

Ezra 4:14

Authorized King James Version (KJV)

Now because we have maintenance from the king's palace,
and it was not meet for us to see the king's dishonour,
therefore have we sent and certified the king;

Analysis

Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; This verse reveals the opponents' motivation through the phrase 'we have maintenance from the king's palace.' The Aramaic *melach heichal malka* literally means 'salt of the king's palace,' referring to eating the king's salt—an idiom for receiving royal support or salary. This indicates the writers were imperial officials dependent on the king's patronage, not merely concerned citizens.

The clause 'it was not meet for us to see the king's dishonour' presents their letter as loyal duty rather than hostile agenda. The word 'meet' (*arak*) means 'fitting' or 'proper,' suggesting moral obligation. They framed opposition to Jewish rebuilding as civic responsibility to protect royal interests. This rhetorical strategy attempted to occupy moral high ground, portraying themselves as conscientious servants while depicting Jews as threats.

Theologically, this verse exposes how economic self-interest often disguises itself as principled concern. The opponents' actual motivation was preserving their own positions and interests, yet they presented their opposition as disinterested loyalty to the king. This pattern continues—opposition to God's work frequently cloaks selfish motives in language of public good, moral principle, or institutional protection.

Historical Context

'Eating the king's salt' was a widespread ancient Near Eastern idiom representing covenantal relationship. Salt symbolized preservation and permanence; sharing salt created binding obligation. Royal officials received salaries (often including salt rations) creating reciprocal loyalty obligations. This wasn't merely employment but personal allegiance to the monarch.

The Persian Empire maintained extensive bureaucracy of salaried officials. Provincial administrators like Rehum depended on imperial appointments for their positions, wealth, and status. Any disruption to imperial authority threatened their livelihoods directly. Jerusalem's potential independence or autonomy would diminish these officials' power and income, creating strong personal motivation to oppose Jewish restoration.

The appeal to protecting 'the king's dishonour' drew on ancient Near Eastern concepts of royal honor. Kings' reputations depended partly on their ability to maintain order, collect taxes, and prevent rebellion. Any suggestion of provincial disloyalty reflected badly on royal capability. By framing the issue this way, opponents connected their narrow interests to broader concerns about imperial prestige.

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. How do we discern when expressed concerns about duty or principle actually mask self-interested opposition?
2. What does this verse teach about the danger of economic dependence on systems potentially hostile to God's purposes?

3. How can believers maintain integrity when their livelihood depends on institutions that may oppose kingdom values?

Interlinear Text

כָּעַן	כָּל	קִבַּל	דִּי	מִלְּח	הִיכְלָא	מִלְּחֹנָא
Now	H3606	because	we have	H4416	from the king's palace	maintenance
H3705		H6903	H1768		H1965	H4415
וְעָרֹתָ	לְמַלְכָּא:	לָא	אֶרְיָ	לִנָּא	לְמַחֲזֵי אֵ	עַל
dishonour	the king	and it was not	meet	H0	for us to see	therefore
H6173	H4430	H3809	H749		H2370	H5922
דָּנָה	שָׁל חֹנָא	וְהוֹדַ עֲנָא	לְמַלְכָּא:			
H1836	have we sent	and certified	the king			
	H7972	H3046	H4430			

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