Answer: Let’s examine the passage closely:

In 1 Kings 9:12-13, we read:

> “Hiram came from Tyre to see the cities that Solomon had given him, but they did not please him. He asked, ‘What are these cities you have given me, my brother? And he called them the Land of Cabul, as they are still called today.’” (1 Kings 9:12-13, NIV)

The land was called “the Land of Cabul,” not “the Land of the Tomb.” There is a notable difference between the Hebrew words “Cabuli” and “Kaburi.”

Kaburi refers to a grave, a burial place for the dead (from the Hebrew word קָבוּר – qâbûr).

Cabuli (Hebrew כַּבֻּל – kabûl) means something that is “worthless”, “unfit for anything”, or “of no value.”

Thus, when the Bible refers to this land as “the Land of Cabul”, it

signifies a land of no value — a place deemed unworthy or unsuitable.

Why was this land called “Cabuli” by Hiram, and what does this teach us?

Background Context: Solomon and Hiram’s Agreement

In the context of this story, Solomon had entered into an agreement with Hiram, the king of Tyre, for the construction of the Temple of God (the First Temple) and his own palace. Hiram, a skilled craftsman, provided the materials—cedar and pine trees, stones, and precious items (1 Kings 5:1-12).

In return for his help, Solomon agreed to provide Hiram with 20 cities in the northern region of Israel (Galilee), as part of their treaty.

After Solomon completed the construction (a project that lasted 20 years—1 Kings 9:10), he made the land transfer. However, upon visiting the cities, Hiram was disappointed. These cities, located in the region bordering Tyre, didn’t meet his expectations. We’re not told exactly why, but it’s likely that Hiram

expected more valuable or strategically important cities—perhaps those located closer to Jerusalem or in the heart of the kingdom, rather than in the northern territories, which at the time may have been less prosperous.

Hiram’s displeasure led him to call these cities the “Land of Cabul”, implying they were of no value, neither strategic nor attractive.

Theological Implications: What does this teach us?

Human Expectations vs. God’s Provision:

> In Luke 6:38, Jesus says, “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.

Here, Hiram expected great rewards from Solomon, based on Solomon’s immense wealth (greater than any other king, as implied in 1 Kings 10:23). However, what he received was far less

than expected, leading to disappointment.

This reflects a common human tendency: when we do good for others, we often expect immediate, tangible rewards—especially if we believe our actions deserve such compensation. But, as Jesus teaches, earthly rewards often fall short, and true reward comes from God’s measure, not from human expectations.

The Limits of Human Generosity:

Hiram’s disappointment highlights a theological truth about human generosity and its limitations. Despite the immense riches of Solomon, the King of Tyre was still not satisfied with the earthly reward. It underscores that earthly riches cannot fulfill the deepest desires of the heart. In Matthew 6:19-21, Jesus warns, “Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven…”

Even Solomon’s wealth couldn’t provide true satisfaction to Hiram. This reminds us that God alone is the ultimate source of fulfillment and reward.

God’s Timing and Reward:

When Solomon gave the cities to Hiram, he may have intended to be generous, but the land was not what Hiram expected. This can be seen as a reminder that God’s timing and God’s ways are higher than ours (Isaiah 55:8-9). Solomon may have seen the land as a reasonable reward for the labor provided, but Hiram’s perspective reveals the disparity between human understanding and divine purpose. God knows best what we need, even when we cannot see it at the time.

Lesson of Contentment:

> In Philippians 4:11-12, Paul writes, “I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation...

This teaches us the importance of contentment in life. Instead of focusing on what we don’t have, we are encouraged to focus on gratitude for what we do have, trusting that God’s provision is

always sufficient. Had Hiram been content with what he received, his reaction might have been different, and his reward in God’s eyes would have been greater.

Conclusion: The True Source of Reward

This story of Hiram, Solomon, and the cities of Cabul invites us to reflect on where we place our trust and expectations for reward. Solomon, though he was exceedingly wealthy, could not provide true satisfaction to Hiram, nor could he repay him in a way that met his expectations. But God sees our hearts, and His rewards are far greater than anything human hands can provide. Romans 8:18 reminds us that “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.” The true reward is not in earthly things, but in the eternal glory that God promises to His faithful servants.

So, the Land of Cabul teaches us not to seek approval or rewards from people, but to seek the eternal reward from God, trusting in His perfect provision, timing, and will.

May we always remember that our labor in the Lord is not in vain (1 Corinthians 15:58), and that God’s rewards are eternal.

Which country is “Cabuli” today, and why was it called that? (1 Kings 9:13)

JIUNGE NA GROUP LETU LA WHATSAPP HAPA >> WHATSAPP GROUP….

Share on:
WhatsApp