

"Every good gift and every perfect gift is from above"

(1Ki 4:1-21)

1Ki 4:1 So king Solomon was king over all Israel.

1Ki 4:2 And these *were* the princes which he had; Azariah the son of Zadok the priest,

1Ki 4:3 Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.

1Ki 4:4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests:

1Ki 4:5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:

1Ki 4:6 And Ahishar *was* over the household: and Adoniram the son of Abda *was* over the tribute.

1Ki 4:7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

1Ki 4:8 And these *are* their names: The son of Hur, in mount Ephraim:

1Ki 4:9 The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan:

1Ki 4:10 The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

1Ki 4:11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

1Ki 4:12 Baana the son of Ahilud; to him *pertained* Taanach and Megiddo, and all Bethshean, which *is* by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, *even unto the place that is* beyond Jokneam:

1Ki 4:13 The son of Geber, in Ramothgilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

1Ki 4:14 Ahinadab the son of Iddo *had* Mahanaim:

1Ki 4:15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

1Ki 4:16 Baanah the son of Hushai *was* in Asher and in Aloth:

1Ki 4:17 Jehoshaphat the son of Paruah, in Issachar:

1Ki 4:18 Shimei the son of Elah, in Benjamin:

1Ki 4:19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

1Ki 4:20 Judah and Israel *were* many, as the sand which *is* by the sea in

multitude, eating and drinking, and making merry.

1Ki 4:21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

1Ki 4:22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

1Ki 4:23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

1Ki 4:24 For he had dominion over all *the region* on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

1Ki 4:25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

1Ki 4:26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

1Ki 4:27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. **1Ki 4:28** Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

1Ki 4:29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

1Ki 4:30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

1Ki 4:31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

1Ki 4:32 And he spake three thousand proverbs: and his songs were a thousand and five.

1Ki 4:33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

1Ki 4:34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

The title of our study comes from the book of James and notice the surrounding admonition, "**Do not err, my beloved brethren.** Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

We err knowingly or unknowingly when we don't acknowledge God's sovereignty and the order of the gift of salvation that will be given to all men, each man in his own order ([Eph 2:8](#)). With God there is no "variableness, neither shadow of turning" meaning there's no 'do overs' in God's plan. The books have been written and are unfolding as they were predestined to unfold ([Psa 139:16](#) A S V, [Rev 20:4](#) , [Rev 20:12](#)).

God's elect will drive the beasts out of the temple of mankind ([Joh 2:15](#)) during this 'thousand years' period ([Rev 20:6](#)), and that temple represents where we worship our idols or God ([Rev 20:6](#) , [1Co 3:16](#)). The true worshippers know that driving beasts out of a temple and over turning tables does not fill the house with true worship but actually only sets the stage for seven spirits worse to enter in once Satan is loosed for a season ([Mat 12:29](#) , [Mat 12:43-45](#) , [Rev 20:8](#)). So, the ruling and reigning under Christ is what typifies that part of that process that tells us that all of humanity must have their false doctrines spoiled, represented by the unclean spirit that is driven out of ([Mat 12:43-45](#)), but it is only in the lake of fire that Satan's influence upon humanity, along with all false worship, will finally come to an end because of the new creation formed through those fiery judgements that will justify people in the name of the Lord, and by the Spirit of God ([Joh 4:23](#) , [1Co 6:11](#) , [Mat 23:39](#)).

[1Co 6:11](#) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

[Mat 23:39](#) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

This section of Kings is all about how the fatness of the land will increase during the period of time when God's elect will rule for a symbolic thousand years. The number 1000 in the 1000 year reign is significant in that it points to the flesh and the initial process of judging the world with a water baptism that will be followed by fiery baptism that will occur in the lake of fire or great white throne judgment $10 \times 10 \times 10 = 1000$. The seed that is planted during the 1000 year period will bring about many wonderful works in the flesh, but the true spiritual fruit of those seeds will come to maturation in the great white throne judgement when true Godly repentance will be granted when all yet carnal thinking beings will come to acknowledge the sovereignty of God and how without God's spirit within us we naturally take credit for the works that God accomplishes through us, both good and evil. Prior to that repentance "**Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**". This moment is typified in scripture at that point when Joseph's brothers said we would never do this evil "And they said unto him, Wherefore saith my lord these words? God

forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?([Jer 25:28](#)) With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also **let it be according unto your words**: he with whom it is found shall be my servant; and ye shall be blameless. "([Mat 7:22](#) , [Isa 45:7](#) , [Pro 16:1](#) , [Isa 63:17](#) , [Gen 44:7-10](#) , [Joh 12:48](#)).

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Joh 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: **the word that I have spoken, the same shall judge him in the last day.**

All flesh, all carnality must be judged, the self righteousness of mankind, the iniquity that will abound at the end of our age, as it will at the end of mankind's age during that symbolic period of a thousand years. This is how mankind learns of God's righteousness, by contrasting it with our own self righteousness ([Mat 24:12](#) , [Rev 20:9](#)). That fulness of iniquity also called the sins of the Amorites ([Gen 15:16](#)) must manifest creating the contrast that God uses to show mankind that no matter how well-intentioned we are in our flesh, we just naturally lose our desire to serve God and to be obedient unless the Lord is truly building the house giving us the power through Christ to endure unto the end overcoming self righteousness that will cause the love of many to wax cold ([Mat 26:34-35](#) , [Mat 26:56](#) , [Psa 127:1](#)).

Mat 24:12 And because iniquity shall abound, the love of many shall wax cold.

Mat 24:13 But he that shall endure unto the end, the same shall be saved.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Mat 26:35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Mat 26:56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Psa 127:1 *A Song of degrees for Solomon.* Except the LORD build the house, they

labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

Learning of God's righteousness happens through the contrast that God creates on the earth. There will be well-intentioned believers when God's government is establish on this earth as we will see being typified during Solomon's reign, but even the best of intentions are not the righteousness of God, the good and perfect gift that comes from above, but rather is the good that we think that God accepts when in fact it is those very acts that will witness against us and will be our own words that judge us if we are not judged in this life now. This experience of evil shows us that no one can continue in the truth, or abide in the truth unless they are dragged to Christ ([Mat 7:22](#) , [Joh 12:48](#) , [1Co 11:31-32](#) , [Joh 8:31-32](#) , [Joh 6:44](#)).

[Joh 12:48](#) He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

[1Co 11:31](#) For if we would judge ourselves, we should not be judged.

[1Co 11:32](#) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

[Heb 12:6](#) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Our first verse:

[1Ki 4:1](#) **So king Solomon was king over all Israel.**

The corresponding verses in the new covenant are found in ([Rev 5:10](#) , [Rev 11:15](#) , [Rev 19:16](#)). Solomon will learn one day that Christ is his head, and we have the privilege and honour to know that right now in this earnest relationship ([Eph 1:14](#)) that is preparing us to be kings and priests who will rule "**over all Israel**", which in this instance in ([1Ki 4:1](#)) represents all the world.

[Rev 5:10](#) And hast made us unto our God kings and priests: and we shall reign on the earth.

[Rev 11:15](#) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

[Rev 19:16](#) And he hath on *his* vesture and on his thigh a name written, KING OF

KINGS, AND LORD OF LORDS.

[Eph 1:14](#) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

[1Ki 4:2-19](#) **And these *were* the princes which he had** ['which Solomon had']...

Keep in mind as we read through the names of these princes^{H8269} which Solomon had [[1Ki 4:2](#) *princes*^{H8269}: "prince, ruler, leader, chief, chieftain, official, captain"] in verses ([1Ki 4:2-19](#)) how the principle and first name that is named is "Solomon" whose name means 'peace', and for the most part during the time the saints reign on earth there will be peace, but it will be revealed to be the same peace spoken of in ([Jer 6:14](#)) which is not a lasting peace because it is not founded upon true conversion, which is founded upon Christ ([Mat 16:18](#)).

What we're being shown with this example of Solomon's reign is that during the reign of God's saints, the ["prince, ruler, leader, chief, chieftain, official, captain"] of the earth will be under us as these princes were under Solomon who typifies the elect ([Rev 11:15](#) , [1Co 6:3](#)).

The end result though, is always the same regardless of how many miracles people see, how many loaves and fishes are distributed, none of this will bring about the conversion that will only occur at the great white throne judgment. For those of this age and every other age except for that blessed generation who are judged 'today', there will be no conversion on the earth ([Rev 20:11-15](#) , [Mat 23:35-36](#)).

[Rev 11:15](#) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

[1Co 6:3](#) Know ye not that we shall judge angels? how much more things that pertain to this life?

[Mat 23:35](#) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

[Mat 23:36](#) Verily I say unto you, All these things shall come upon this generation.

There are many positive names in the earth in the empire of Solomon as we can see via this large list that are "**the princes which he had**" ([1Ki 4:2-19](#)), and of all these names that Solomon's empire consisted of the least in the kingdom of God is greater

than those particular names including Solomon and John the baptist themselves ([Mat 11:11](#)).

The lesson being shown is that when we are blessed to know God and Jesus Christ, this is eternal life ([Joh 17:3](#)) and the only way we can have peace [*Solomon*] that passes all understanding is to have Christ rule and reign in our heavens, typified by Solomon who was king over all these princes of men. We are admonished to know this by Christ ([Mat 11:11](#)) and at the same time admonished to know that we are unprofitable servants who have only done that which was expected of us through Christ, and that it is the weak of the world that God uses to make his strength perfect through "both to will and to do **of his good pleasure**" ([Luk 17:10](#) , [1Co 1:26](#) , [Php 2:12-13](#)).

[Mat 11:11](#) Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

[Joh 17:3](#) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

[Luk 17:10](#) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

[1Co 1:26](#) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:*[not the list we see here in other words which is comprised of many names that are positive and point to that nobility being spoken of in 1Co1:26 [1Ki 4:2-19](#)]*

**[definitions are from BDB // Strong's]*

[1Ki 4:2](#)

Solomon [H8010](#) = “peace”

Azariah [H5838](#) = “Jehovah has helped”

Zadok [H6659](#) = “righteous” // From [H6663](#); *just*;

[1Ki 4:3](#)

Elihoreph [H456](#) = “God of winter (harvest-time)”//From [H410](#) and [H2779](#); *God of autumn*;

Ahiah [H281](#) = “brother of Jehovah (Yahu)”

Shisha^{H7894} = “Jehovah contends” // From the same as ^{H7893}; *whiteness*

Jehoshaphat^{H3092} = “Jehovah has judged”

Ahilud^{H286} = “child’s brother” // From ^{H251} and ^{H3205}; *brother of one born*;

1Ki 4:4

Benaiah^{H1141} = “Jehovah has built” or “Yahweh has built up”

Jehoiada^{H3077} = “Jehovah knows”

Abiathar^{H54} = “my father is great” // Contracted from ^{H1} and ^{H3498}; *father of abundance* (that is, *liberal*)

1Ki 4:5

Azariah^{H5838} = “Jehovah has helped”

Nathan^{H5416} = “giver”

Zabud^{H2071} = “given”

1Ki 4:6

Ahishar^{H301} = “my brother sang” // From ^{H251} and ^{H7891}; *brother of (the) singer*;

Adoniram^{H141} = “my lord is exalted” // From ^{H113} and ^{H7311}; *lord of height*;

Abda^{H5653} = “servant of Jehovah” // From ^{H5647}; *work*;

1Ki 4:7-8 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. And these *are* their names:

1Ki 4:8

The son of Hur^{H1133} (“son of whiteness”) in mount Ephraim: ^{H669} (“double ash-heap: I shall be doubly fruitful”)

1Ki 4:9

The son of Dekar^{H1128} (“son of stabbing”) in Makaz, ^{H4739} (“end”) and in Shaalbim^{H8169} (“place of foxes” // Plural from ^{H7776}; *fox holes*) and Bethshemesh^{H1053} (“house of the sun” or “sun-temple”) and Elonbethhanan^{H358} (“oak of the house of grace” // From ^{H356}, ^{H1004}, and ^{H2603}; *oakgrove of (the) house of favor*)

1Ki 4:10

The son of Hese^{[H1136](#)} (“son of mercy” // From ^{[H1121](#)} and ^{[H2617](#)}; *son of kindness*;) in Aruboth^{[H700](#)} (“windows”) to him *pertained* Sochoh^{[H7755](#)} (“bushy” // From ^{[H7753](#)} to *entwine*, that is, *shut in* (for formation, protection or restraint): - fence. (make an) hedge (up).) and all the land of Hephher^{[H2660](#)} (“a well” // From ^{[H2658](#)} or ^{[H2659](#)}; a *pit* or *shame*)

1Ki 4:11

The son of Abinadab^{[H1125](#)} (“son of mercy”) in all the region of Dor^{[H1756](#)} (“generation” // From ^{[H1755](#)}; *dwelling*;) which had Taphath^{[H2955](#)} (“ornament” // Probably from ^{[H5197](#)}; a *dropping* (of ointment)) the daughter of Solomon^{[H8010](#)} (“peace”) to wife.

1Ki 4:12

Baana^{[H1195](#)} (“in the affliction”) the son of Ahilud^{[H286](#)} (“child’s brother” // From ^{[H251](#)} and ^{[H3205](#)}; *brother of one born*) to him *pertained* Taanach^{[H8590](#)} (“sandy”) and Megiddo^{[H4023](#)} (“place of crowds” // From ^{[H1413](#)}; *rendezvous*) and all Bethshean^{[H1052](#)} (“house of ease”) which is by Zartanah^{[H6891](#)} (“their distress” // Perhaps for ^{[H6868](#)} - Apparently from an unused root meaning to *pierce*; *puncture*) beneath Jezreel^{[H315](#)} (“God sows”) from Bethshean ^{[H1052](#)} (“house of ease”) to Abelmeholah^{[H65](#)} (“meadow of dancing”) *even unto the place that is beyond* Jokneam ^{[H3361](#)} (“gathered by the people” // From ^{[H6965](#)} and ^{[H5971](#)}; (the) *people will be raised*)

1Ki 4:13

The son of Geber^{[H1127](#)} (“the son of a man” // From ^{[H1121](#)} and ^{[H1397](#)}; *son of (the) hero*) in Ramothgilead^{[H7433](#)} (“heights” // from the plural of ^{[H7413](#)} and ^{[H1568](#)}; *heights* (as a seat of idolatry) of “rocky region”) to him *pertained* the towns of Jair^{[H2971](#)} (“he enlightens”) the son of Manasseh^{[H4519](#)} (“causing to forget”) which *are in* Gilead^{[H1568](#)} (“rocky region”) to him *also pertained* the region of Argob^{[H709](#)} (“heap of clods” // From the same as ^{[H7263](#)}; *stony*;) which is in Bashan^{[H1316](#)} (“fruitful”) threescore (60) great cities—with walls and brasen bars

1Ki 4:14

Ahinadab^{H292} (“my brother is liberal, or, noble” // From ^{H251} (*brother in the widest sense/kin*) and ^{H5068} (A primitive root; to *impel*; hence to *volunteer* (as a soldier), to *present* spontaneously: - offer freely, be (give, make, offer self) willing (-ly)) the son of Iddo^{H5714} (“His witness” // From ^{H5710}; *timely*;) *had* Mahanaim^{H4266} (“two camps”, a place east of the Jordan, named from Jacob’s encounter with angels)

1Ki 4:15

Ahimaaz^{H290} (“my brother is anger (wrath)”) *was* in Naphtali^{H5321} (“wrestling”) he also took Basmath^{H1315} (“spice” // Feminine of the second form of ^{H1314}; *fragrance*) the daughter of Solomon to wife

1Ki 4:16

Baanah^{H1195} (“in the affliction”) the son of Hushai^{H2365} (“hasting” // From ^{H2363}; *hasty*) *was* in Asher^{H836} (“happy”) and in Aloth^{H1175} (“mistresses”)

1Ki 4:17

Jehoshaphat^{H3092} (“Jehovah has judged”) the son of Paruah^{H6515} (“sprout” // Passive participle of ^{H6524}; *blossomed*;) in Issachar^{H3485} (“there is recompense” // From ^{H5375} and ^{H7939}; *he will bring a reward*)

1Ki 4:18

Shimei^{H8096} (“renowned” // From ^{H8088}; *famous*) the son of Elah^{H414} (“oak” // A variation of ^{H424}: Feminine of ^{H352}; an *oak* or other strong tree and the valley where David killed Goliath) in Benjamin^{H1144} (“son of the right hand”)

1Ki 4:19

Geber^{H1398} (“warrior”) the son of Uri^{H221} (“fiery”) *was* in the country of Gilead^{H1568} (“rocky region”) *in* the country of Sihon^{H5511} (“warrior” // From the same as ^{H5477}; *tempestuous*) king of the Amorites^{H567} (“a say” // Probably a patronymic from an unused name derived from ^{H559} [A primitive root; to *say*

(used with great latitude)] in the sense of *publicity*, that is, prominence; thus a *mountaineer*) and of Og^{H5747} ("long-necked" // Probably from ^{H5746} [A primitive root; properly to *gyrate*; but used only as denominative from ^{H5692}, to *bake* (round cakes on the hearth): - bake] *round*) king of Bashan^{H1316} ("fruitful") and *he was* the only officer which *was* in the land.

1Ki 4:20 Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

"**Judah and Israel *were* many**" is the symbolic language that reminds us that many are called and few are chosen (^{Mat 22:14}), and it is those who are "**as the sand which *is* by the sea in multitude, eating and drinking, and making merry**" who represent the unconverted masses who are not converted during this age and are the elect's inheritance through Christ "**as the sand which *is* by the sea in multitude**", also reminding us of Abraham who typifies Christ who is the head of God's elect who find their inheritance in him: "his good pleasure which he hath purposed in himself" (^{Eph 1:9-12}, ^{Gen 22:17}). God alone can grant us the repentance that leads us to see that we are "**Judah and Israel *were* many**", and in so doing repent of these two lands that symbolize the sick head ("**Judah**" Oholabah) and body ("**Israel**" Oholah) that we all have initially been until we were granted to repent of those harlotries.

1Ki 4:21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

Solomon represents Christ's elect who rule over a yet carnal world during the 1000 year reign (^{Rev 20:6}) that we know is a symbolic number connected to flesh and therefore Solomon "**reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt**". It will always seem incredulous and impossible to the natural man to believe that God is the one who is ruling "**over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt**". (^{Pro 21:1}) reminds us that this is exactly the point being made, that God is sovereign over all flesh whether that person is in an obedient or disobedient state, He sets "**the border of Egypt**" and works all things according to the counsel of his own will, and in this instance through king Solomon, to accomplish his purpose for all those nations just as he will through the elect who will be prepared as the bride of Christ to accomplish this feat of being the first who trusted in Christ, doing so to the praise of his glory, ruling and reigning over the kingdoms of this world (^{Eph 1:11-12}, ^{Luk 18:28-30}, ^{Mat 19:28}).

Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Pro 21:1 The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

1Ki 4:22-23 And Solomon's provision for one day was **thirty measures of fine flour, and threescore measures of meal, Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.**

Like God's elect during their reign under Christ (**Rev 20:6**), the world of Solomon's time went through a process of being symbolically fattened up with the word of God: **"thirty measures of fine flour, and threescore measures of meal, Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl"**. This **"provision for one day"** reminds us that it is not just any day that is going to bring about a changed and converted heart, but rather the day of the Lord which is when all mankind will be judged in the great white throne judgement. God has been laying up in store in the heavens of His elect so that one day we will be able to provide the spiritual provision that the world will need in the lake of fire, symbolized by these numbers and various food that also have spiritual significance for us: **"thirty measures of fine flour, and threescore measures of meal, Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl"**.

1Ki 4:24 For he had dominion over all *the region* on this side the river, from Tiphseh^{H8607} even to Azzah^{H5804}, over all the kings on this side the river: and he had peace on all sides round about him.

Solomon having **"had dominion over all *the region* on this side the river, from Tiphseh^{H8607} even to Azzah^{H5804}, over all the kings on this side the river: and he had peace on all sides round about him"** is a shadow of the truth that under Christ we will rule with a rod of iron for a season and **"on this side the**

river" because there is a lot more judging yet to unfold on the other side of the river ([1Co 6:3](#)). Rivers are connected to life and death in scripture, and as we mentioned it is the Lord who is sovereign over the flow and direction of the river of man's heart ([Pro 21:1](#)) and so it is with those who are raised in the second resurrection who will be judged with a natural judgement that will precede the spiritual judgement, just as Christ told us all humanity must be baptized with water (*natural*) and then with the spirit (*fire*)([Joh 3:5](#)).

King Solomon's reign was accompanied with peace representing a time of natural water baptism ([1Ch 22:9](#)) that always precedes the spiritual baptism of fire that must occur to all men who are not in that blessed and holy first resurrection ([Rev 2:27](#) , [Rev 12:5](#) , [Rev 20:6](#)). God's elect will expose and destroy the false doctrines of this world during that time of rulership; however anyone convinced of their own carnal will, 'will be of the same opinion still' ([Jer 13:23](#) , [Eze 14:9](#)), and so to bring about that truth Satan will be released for a season to move mankind in the direction of that caused rebellion just like Judas who was an early type of that rebellion and betrayal of Christ ([Rev 20:7-9](#) , [Joh 13:27](#)).

[1Ch 22:9](#) Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days:

These activities were happening in Solomon's empire, and the word "**Tiphsah**^{H8607}" graphically explains to us what God's elect will be doing with the false doctrines of this world during that time, knowing that doctrines are represented by children.

- Original: **u1468 u1505 par** - Transliteration: **Tiphcach**

- Phonetic: **tif-sakh'**

- Definition: Tiphsah = cross over

1. a place at the northeast limit of Solomon's empire; located on the Euphrates river

2. a place in the **northern kingdom** of Israel which king menahem attacked and where he ripped open all the pregnant women

a. might be the same as 1

- Strong's: From [H6452](#); *ford*; *Tiphsach* a place in **mesopotamia**: - Tipsah.

Total KJV Occurrences: 2

•Tiphsah, 2

[1Ki 4:24](#); [2Ki 15:16](#)

The word "**Azzah**^{H5804}" reminds us that we will rule with a strong rod of iron that will break to pieces the vessels that represent mankind that need to be broken so that they can be made anew in the lake of fire (Rev 2:27 , Jer 18:4)

Rev 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Jer 18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

- **Definition:** Azzah = **the strong**

1. another name for 'Gaza', a city of the Philistines located in the extreme southwest of Palestine close to the mediterranean

1Ki 4:25-26 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

Judah and Israel were dwelling safely because of the provision of the king and the safety that this empire of Solomon was providing. However having "**every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon**" creates the perfect breeding ground for self righteousness, without Christ truly ruling and reigning in our hearts. Therefore "**every man**" was "**under his vine and under his fig tree**" symbolizes our own righteousness that manifests greatly when the hedge is not taken down, which is what is meant by "**Judah and Israel dwelt safely**". The verses in (Mic 4:2-5) elude to this time of judgement as well that was never meant to bring about conversion, all symbolically showing us the spiritual conditions that will be on the earth during that reign (Rev 20:6).

Mic 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

Mic 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

Mic 4:4 **But they shall sit every man under his vine and under his fig tree;** and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

Mic 4:5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. [*speaking of God's elect walking in the name of the LORD our God from olam to olam*]

Solomon's empire represents a time of judgement as the name "**Dan**^{H1835}" ["judge"] tells us, but it is a type of water baptism and not the real salvation that is being waited upon which happens in the second resurrection in the lake of fire. "From "**Dan**^{H1835}" even to "**Beersheba**^{H884}"["*well of an oath*"]", reminds us of the extent of the peace that Solomon's empire had, a peace which typifies the 1000 year reign where there will be great peace (Isa 54:13) during the rule and reign of the saints, until sudden destruction occurs (1Th 5:3). This is all being accomplished to teach humanity that the only true peace that will ever be found is in the great white throne judgement where true conversion will occur. The expression "**Dan even to Beersheba**" is a time of judgement that does not have the world seeing that they are guilty as God's elect see themselves guilty of the blood of all the prophets "**from the blood of righteous Abel unto the blood of Zacharias son of Barachias**" (Mat 23:35).

H1835 dân *dawn*

From H1777; **judge**; *Dan*, one of the sons of Jacob; also the tribe descended from him, and its territory; likewise a place in Palestine colonized by them: - Dan.

H884 b^eêr sheba *be-ayr' sheh'-bah*

From H875 and H7651 (in the sense of H7650); ***well of an oath***; *Beer Sheba*, a place in Palestine: - Beer-shebah.

We are reminded that the rulership of Solomon which was a type of the elect's reign under Christ (Rev 20:6) was accompanied with "**forty thousand stalls of horses for his chariots, and twelve thousand horsemen**". It's true Solomon should not have had those 40,000 stalls of horses, or the 12,000 thousand horsemen as written in (Deu 17:16) but we must remember that God's elect which are being typified at this juncture in Solomon's life has these horses for our sakes as God seeks an occasion against the flesh of all those who are trusting in the strength of Solomon, knowing him only after his flesh (2Co 5:16) which is all we can do until the holy spirit is given. So even though Lord willing we are going to rule one day as spirit beings, the world's perception of us will be yet carnal, knowing Christ after the flesh symbolized by "**forty thousand stalls of horses for his chariots, and twelve thousand horsemen**". This is also akin to Samson taking a wife of the Philistines but his parents did not know that God was seeking an occasion against them through these events, just as God's elect will be used of God to seek an occasion against the flesh of all mankind (Jdg 14:4).

[2Co 5:16](#) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

[Jdg 14:4](#) But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

[1Ki 4:27](#) **And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.**

People will be coming down to make sacrifices and offering in Jerusalem to God and Christ and to His elect ([Rev 3:9](#)) giving back that which was given to them ([1Ch 29:14](#)) at "**king Solomon's table**" which represents the table that we have and they have no right to eat at which serve the tabernacle ([Heb 13:10](#)). The reason being is that the altar or table that we've served is the cross and the world cannot, as we could not without God's holy spirit within ([Rom 8:9](#)), mortify the deeds of our flesh which is what must occur in order to eat at that table worthily ([1Co 11:29](#)).

What we do in our own efforts to please God, he has no pleasure in ([Heb 10:6](#)) even though we are outwardly going through the motions. God loves us while we are yet sinners and the provision that he makes for us through this life is shadowed in this statement: "**every man in his month: they lacked nothing**". We are reminded through these exercises of sacrifice that God loves us and is already setting the stage in our lives through these physical events that will one day yield great spiritual lessons that will last for all eternity ([Mat 5:45](#)).

[1Ki 4:28-30](#) **Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore. And Solomons wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.**

These verses point again to the nourishing of mankind's beastly nature that brings "**Barley also and straw for the horses and dromedaries**", both unclean animals, being sustained during this time of king Solomon's reign just as the yet carnal world will be sustained under God's elect who will create order in the earth which is what we are being shown when it says people "**brought they unto the place where *the officers* were, every man according to his charge**".

It will take the mind of Christ within each of us and the direction of our head Jesus Christ to accomplish this order throughout the earth which is what these two verses are a shadow of: **"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomons wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt"**.

In order to rule all nations under Christ ([Rev 11:15](#)) as many **"as the sand that is on the sea shore"** we will need **"understanding exceeding much, and largeness of heart"** which God has promised to supply for us through Christ ([Php 4:19](#)). All of this wisdom won't puff us up as spirit beings and we must not let it do that today, remembering that all of these good and perfect gifts given from above are to witness to the nations around us that we are Jesus Christ's body, and the mind of Christ is only being typified by this statement: **"And Solomons wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt"**. The **"east country"** is just the beginning of wisdom, the sun of righteousness ([Mal 4:2](#)) that has to rise and course through our heavens and bring us to see that God's word which is spirit and truth, is the excellency of the knowledge of Christ that is greater than **"all the wisdom of Egypt"** ([1Jn 2:16](#)) dwelling within us as our hope of glory within ([Php 3:8](#), [Col 1:27](#)).

[Php 4:19](#) And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

[Php 3:8](#) Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

[Col 1:27](#) to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:

[1Ki 4:31](#) **For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.**

A comparison is now made between Solomon's wisdom and how **"his fame was in all nations round about"** verses the wisdom of these people whose names tell us something about all fleshly wisdom ([1Jn 2:16](#)) and how it stacks up against the mind of Christ: **"Ethan^{H387} the Ezrahite^{H250}, and Heman^{H1968}, and Chalcol^{H3633}, and Darda^{H1862}, the sons of Mahol^{H4235}: and his fame was in all nations round about"**. Solomon's wisdom supersedes the knowledge of all these wise people as it

typifies the mind of Christ that is far above all powers and principalities ([Eph 1:21](#)).

Ethan^{H387} = the "enduring" spirit of mankind that cannot endure until the end without Christ.

Ethan's enduring spirit was born out of **Ezrhite**^{H250} = a native (as rising out of the soil) meaning worldly knowledge. This is the negative example of 'o earth, earth, earth hear the word of the Lord' that rises out of the vanity of man's flesh as opposed to being that one seed that is formed through Christ ([Jer 22:29](#) , [Gal 3:16](#))

Heman^{H1968} - again a shadow of the wisdom of man and not the wisdom of Solomon that typifies the wisdom of Christ which excels human thinking which is "faithful" in what it pursues but comparatively the wisest things of man are foolishness unto God ([1Co 3:19](#))

Chalcol^{H3633} - name reminds us how we try to save or sustain "sustaining" our flesh that is appointed to die.

Darda^{H1862} - a negative version of the pearl of great price. Valuable but in the earth none the less and surpassed by Solomon.

Chalcol and Darda are the sons of **Mahol**^{H4235} whose name means "dancing" which is a symbol of the movement of knowledge, that we can be ever searching in pleasurable pursuit ([Gen 3:6](#) , [2Ti 3:7](#)) but never able to come to the knowledge of the truth if the Lord does not permit ([Heb 6:3](#)).

[Gen 3:6](#) And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

[2Ti 3:7](#) Ever learning, and never able to come to the knowledge of the truth.

[Heb 6:3](#) And this will we do, if God permit.

This list reminds us that "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ *is* God's." ([1Co 3:19-23](#)). When we know this ([1Co 3:19-23](#)) by knowing our Father and

Christ ([Joh 17:3](#)) it is because we have been given this gift, and again not so that we could be "**wiser than all men**" and get all puffed up but rather to show us and eventually all the world the great contrast between the loving sacrificial mind of Christ verses the mind of the first man Adam ([Isa 55:8](#) , [1Jn 4:8](#) , [Joh 3:16](#)).

[Isa 55:8](#) For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah.

[1Jn 4:8](#) He that loveth not knoweth not God; for God is love.

[Joh 3:16](#) For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

These last three verses of our study speak about the fruit of Solomon's life which is a type of the fruit of God's mind of love, a love that is shed abroad in our hearts ([Rom 5:5](#)). When our lives our tried in the fiery trials that God has promised us as His elect, we gain something more valuable than all the knowledge of the world; and even just having knowledge of God's word, is not enough if we are not doers of the word who are being received of God through trials that chasten and scourge us ([1Co 13:2](#) , [Heb 12:6](#)).

It is a life long process to become stablished, settled and strengthened in the Lord so we can speak the truth in love ([1Pe 5:10](#) , [1Pe 1:7](#) , [Eph 4:15-16](#)). God knows that the mind that has suffered for his name sake is the mind that can rule under Christ ([2Ti 2:12](#)) and that those who lose their life in this age and endure through that suffering will be blessed to save the rest of the world through the gospel of Christ, "for it is the power of God unto salvation to every one that believeth" ([Rom 1:16-17](#)).

To do the work of God we must believe that we are those living sacrifices who now "lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us" as we look "unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" and if God will grant us the faith by which we are saved then that is exactly what we are going to do ([Act 20:35](#) , [Rom 12:1](#) , [Heb 12:1](#) , [1Jn 5:4](#) , [Joh 18:9](#)).

[1Ki 4:32](#) And he spake three thousand proverbs: and his songs were a thousand and five.

Speaking "**three thousand proverbs**" is a parable that tells us that the salvational knowledge of Christ typified by Solomon's "**three thousand proverbs**" requires that

mankind goes through a process of spiritual completion which is what three signifies.

His songs were 1000 and 5 and this is a parable in itself telling us that "Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue"(1Co 14:19). The multiple of 10 that is in 1000 and 10,000 is the way God expresses the magnitude of the point being made as a number that has been multiplied. Five words represents the words of grace and faith that Paul wanted to speak knowing these were the words of eternal life that we need to hear in order to believe and be saved (Eph 2:8).

1Ki 4:33-34 **And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.**

Right after speaking about the knowledge that God gave Solomon that typifies the manifold wisdom of God that is made known by the church (Eph 3:10) Solomon goes on to explain in type and shadow how that knowledge will be used to discern the heart of man who are likened unto trees, and beasts, fish, fowl, and creeping things like beasts of the forest: "**And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes**". The "hyssop" reminds us that these words are being spoken through the church as a ministry of reconciliation (2Co 5:18) and healed by his stripes (Psa 51:7). God sends his word to heal us and then he sends us to heal the world with those words (Psa 107:20 , Joh 20:21)

2Co 5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

Psa 51:7 Purge me with **hyssop**, and I shall be clean: wash me, and I shall be whiter than snow.

Psa 107:20 He sendeth his word, and healeth them, And delivereth *them* from their destructions.

Joh 20:21 Jesus therefore said to them again, **Peace *be* unto you: as the Father hath sent me, even so send I you.**

God is the one who gives every good and perfect gift that comes from above and does

so for His elect that we might become fishers of men with this "ministry of reconciliation" ([Mat 4:19](#) , [Mar 1:17](#)) who will have the world drawn to Christ in us, in time, ([Joh 6:44](#)) typified by this last verse of our study: **"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom"**.

[Mat 4:19](#) And he saith unto them, Follow me, and I will make you fishers of men.

[Mar 1:17](#) And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.