space; nor is it something that anyone wants to simply leave laying about.

Even though this specifically reads *treasuries of the House of the Lord*, this does not necessarily mean that the storage areas were affixed to the Temple. They could have been secure storage areas connected to Solomon's palace which were dedicated to the Temple (or dedicated to Jehovah).

1Kings 7:51 So all the work required for the House of Jehovah was finished by Solomon. He then brought the holy things of his father David into the treasuries there—the silver and gold and manufactured items.

Storage in the Treasuries of the House of Y^ehowah (various commentators)

Guzik: *All these great works of art and articles of great value were placed in the temple. This included the ten carts and the shovels, bowls and other needed utensils for sacrifices.*⁷⁴²

Constable: *The priests probably placed the treasures David had collected in the rooms of the structure that surrounded the temple (1Kings 6:5–6) for use in Israel's worship as needed. The temple, then, became the treasury of Israel in that it housed the nation's greatest treasures. The writer gave us extensive information about the temple furnishings to increase our awe, not only of the temple itself, but also of Yahweh's greatness. The temple and all it contained reflected the God who abode there.*⁷⁴³

Lange: *David had taken a quantity of brass, silver, and gold from the conquered Syrians, Moabites, Ammonites, Philistines, and Amalekites, which treasures he dedicated to sacred purposes. 1Chron. 22:14; 1Chron. 22:16 also alludes to the great store of these metals. Immense as was the quantity of brass and gold needed for the temple, the supply was not exhausted. The rest consisted partly of unwrought gold and silver, partly of vessels, and was preserved in the sanctuary itself. Probably some of the side-chambers served as a treasury.*⁷⁴⁴

⁷⁴² David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 7:15–51.

⁷⁴³ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:51.

⁷⁴⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 7:48–51 (Exegetical and Critical).

Storage in the Treasuries of the House of Y^ehowah (various commentators)

The Preacher's Complete Homiletical Commentary: *The things which David his father had dedicated—From 1Chron. 22:14–16; 1Chron. 29:2 sq., we find that David's store of gold, silver, &c., was vast, including the valuable trophies of his victories (cf. 2Sam. 8:7; 2Sam. 8:11–12; 1Chron. 18:7; 1Chron. 18:10–11), and his own private treasures (1Chron. 28:13–18). So abundant was the supply of precious metal that, although the quantity used for the temple was immense, there was a large store in reserve.*⁷⁴⁵

Barnes: *The things which David had dedicated* – Not only the things described in 1Chron. 28:14–18, but also the spoil of the nations which he had subdued (margin reference), and also the vessels of gold, silver, and brass, sent him by Toi king of Hamath, on his victory over Hadadezer. Solomon now brought these into the temple treasury. A sacred treasury had been established at least as early as the time of Saul, to which Saul himself, Abner, Joab, and others, had contributed 1Chron. 26:28.⁷⁴⁶

Benson: *Solomon brought in the things which David his father had dedicated* — The silver and gold, and other things which David had provided for erecting this temple, and which had not been expended in the house itself, or its furniture, Solomon laid up in the treasury belonging to it, for repairs, exigences, and the constant charge of the temple-service. Although this splendid edifice had cost him immense sums, besides what David had prepared for building it, he would not repay himself in any degree by diverting from their intended purpose, and transferring to his own secular use, these devoted, or, as they are termed in the margin, holy things of David. "What parents have dedicated to God," says Henry, here, "the children ought by no means to alienate or recall; but cheerfully confirm what was intended for pious and charitable uses, that they may with their estates inherit the blessing." And the vessels did he put among the treasures of, &c. — With those which David had dedicated, he laid up the altar of Moses, and some other of the old utensils which belonged to the tabernacle, as being of no further use, far better being provided in their room. Indeed, the tabernacle itself was thus laid up, for which, as the temple was now built, there was no further occasion; and yet it was proper to preserve the parts of so sacred a structure, which had been formed, in all respects, by divine direction, and had long been holy to the Lord.⁷⁴⁷

Clarke: *Solomon brought in the things* - It has been a question whether Solomon, in the structure of the temple, used any of the gold and silver which David had provided? And here it seems answered in the negative; for after the house was finished, with all its utensils and ornaments, with its immense profusion of gold, it is here said that Solomon brought in the silver, and the gold, and the vessels, which David his father had dedicated. It appears therefore that Solomon had employed four years to make preparation for the work before it was begun. During the whole time of the building, he was no doubt still appropriating a part of the public revenue for this purpose; and the provision made by his father he placed among the treasures of the house; but the temple was truly Solomon's, as he had provided all its materials, and borne every expense.⁷⁴⁸

Keil and Delitzsch on the wealth of ancient temples: *The amazing extent to which this booty may possibly have reached, may be inferred from the accounts we have concerning the quantity of the precious metals in Syria in the Macedonian age. In the gaza regia of Damascus, Alexander found 2600 talents of gold and 600 talents of uncoined silver (Curt. iii. 13, 16, cf. Arrian, ii. 11, 10). In the temple of Jupiter at Antioch there was a statue of this god of solid silver fifteen cubits high (Justin, xxxix. 2, 5, 6); and in the temple at Hierapolis there was also a golden statue (Lucian, de Dea Syr. §31). According to Appian (Parth. 28, ed. Schweigh.), this temple was so full of wealth, that Crassus spent several days weighing the vessels of silver and gold.*

⁷⁴⁵ The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 7:51.

⁷⁴⁶ Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, 1Kings 7:51.

⁷⁴⁷ Rev. Joseph Benson, Commentary of the Old and New Testaments; 1857; from e-Sword, 1Kings 7:51.

⁷⁴⁸ Adam Clarke, Adam Clarke's Commentary on the Bible; from e-Sword, 1Kings 7:51.

Keil and Delitzsch continue: *And from the unanimous testimony of the ancients, the treasures of the palaces and temples of Asia in the earlier times were greater still. Of the many accounts which Bähr (Symbolik, i. p. 258ff.) and Movers (Phönizier, ii. 3, p. 40ff.) have collected together on this subject, we will mention only a few here, the credibility of which cannot be disputed. According to Varro (in Plin. 33:15), Cyrus had taken 34,000 pounds of gold as booty after the conquest of Asia, beside the gold wrought into vessels and ornaments, and 500,000 talents of silver. In Susa, Alexander took 40,000, or, according to other accounts, 50,000, talents from the royal treasury; or, as it is still more definitely stated, 40,000 talents of uncoined gold and silver, and 9000 talents of coined dariks. Alexander had these brought to Ecbatana, where he accumulated 180,000 talents. Antigonus afterwards found in Susa 15,000 talents more in vessels and wrought gold and silver. In Persepolis, Alexander took 120,000 talents, and in Pasargada 6000 talents. For the proofs, see Movers, pp. 42, 43.*⁷⁴⁹

Chapter Outline

Charts, Maps and Short Doctrines

Thenius makes this observation: *The whole arrangement, so full of meaning, appears quite peculiar to the Israelitish temple, for nothing of the kind is found anywhere else, either on Egyptian or Assyrian monuments.*⁷⁵⁰

Chapter Outline

Charts, Graphics and Short Doctrines

Beginning of Document

Verse Navigation

Introduction and Text

First Verse

Chapter Summary

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 7 is in the Word of God

1. These details allowed for the Temple, its furnishings and its furniture to be duplicated for subsequent temples.¹ As these items were considered holy and of the utmost importance to the worship of Y^ehowah, the Bible provided the place where later builders and artisans to go to properly build the Temple and the things which fill it. At the time that the second Temple was built, there were many who had never been at the original Temple.
2. Even though this chapter lacks all of the architectural details, it does tells us in great detail about building projects of that era, how much they were able to do, and, in some places, we are told how they did what they did. There are a significant number of details left out—particularly with regards to the great basin. I still wonder how water was brought to the basin and how it was taken out. Nearly every commentator suggests that there were taps on the basic (or even in the mouths of the bulls) where were used to access the water.
3. Even though time was spent describing the other buildings which Solomon built, there was not anywhere near the detail as is found with the description of the Temple. This indicates their relative importance.
4. As we study what Solomon built here, this should give us an appreciation for his and David's vision; and for the awe-inspiring structure that the Temple was to the people of that era.
5. There will be a great deal of worship associated with the Temple and the articles of furniture; and this will continue in Scripture, even to the time of our Lord's incarnation. This and the previous chapters allow us

⁷⁴⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 7:50–51.

⁷⁵⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword (Historical and Ethical).

Why 1Kings 7 is in the Word of God

to visualize what is taking place when Israel worshiped Y^ehowah.

6. From this perspective, we also are able to appreciate the typology of the Temple and some of its furniture.
7. The construction of the Temple was possibly the most important accomplishment of King Solomon.
8. I would be interested if any of these details were helpful to archeologists.

¹ There was one subsequent Temple and then either a remodel or an almost built from scratch Temple by Herod (almost every commentary speaks only of the one time that the Temple was rebuilt).

[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 7

1. This afforded us the chance to discuss God's view of what was taking place, as some commentators took a very dim view of Solomon building the Temple; and others went overboard with their symbolism and devotion. I tried to find a middle ground between these two positions.
2. We learn that all building is a matter of design and function. Sometimes, things are built just to look cool; but they must be built so that they do not fall over. For instance, a new roof added can be just the right texture and contrast (design); but if it does not keep water out of your house, it is not good (function).
3. One common mistake is to take some person or incident or model from the Old Testament and make it into a type of something in the Church Age. That is wrong, simply because the Church Age was a mystery to the children of Israel.
4. This chapter led to a discussion of what a commentator may present and what a pastor-teacher might present to his congregation.
5. We were able to relate this to the Garden of Eden, when God allowed for Adam and the woman to make changes to their surroundings to suit their taste.
6. We spent a short time with ancient palaces, to compare with Solomon's palace.
7. Although we had a chance to discuss and study the general layout of the palace and its outbuildings, there was not enough information to know all of the details. As a result, we have many people who have drawn Solomon's palace, but these graphics often differ in fundamental respects (even as to the number of buildings).
8. This chapter gave us an opportunity to discuss and explore the concept of nationalism (which doctrine has been roundly confused by some Christian organizations).
9. In many of the items mentioned in Leviticus (and elsewhere), we were always quick to point out their many parallels to Jesus Christ or to the crucifixion. However, there was much less of this in 1Kings 7 because these ideas came from David and from Solomon; and not directly from God.
10. There is a unique discussion in this chapter about π, fractions and measurements in the Bible. Although these things have been discussed elsewhere, there are some unique observations regarding the furniture made for the Temple.
11. We distinguished between the bronze and gold articles for the Temple.
12. Time was given to those commentators who took a very dim view of Solomon building this Temple (James Burton Coffman and Dr. Peter Pett).
13. There is a very important discussion to be had about idolatry (as spoken of in the first commandment) and the furniture of the Tabernacle (and then the Temple). Is there a contradiction here?

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in 1Kings 7

1. First, the Temple itself represents Jesus Christ in His Millennial reign. The Tabernacle represents Him in His incarnation.
2. Secondly, the Ark of God, mention in this chapter, represents Jesus Christ. It is made of Acacia wood, which speaks of the Lord's humanity; it is gold plaited, speaking of His Deity.
3. Other articles of furniture speak of the Lord as well.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Kings narrative very much like Edersheim does.

B. H. Carroll Summarizes 1Kings 7

THE WORKS OF SOLOMON

1 Kings 5:1-7:51; 2 Chronicles 2:1-5:1

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 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

B. H. Carroll Summarizes 1Kings 7

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 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 1Ki_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

B. H. Carroll Summarizes 1Kings 7

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 1Ki_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 1Ki_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.

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.

B. H. Carroll Summarizes 1Kings 7

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. 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; 1Kings 5:1–7:51. Updated.

Chapter Outline

Charts, Graphics and Short Doctrines

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 7

From <http://www.lewendwater.org/books/v5bhot.pdf> accessed . Footnotes were interspersed in the text and bracketed.

Chapter Outline

Charts, Graphics and Short Doctrines

Although some commentators were effusive in the symbology that they took from this chapter, there are at least two who heartily disapproved of Solomon's building projects.

James Burton Coffman Negative View of Solomon's Excessive Building

"This sad narrative of Solomon reveals to us, and modern research confirms it, that the purple of Solomon had a very seamy side. Beneath the glittering surface of his splendor there was a groaning abyss of misery and wretchedness. Jerusalem, during the twenty years of building summarized at the beginning of this chapter, was a disastrous spectacle of task-masters, armed with rods and whips, enforcing the toil of gangs of slaves, just as we may see them depicted upon the tombs of Egypt and Assyria."

Furthermore, these elaborate descriptions of Solomon's buildings, especially of the Temple, are loaded with evidences of Solomon's disregard of God's commandments and of his bringing into his Temple elements of paganism which he mingled with some of the features of the Tabernacle which he supposedly copied, but did not, in reality, do any such thing.

We shall not attempt to give the reader any accurate description of the buildings and other articles mentioned in this chapter, for the simple reason that such a description is utterly impossible.

Again from Farrar, "The elaborate particulars furnished here are architecturally insufficient to enable us to reconstruct the building, or even to form any more than a vague conception of the building's external appearance. The Biblical accounts both in Kings and Chronicles are independent and incomplete extracts, giving in the aggregate only a vague impression."

"And Solomon was building his own house thirteen years" It is amazing to this writer how most of the commentators make excuse for this exceedingly selfish building project on the basis that "Solomon saw no need to hurry this as he allegedly did the Temple"; and that, "after all, David had spent years collecting money and materials for the Temple," which, of course, was not done for Solomon's house! The simple fact remains that Solomon spent nearly twice as much time building his own house as he did the Temple, and presumably twice as much money! Remember the thirteen year's labor of that battalion of 150,000 slaves!

James Burton Coffman Negative View of Solomon's Excessive Building

Scholars do not agree as to the nature of this construction, whether it was all in one big complex compound, or if some of the buildings were separated. It is not known why one wife out of the 700 Solomon married should have been singled out to receive a special building, or if, perhaps, her house was merely a section of the harem.

Later on down the page, Coffman mentions the pillars and then cites them as proof of Solomon's degeneracy:

Only in this paragraph and in the Chronicles parallel does one find anything in all the Bible about these pillars. Where is any record that Solomon was putting these pillars in the Temple by any other authority than that of his own conceited will? Is it not perfectly clear here that Solomon's Temple was not constructed after any pattern whatever that came from God? If any proof was needed, these pillars afford it.

Nothing in the previous history of Israel could possibly have justified Solomon's placement of these pagan pillars in the Temple. They performed no useful function in its construction. "They did not support the roof of the temple hall, but were set up in front of the hall on either side of the entrance."^[4] "They were put there simply because such pillars were commonly found in front of other (pagan) temples in the East."^[5]

There is no agreement whatever as to what they might have symbolized. Their names, Jachin and Boaz, are said to mean, "he shall establish, and in it is strength,"^[6] respectively, but the word has no antecedent and is as applicable to Baal as it is to God. Jehovah's name was not on either pillar. God did not name them; Hiram of Tyre did so. And, for all we know, Hiram was a pagan.

The land of Canaan, when Israel entered it, like all pagan lands, was filled with shrines, temples, and high places where pagan worship was conducted. "A common type of Sidonian coinage presents the front of a temple with a tall independent pillar on either side. The temple of Heracles at Tyre had two pillars, one of gold, one of emerald according to Herodotus; and Lucian reported phalli (pillars made like the male sex organ) at the entrance of the goddess' temple."^[7] Dentan also found these pillars, "Ultimately connected with the pillars which were set up in Canaanite high places (Deuteronomy 12:3)."^[8]

The Word of God through Moses specifically commanded Israel to destroy the pagan pillars of the depraved, licentious worship of the Canaanites:

"Ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods" (Deuteronomy 12:3).

Oh yes, the Bible says that Solomon's Temple had pillars, but the Bible nowhere says that God either commanded their erection or approved of them. As far as we have been able to determine, the very next mention of them is in connection with their destruction by the king of Babylon.

"And he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits; and a line of thirty cubits compassed it round about. And under the brim of it round about were knops which did compass it, for ten cubits, compassing the sea round about: the knops were in two rows, cast when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward. And it was a handbreadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily: it held two thousand baths."

Here again, we find Solomon's utter disregard of God's commandment that, "Thou shalt not make unto thee any graven image" (Exodus 2:4,5). Even the Jewish historian Josephus agreed that in the images mentioned here, "Solomon sinned, and fell into an error about the observation of the laws, when he made the images of the brazen oxen that supported the brazen sea, and the images of lions about his own throne."^[10] Of course, we should not be surprised that some allegedly Christian scholar quickly leaps into the breach in order to justify what Solomon did. Whiston wrote: "Josephus is certainly too severe on Solomon, who in making the cherubim and the twelve brazen oxen seems to have done no more than imitate the patterns left him by David, which were all given David by Divine inspiration!"^[11]

James Burton Coffman Negative View of Solomon's Excessive Building

Indeed! Indeed! And just where does one find all of those Divine instructions that God allegedly gave David for building a temple, which God never wanted in the first place? This writer has never discovered any such instructions in the Bible, and the Jewish historian Josephus also never heard of them. Furthermore, that God's prohibition against such images stood clearly before all Israel also appears in the condemnation of Jeroboam for the bull images that he installed at Dan and in Bethel (1 Kings 12:28,29).

This whole chapter leaves out a great many things, especially the construction of the great altar that was supposed to stand in the outer court, but far more than enough is recorded to demonstrate the wholesale departures from the divine pattern of the Tabernacle that were featured in Solomon's Temple. When properly understood, this Temple must be evaluated as an unqualified tragedy. The marvel is that God's Spirit was actually associated with it until the times of Ezekiel, and that accommodation on the part of the Lord to the affectionate place in the hearts of Israel which that Temple occupied is, indeed, a measure of the Lord's infinite mercy and forgiveness. Even after God's Spirit forsook the apostate people and their pagan Temple (Ezekiel 8), and after the return of a small and discouraged remnant from Babylon, God even ordered the reconstruction of their Temple, because, at that late hour, it had become necessary to the continued unity of God's people

My commentary: Whereas, I shy away from making all of the symbolic applications of other commentators, I do believe that Solomon is asking within the will of God, and for several reasons: (1) the Bible devotes many chapters to the building of the Temple and then its celebration. (2) God encourages David, when he came up with the idea to build a Temple; and gives him the Davidic Covenant as a result. (3) The prophet who speaks to David tells him, "You will not build this Temple but your son Solomon will;" (or words to that effect). (4) Had God wanted to shut this whole thing down, He could have done so with a word. (5) Nowhere in the Bible do we have serious disrespect heaped upon the Temple by God.

From <https://www.studylight.org/commentaries/bcc/1-kings-7.html> accessed January 10, 2018. He cites F.W. Farrar in the Expositor's Bible, pp. 156, 158. Additional references to be found at that link.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

Why do we find so many architectural details in 1Kings?

1. First of all, even though we may not fully understand each detail, it is reasonable that later generations did; and they were able to replicate the Temple and its furnishings for the two subsequent temples.
2. Nearly everyone of us has this feeling of *home*. We may get on an airplane and fly to the Orient; we may enjoy a cruise up to Alaska or to the Bahama's; or we may go to Bourbon Street in New Orleans and hang out—and enjoy these experiences immensely—and yet, still feel glad when we see our city from the air and walk through the front door of our own house.
3. Therefore, we should not be confused by Solomon telling us all about the house that he built for the Lord and the home that he built for himself. I do some reconditioning of houses, and I love taking before and after photos, to show what the house was and how it had been updated and changed (and would soon become the home for another family).
4. This is a universal desire, to own some real estate, to have a house which is yours; and God encourages this. We are given an environment and encouraged by God to adapt it to our tastes and desires.
5. There is probably some historical value in this discussion as well. No doubt, the building which Solomon oversees is cutting edge for his time (just as it is always nice to, when redoing a house, to throw in one or two items which are cutting edge, and grab the attention of the potential tenant or owner).
6. Many times, there is information hidden within descriptions like this which tell us about the ancient time

Why do we find so many architectural details in 1Kings?

of Solomon and also squares with other information which we find (in other writings or in archeological digs).

7. Jesus tells His disciples about the many mansions (or, *many dwelling places*). So, even in heaven or on earth during the Millennium, we will have that which we call home.
- 8.

Chapter Outline

Charts, Graphics and Short Doctrines

On the one hand, the Tabernacle of filled with symbolism. However, the Temple is the Tabernacle but bigger and permanent (as much as any structure is permanent). Solomon primarily did more and larger; but I do not see him as improving on the symbolism (**typology**) of this new structure.

Whedon On the Symbolism of the Temple

The temple of Solomon, so far as it was a reproduction, on an enlarged scale, of the tabernacle, was, like that more ancient structure, the pattern, example, and shadow of heavenly things. Heb. 8:5. But Solomon introduced a number of additions to the ancient pattern shown to Moses in the mount. The side-chambers, the colossal cherubim, the molten sea on twelve oxen in place of the more simple laver of the tabernacle-court, the ten smaller lavers and their bases, the ten tables and the ten golden candlesticks, all seem to have been the product and expression of theocratic ideas that had been maturing in the Israelitish mind for more than four hundred years, though many of them were probably demanded by the more extensive and elaborate service of Solomon's time. An attempt to point out the sacred symbolism and meaning of the various parts and vessels of the temple must, in many respects, at best end only in conjectures. But this subject should not, therefore, be passed without remark. Dr. Bahr well observes, that if the entire system of Hebrew worship "were no idle ceremony, still less could the structure where this worship became concentrated be an empty, meaningless piece of architectural splendour. All the ancients so founded, arranged, and adorned their temples that they were the expression and the representation of their specific religious contemplation. The temple of Solomon would have been an exception to all the sacred buildings of high antiquity, had it not been the expression of the specifically Israelitish Old Testament ideas of religion."

The writer just quoted has made this subject a special study, and has written extensively upon it, both in his Commentary on Kings, and his able work on the "Symbolism of the Mosaic Worship." The present note is based largely on his exposition. Remarks on the typical significance of the altars, laver, table of showbread, golden candlestick, and mercy seat belong rather to the explanation of the tabernacle. We notice here only the leading outlines of the temple-plan, and the significance of its principal parts.

Though Solomon was well aware that "the heaven and heaven of heavens" could not contain the God of Israel, (1Kings 8:27,) yet he built the temple with the declared purpose of providing a house for Jehovah to dwell in — a settled place for his abode. 1Kings 8:13. He could therefore have entertained no such thought as that by dwelling in the temple God ceased to be omnipresent; but the temple was specifically the place where Jehovah recorded his name, and therefore the visible sign and pledge of his covenant with Israel. It was the abode of his holiness, the place where he was to be consulted and understood by his people. Hence the graduated sanctity of the court, the holy place, and the holy of holies, was adapted to teach an impressive lesson of the absolute holiness of Jehovah.

While the temple was thus specifically the dwelling place of Jehovah, it also typified heaven itself, which is "the true tabernacle." Heb. 8:2; Heb. 9:24. Accordingly, in Solomon's prayer at the dedication we find a continued contrast between "this house" or "this place," and "heaven, thy dwellingplace," or simply "heaven." 1Kings 8:30-49. And so the pious Israelite might ever see in the holy and beautiful house where Jehovah recorded his name a type and symbol of heaven itself. It was the temple of his holiness. Psalm 5:7; Psalm 79:1; Psalm 138:2.

Whedon On the Symbolism of the Temple

Bahr totally rejects the opinion that the temple was a representation of the theocracy of the kingdom of God in Israel, or of the New Testament "kingdom of heaven," and urges that the latter is a divine-human relation, while the dwelling of Jehovah is a place. But he seems to overlook in this connexion the great truth that the divine-human relationship realized in the kingdom of grace is truly God dwelling in man, (1Jn. 4:12; 1Jn. 4:16,) or making his abode with him, (John 14:23;) and that the great body of his people in whom he thus dwells are called "the temple of the living God," "a habitation of God through the Spirit." 1Cor. 3:17; 2Cor. 6:16; Eph. 2:21-22. We may, therefore, look upon the temple that rose to completion so silently that neither hammer nor axe was heard while it was building, as a glorious type of that "spiritual house," built of "lively stones," (1Peter 2:5,) "Jesus Christ himself being the chief cornerstone; in whom all the building fifty framed together groweth unto a holy temple in the Lord." Eph. 2:21.

Nor should we overlook the profound symbolism of the divine-human relationship set forth in the two main apartments of the temple. Why, in the temple as in the tabernacle, have two holy rooms, rather than three or more? Why, except, as Fairbairn admirably shows, (Typology, vol. ii, p. 250,) to express the twofold relation that essentially exists between the worshipper and God? The holy of holies, with its profound symbols of "mercy covering wrath," showed God's relation to his people; how and on what terms the Almighty and Holy One would dwell with man. The holy place, where the consecrated priests ministered, with its incense-altar and tables and candlesticks, expressed the relation of the true worshipper to God. The devout worshippers, who offer before God the incense of continual prayer, are at once the salt of the earth and the light of the world. And this is the one great truth embodied in the several symbols of the holy place. Thus in the two main apartments were exhibited "the two great branches into which the tree of Divine knowledge always, of necessity, runs, namely, the things to be believed concerning God, and the things to be done by his believing people."

When we come to observe the details of the structure we notice, first of all, the graduated sanctity of the three holy places. First, the court, where nothing unclean might enter; then the holy place, where only the consecrated priests might go to perform holy services; and, beyond this, veiled in thick darkness, the holy of holies, where only the high priest entered, and he but once a year, on the great day of atonement. Here was symbolized not only the absolute holiness of Him who "dwelt in the thick darkness," but also the gradual and progressive revelations of his name and nature, which have been made known to men. Whilst the temple and the priesthood remained, the Holy Ghost signified that the way into the holiest of all was not yet made manifest, (Heb. 9:8;) but since Christ has rent the veil, and entered heaven itself for us, we all may, with boldness and full assurance of faith, enter into the holiest, and have everlasting communion and fellowship with God. Heb. 9:24; Heb. 10:19-22.

Whedon On the Symbolism of the Temple

The square form of all the apartments and courts of the temple is not without meaning. The oracle was a perfect square; the nave a double square; the porch half a square, etc. Nowhere do we find the form of the triangle, the pentagon, or the circle, but every thing about the sanctuary seems, like the heavenly Jerusalem, to be quadrangular, as if to correspond with the four corners of heaven, the upper dwelling—place of God. [Jer. 49:36](#); [Matt. 24:31](#). Equally noticeable is the predominance of the numbers ten and three. The length and breadth of all the apartments and the courts is a common multiple of ten — the number of the commandments written on the tables of testimony within the ark. Ten is the number of the candlesticks and tables, the bases and lavers; ten cubits was the height of the cherubim, and the extent of their outspread wings; ten cubits was the breadth of the molten sea. Then we note the *three* holy apartments, each with its type of expiation — the altar or burnt offerings, the altar of incense, and the mercyseat; the last within the most holy place, which bore the form of a perfect cube, the length and the breadth and the height of it being equal. Each apartment also had three principal kinds of articles of furniture. In the oracle were the cherubim, the ark, and the tables of the law; in the nave were the candlesticks, the tables, and the altar of incense; and in the court were the brazen sea, the lavers, and the altar of burnt offerings. There were, also, the three stories of side—chambers. In this symbolism of numbers we may discern a mystic representation both of the variety and unity of all Divine revelation. “What happens thrice, is the genuine once; what is divided into three, is a true unity. The one dwelling by its division into three parts, is designated as one complete whole; and the three kinds of articles of use which are in the three parts, or in one of them, again form a complete whole, and belong under it to the one or the other relation. While the number ten gives the impress of finishing and completing to multiplicity, the number three is the signature of perfect unity, and thus also of the Divine being.”

The adornings of the temple, the cherubim, lions, oxen, palms, flowers, and lily work, were representative of all created life, and signified that while Jehovah condescended to make the temple his special dwellingplace, his presence fills the universe with life. He upholds all things by the word of his power. Angels and men, cattle and creeping things and fowl, and all inanimate creation, have their being from Him whom the heaven of heavens cannot contain. And thus was added to the various lessons of Jehovah’s absolute holiness and infinite perfections, which the temple symbolized, this ornamental expression of his universal Providence.

Whedon’s Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 7:50.

[Chapter Outline](#)

[Charts, Maps 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 5.

HOW SOLOMON BUILT HIMSELF A ROYAL PALACE, VERY COSTLY AND SPLENDID; AND HOW HE SOLVED THE RIDDLES WHICH WERE SENT HIM BY HIRAM.

1. AFTER the building of the temple, which, as we have before said, was finished in seven years, the king laid the foundation of his palace, which he did not finish under thirteen years, for he was not equally zealous in the building of this palace as he had been about the temple; for as to that, though it was a great work, and required wonderful and surprising application, yet God, for whom it was made, so far co-operated therewith, that it was finished in the forementioned number of years: but the palace, which was a building much inferior in dignity to the temple, both on account that its materials had not been so long beforehand gotten ready, nor had been so

Josephus' History of this Time Period

zealously prepared, and on account that this was only a habitation for kings, and not for God, it was longer in finishing. However, this building was raised so magnificently, as suited the happy state of the Hebrews, and of the king thereof. But it is necessary that I describe the entire structure and disposition of the parts, that so those that light upon this book may thereby make a conjecture, and, as it were, have a prospect of its magnitude.

2. This house was a large and curious building, and was supported by many pillars, which Solomon built to contain a multitude for hearing causes, and taking cognizance of suits. It was sufficiently capacious to contain a great body of men, who would come together to have their causes determined. It was a hundred cubits long, and fifty broad, and thirty high, supported by quadrangular pillars, which were all of cedar; but its roof was according to the Corinthian order, ⁽¹⁵⁾ with folding doors, and their adjoining pillars of equal magnitude, each fluted with three cavities; which building as at once firm, and very ornamental. There was also another house so ordered, that its entire breadth was placed in the middle; it was quadrangular, and its breadth was thirty cubits, having a temple over against it, raised upon massy pillars; in which temple there was a large and very glorious room, wherein the king sat in judgment. To this was joined another house that was built for his queen. There were other smaller edifices for diet, and for sleep, after public matters were over; and these were all floored with boards of cedar. Some of these Solomon built with stones of ten cubits, and wainscoted the walls with other stones that were sawed, and were of great value, such as are dug out of the earth for the ornaments of temples, and to make fine prospects in royal palaces, and which make the mines whence they are dug famous. Now the contexture of the curious workmanship of these stones was in three rows, but the fourth row would make one admire its sculptures, whereby were represented trees, and all sorts of plants; with the shades that arose from their branches, and leaves that hung down from them. Those trees and plants covered the stone that was beneath them, and their leaves were wrought so prodigious thin and subtle, that you would think they were in motion; but the other part up to the roof, was plastered over, and, as it were, embroidered with colors and pictures. He, moreover, built other edifices for pleasure; as also very long cloisters, and those situate in an agreeable place of the palace; and among them a most glorious dining room, for feasting and convocations, and full of gold, and such other furniture as so fine a room ought to have for the conveniency of the guests, and where all the vessels were made of gold. Now it is very hard to reckon up the magnitude and the variety of the royal apartments; how many rooms there were of the largest sort, how many of a bigness inferior to those, and how many that were subterraneous and invisible; the curiosity of those that enjoyed the fresh air; and the groves for the most delightful prospect, for the avoiding the heat, and covering of their bodies. And, to say all in brief, Solomon made the whole building entirely of white stone, and cedar wood, and gold, and silver. He also adorned the roofs and walls with stones set in gold, and beautified them thereby in the same manner as he had beautified the temple of God with the like stones. He also made himself a throne of prodigious bigness, of ivory, constructed as a seat of justice, and having six steps to it; on every one of which stood, on each end of the step two lions, two other lions standing above also; but at the sitting place of the throne hands came out and received the king; and when he sat backward, he rested on half a bullock, that looked towards his back; but still all was fastened together with gold.

3. When Solomon had completed all this in twenty years' time, because Hiram king of Tyre had contributed a great deal of gold, and more silver to these buildings, as also cedar wood and pine wood, he also rewarded Hiram with rich presents; corn he sent him also year by year, and wine and oil, which were the principal things that he stood in need of, because he inhabited an island, as we have already said. And besides these, he granted him certain cities of Galilee, twenty in number, that lay not far from Tyre; which, when Hiram went to, and viewed, and did not like the gift, he sent word to Solomon that he did not want such cities as they were; and after that time these cities were called the land of Cabul; which name, if it be interpreted according to the language of the Phoenicians, denotes what does not please. Moreover, the king of Tyre sent sophisms and enigmatical sayings to Solomon, and desired he would solve them, and free them from the ambiguity that was in them. Now so sagacious and understanding was Solomon, that none of these problems were too hard for him; but he conquered them all by his reasonings, and discovered their hidden meaning, and brought it to light. Menander also, one who translated the Tyrian archives out of the dialect of the Phoenicians into the Greek language, makes mention of these two kings, where he says thus: "When Abibalus was dead, his son Hiram received the kingdom from him, who, when he had lived fifty-three years, reigned thirty-four. He raised a bank

Josephus' History of this Time Period

in the large place, and dedicated the golden pillar which is in Jupiter's temple. He also went and cut down materials of timber out of the mountain called Libanus, for the roof of temples; and when he had pulled down the ancient temples, he both built the temple of Hercules and that of Astarte; and he first set up the temple of Hercules in the month Peritius; he also made an expedition against the Euchii, or Titii, who did not pay their tribute, and when he had subdued them to himself he returned. Under this king there was Abdemon, a very youth in age, who always conquered the difficult problems which Solomon, king of Jerusalem, commanded him to explain. Dius also makes mention of him, where he says thus: "When Abibalus was dead, his son Hiram reigned. He raised the eastern parts of the city higher, and made the city itself larger. He also joined the temple of Jupiter, which before stood by itself, to the city, by raising a bank in the middle between them; and he adorned it with donations of gold. Moreover, he went up to Mount Libanus, and cut down materials of wood for the building of the temples." He says also, that Solomon, who was then king of Jerusalem, sent riddles to Hiram, and desired to receive the like from him, but that he who could not solve them should pay money to them that did solve them, and that Hiram accepted the conditions; and when he was not able to solve the riddles proposed by Solomon, he paid a great deal of money for his fine; but that he afterward did solve the proposed riddles by means of Abdemon, a man of Tyre; and that Hiram proposed other riddles, which, when Solomon could not solve, he paid back a great deal of money to Hiram." This it is which Dius wrote.

⁽¹⁵⁾ This mention of the Corinthian ornaments of architecture in Solomon's palace by Josephus seems to be here set down by way of prophecy although it appears to me that the Grecian and Roman most ancient orders of architecture were taken from Solomon's temple, as from their original patterns, yet it is not so clear that the last and most ornamental order of the Corinthian was so ancient, although what the same Josephus says, (Of the War, B. V. ch. 5. sect. 3,) that one of the gates of Herod's temple was built according to the rules of this Corinthian order, is no way improbable, that order being, without dispute, much older than the reign of Herod. However, upon some trial, I confess I have not hitherto been able fully to understand the structure of this palace of Solomon, either as described in our Bibles, or even with the additional help of this description here by Josephus; only the reader may easily observe with me, that the measures of this first building in Josephus, a hundred cubits long, and fifty cubits broad, are the very same with the area of the cart of the tabernacle of Moses. and just hall' an Egyptian orout, or acre.

From: <http://www.sacred-texts.com/jud/josephus/ant-8.htm> accessed . Josephus *Antiquities*; Book VII, Chapter 5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This translation came together once I went back and viewed it as a contiguous whole, making a few changes here and there (many of which required me to make some assumptions about the text and the meaning of some of the words).

A Complete Translation of 1Kings 7

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Solomon builds his own palace and living quarters for himself and his Egyptian wife

Solomon built his [own] house in 13 years; and [by this time], he has completed [the construction of] all his buildings. He built a house from the wood of Lebanon, 100 cubits long by 50 cubit wide by 30 cubits high. [The roof sat] upon four rows of cedar pillars with cedar beams on the pillars. [It was] covered over with cedar above over the [side] chambers which were on the 45 pillars, 15 in [each] row.

Solomon built his own house in 13 years. Also, during that period of time, he completed all of his major building projects. Solomon used the wood from the Lebanon forests with which to build his house, 150' by 75' by 45' high, the entire house having a roof constructed with 4 rows of cedar pillars, with cedar beams laying atop the cedar pillars. Large panels of cedar were placed over the 45 rafter beams which were on top of the pillars, with 15 in each row.

A Complete Translation of 1Kings 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[There were] 3 rows of [window] frames, windows opposite windows [in] 3 tiers. All of the doorways and posts were made square [along with their] frames, and, at the front, 3 rows of windows opposite [another set of] windows.	Along the sides of the house, there were 3 rows of window frames, with windows set up directly opposite the windows on the other side. All of the doorways and posts were made square along with their frames, and there were 3 rows of windows at the front of the house opposite a set of windows in back.
He made a porch [using] pillars, its length and width being 50 cubits by 30 cubits. The porch [is] next to the palace [lit., <i>facing them</i>]; the pillars and threshold [are also] opposite [the palace] [lit., <i>facing them</i>]. [This is] the porch of the throne where he will judge. He will make [it into] a justice porch.	Solomon made a porch in front of the palace with covered pillars, 75' by 45'; and he will judge from this porch sitting upon his throne. It is designed so he will be facing those in court. This will be where justice is dispensed.
All of the walls [lit., <i>from floor to floor</i>] are paneled with cedar wood.	The walls will be paneled with cedar.
[Solomon also built] his [own] house where he would live, [and there] was another outside area [used] as a porch with [lit., <i>after</i>] the same design [lit., <i>work</i>].	Solomon had his own living quarters near the porch, with similar workmanship.
He made a house for Pharaoh's daughter, whom Solomon had taken [as a wife], with a similar [lit., <i>like this</i>] porch.	He also built a house with a porch for Pharaoh's daughter, whom Solomon took as his wife.
All these [buildings were constructed from] expensive stones, according to the measures of hewn stone sawed by the saw: from [the interior of] the house to outside [areas connected to the house]; from the foundation to the protruding stones [possibly, from the floor to the roof]; and from the outside [areas] to the great courtyard. Furthermore, the foundation [was constructed from] expensive large stones, stones [which measure] 10 cubits [square] and [others which measure] 8 cubits square. And above [the foundation were] expensive stones cut according to [exact] measurements and [according to] the cedar [which was used]. The great courtyard [had] three rows of cut stone and a row of cut cedar timber [both] for the inner court of the house of Y ^e howah and for the porch of the house.	All of these structures were build with carefully engineered stones, extending from the foundation on up, including the public areas in the great courtyard. The foundation was carefully pieced together with stone carefully cut to measure 15' x 12'. The stones which made up the walls were also cut to exact measurements, including the courtyard which had walls that were 3 rows of cut stone for each row of cedar, which was the design for the inner court of the house of Y ^e howah as well as for the porch of the palace.
Hiram, the metalworker	
King Solomon sent for [Hiram, a man of Tyre] and brought him [lit., <i>Hiram</i>] from Tyre. [Hiram was] the son of a widow from the tribe of Naphtali and his father [was] a man from Tyre, a fabricator of [copper, brass and] bronze.	King Solomon also brought Hiram over from Tyre. Now Hiram was the son of a Naphtalian widow and his father was a man from Tyre who worked with metals.

A Complete Translation of 1Kings 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>He is filled with wisdom, understanding and the skill for manufacturing any work in [copper, brass and] bronze. He came to King Solomon and he did all his [metal] work [for him].</p>	<p>Hiram is filled with wisdom, understanding and he had particular skills when it came to working with copper and copper compounds. He came to King Solomon and did all the finishing work with metals.</p>
The great pillars	
<p>He fashioned two pillars [out of] bronze, the height of the first pillar [is] 18 cubits and the circumference of the second pillar is 12 cubits [lit., <i>a cord around the second pillar (measures) 12 cubits</i>]. He also made two capitals to place upon the top of the pillars, cast from bronze. Both capitals were 5 cubits high [lit., <i>the height of one capital is 5 cubits and the height of the other capital is 5 cubits</i>].</p>	<p>Hiram fashioned two pillars from bronze, 27' tall and 18' in circumference. He also made 7.5' bronze capitals which would be placed on top of the pillars.</p>
<p>[Hiram made] nets [from metal], [which are] a work of latticed tassels and chains for the capitals on top of the pillars. [There are] seven of these for each capital [or possibly, <i>(there is) a net for each capital</i>].</p>	<p>Using various metals, Hiram designed and made nets, which were made from latticed tassels and chains. He made 7 of these to be used as decorations for each capital.</p>
<p>He made two rows of pomegranates for the pillars about the lattice [work] that covered the capital; and he so made [rows of pomegranates] for the second capital.</p>	<p>He made two rows of pomegranates for the pillars [either as bands to be attached to the capitals or actually engraved into the capitals] which were near the lattice work.</p>
<p>Now the capitals which [are] on the tops of the pillars on the porch [include] castings of lilies [that are] 4 cubits [in height].</p>	<p>He made castings of lilies that are 4 cubits high for the capitals.</p>
<p>[There were] capitals on the two pillars [which were] also over the rounded projection which [is] toward the region of the lattice work. [There were] 200 pomegranates in rows [engraved] upon the second capital.</p>	<p>The capitals were attached to the pillars, which attachment was covered over by the metal lattice. In total, there were 200 pomegranates engraved on the second capital.</p>
<p>Then he raised up the pillars for the porch of the Temple. The pillar on the right that he raised up, he called its name <i>Jachin</i>; and the pillar on the left, he called its name <i>Boaz</i>. At the top of the pillars [are] engravings of lilies [lit., <i>a work of lily</i>]. And [so], he completed the work on the pillars.</p>	<p>He raised up the pillars for the porch of the Temple, called the pillar on the right <i>Jachin</i> and the pillar on the left <i>Boaz</i>. He also had engravings of lilies at the top of the pillars. This completed the work on the pillars.</p>
The great basin	
<p>He also made an [above-ground water] basin [lit., <i>the (metal-) casted sea</i>], 10 cubits from edge to edge going around. Its height [was] 5 cubits and a line going around it [was] 30 cubits.</p>	<p>Hiram also designed a [large] outside, above-ground, circular pool [or, basin], with a 15' diameter. It was 7.5' high and 45' in circumference.</p>

A Complete Translation of 1Kings 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[There were] gourds [engraved or inset] below the brim going around it 10 cubits round about the basin. [These were] two rows of gourds that were cast [when the molten metal] was poured out.	Gourds were cast from molten metal to form a metal band to attach to the basin in two rows.
[This basin] stood upon 12 [metal] oxen, [where] 3 [of them] faced toward the north, 3 toward the west, 3 toward the south and 3 toward the east. The basin [is] upon and above them and the back portions [of the oxen] [are] towards the center [or, <i>inwards</i>].	The basin stood upon 12 metal oxen, where 3 of them faced northward, 3 faced south, 3 faced east and 3 faced west. The basin was sitting upon these oxen which all faced outward.
[The overall] thickness [of the metal basin was] a handbreadth, and the edge was similar to the brim of a cup, [with] lily flowers [in it]. [The basin] contained 2000 baths.	The overall thickness of the metal basin was about the width of a hand, with the edge beveled out like the brim of a cup. There were lily flowers engraved around the basin and it held 2000 baths (= 353 cubic feet or 2641 gallons of water).
The moveable stands for the smaller basins	
He made 10 stands [from] bronze. The length of one stand [was] 4 cubits; the width [was] 4 cubits and the height [was] 3 cubits. The construction of the stands [was done in] this [manner]: they [had] panels (or, <i>faces</i>) and these panels [were] between the edges [or <i>set in the frames</i>]; and on the panels which [are] between the edges [or, <i>the panels (are) set in frames</i>] [are] lions, oxen and cherubim; and on the edges [there were] above and beneath the lions and oxen wreathes of beveled work.	He made 10 mobile stands out of bronze. Each unit measured 6' by 6' by 4.5'. These units were constructed in this manner: they had panels (or faces) which were set into frames with lions, oxen and cherubim engraved into the panels. The area above and below the lions and oxen was beveled and had wreathes.
And every stand has four bronze wheels along with bronze axles; and its 4 corners had supports for them. Under the laver [are] 4 casted supports below [lit., <i>opposite</i>] each wreath. Its opening [was] below [lit., <i>in</i>] the top [panel] and a cubit above [was another] round opening [like] the work of the pedestal 1½ cubits. Furthermore, upon her openings [are] carvings and squared panels [which are] not round.	Each stand is affixed to 4 bronze wheels with bronze axles, with metal support near each corner. Beneath the laver are four supports cast in bronze along the sides. There are two openings, one at the very top and one below that, and each opening is encased by the square frames.
[There are] 4 wheels beneath the bases [of the basin carts], and the axles of the wheels [are affixed to] the bases. The wheels are 1.5 cubits high. The design of the wheels [is] similar to the design of the wheels of a chariot with their [component] parts, their structure, their spokes and their hubs, all cast [from metals]. [There are] also 4 supports on [each of] the four corners of the one base [providing the] basis of its [structural] support.	There are 4 wheels beneath the decorative cubes, the axles of the wheels are affixed to the bases and the wheels are 1.5 cubits high. The design of the wheels is similar to the design of the wheels of a chariot with their component parts, their structure, their spokes and their hubs, all cast from various kinds of metals. There are also 4 supports on each of the four corners of the one base providing stability for the wheels.
[There is a decorative area] above the base and all around and at the top, the opposite face, and [for] her [4 lateral] faces.	There is a decorative area above the base and all around and at the top of the opposite face and for her lateral faces.

A Complete Translation of 1Kings 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He engraved on the parts of the table and upon its faces cherubim, lions and palm trees in the open spaces with wreathes all around.	He engraved on the parts of the table and upon its faces cherubim, lions and palm trees in the open spaces with wreathes all around.
In this manner, he cast ten cubes alike, of the same casting, the same measure and the same shape for all of them.	In this manner, he cast ten cubes alike, of the same casting, the same measure and the same shape for all of them.
He made ten bronze sinks, [and] each sink held 40 baths [\approx 30 gallons], each laver [measuring] 4 cubits.	He made ten bronze sinks, one for each stand; each was 6 ft across and held 30 gallons.
Each sink was upon a stand, one [sink] for each of the ten stands.	Each sink was set upon these decorative cubes.
The placement bronze sinks and the sea	
He placed five stands on the right side of the house [that is, <i>the Temple</i>] and five on the left side of the house. He placed the sea on the right side of the house eastward toward the south.	Five stands and sinks were placed on the left side of the house and five on the right side of the house. He placed the sea at the southeast corner of the house.
Hiram also made the pots, shovels and bowls.	Hiram also made the pots, shovels and basins which would be used in and around the Temple.
The list of all that Hiram had done	
Hiram completed all the work that he did for King Solomon [on] the House of Y ^e howah: [he completed] the two pillars and the [half-] spheres around the caps which [are] on top of the two pillars; the two lattice work which covers over the [half-] spheres which [are] on the top of the two pillars; the 400 pomegranates [designed as] a part of each lattice work (which cover over the two [half-] spheres around the caps which [are] upon the pillars);	He completed all of the work that he did for King Solomon and for the house of Jehovah, including: the two pillars and the spheres which were around the caps on top of the two pillars; the decorative work which covers over the spherical portion at the top of the two pillars; the 400 pomegranates which were designed as part of this decorative work which was around the spherical portions of the caps of the pillars;
and [he completed making] the ten cubic structures with the ten basins [attached] to the structures; and the one large tub [lit., <i>the sea</i>], with the twelve oxen beneath it [lit., <i>the sea</i>]; and the pots, shovels and bowls,	and he completed making the ten cubic structures with the ten basins that were attached to these structures, and the pots, shovels and basins used for those basins.
and all of the manufactured items of polished metal which Hiram made for King Solomon [and] the House of Y ^e howah.	Everything that was manufactured from polished metal was done by Hiram for King Solomon and the Temple of the Lord.
The king cast them in the clay soil between Succoth and Zarethan. Solomon left a huge amount of manufactured goods [behind], [so much so that] the weight of the metal could not be determined.	Solomon allowed for the casting of the various metal furnishings to be cast in the clay soil between Succoth and Zarethan. Solomon left a huge amount of unused metal behind, of such a massive weight, that it could not be calculated.
Solomon oversees the making of the furniture for inside the Temple	

A Complete Translation of 1Kings 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Solomon made all of the manufactured items which [were for] the House of Y ^e howah:	Solomon oversaw the making of the items which were used in the House of Jehovah:
the golden altar, the golden table upon which [is] the bread of [His] Presence; and the lampstands, five [set up] on the right side and five [of them setup] on the left side of the innermost room, covered with gold; and the flowers, and the lamps and the [pair of] golden tongs;	the golden altar, the golden table (upon which is the bread of His Presence); and the Lampstand (five of which are set up to the right, five set up to the left of the innermost room)—all of these things are gold-plated; along with the flowers, lamps and tongs;
and the cups, the snuffers, the bowls, the spoons and the firepans [all] covered with gold;	and the cups, the snuffers, the bowls, the spoons and the firepans, all gold-plated;
and the golden hinges for [all] the doors of the House [and for] the innermost room, the Holy of Holies, for the two doors of the Temple.	as well as the golden hinges which are used for the doors throughout the Temple—the doors for the Holy of Holies and for the entrance to the Temple.
Storing the excess valuables at the Temple	
[Finally,] all the work which King Solomon did was completed [for] the House of Y ^e howah. Solomon then brought the holy things of his father David—the silver and the gold and the manufactured things [which] he placed in the treasuries of the House of Y ^e howah.	So all the work required for the House of Jehovah was finished by Solomon. He then brought the holy things of his father David into the treasuries there—the silver and gold and manufactured items.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. has no available lessons on this chapter.

