

1 Kings 9 Commentary

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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[1 Kings Chart](#) from Charles Swindoll

THE DOWNWARD SPIRAL

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1 Kings 9:1 Now it came about when Solomon had finished building the house of the LORD, and the king's house, and all that Solomon desired to do,

- **it came:** 1Ki 6:37-38 1Ki 7:1,51 2Ch 7:11-22
- **the house:** 2Ch 8:1-6 Ec 2:4
- **all Solomon:** 1Ki 9:11,19 Ec 2:10 Ec 6:9

Related Passages:

1 Kings 6:37-38 In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. 38 In the eleventh year, in the month of Bul, which is the eighth month, the house was finished throughout all its parts and according to all its plans. So he was seven years in building it.

1 Kings 7:1; 51 Now Solomon was building his own house thirteen years, and he finished all his house. 51 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.

2 Chronicles 8:1-6 Now it came about at the end of the twenty years in which Solomon had built the house of the LORD and his own house 2 that he built the cities which Hiram had given to him, and settled the sons of Israel there. 3 Then Solomon went to Hamath-zobah and captured it. 4 He built Tadmor in the wilderness and all the storage cities which he had built in Hamath. 5 He also built upper Beth-horon and lower Beth-horon, fortified cities with walls, gates and bars; 6 and Baalath and all the storage cities that Solomon had, and all the cities for his chariots and cities for his horsemen, and all that it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land under his rule.

Ecclesiastes 2:4; 10; 11 I enlarged my works: I built houses for myself, I planted vineyards for myself; (2:10) All that my eyes desired I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my reward for all my labor. (2:11) Thus I considered all my activities which my hands had done and the labor which I had exerted, and behold all was vanity and striving after wind and there was no profit under the sun.

Now it came about when Solomon had finished building the house of the LORD([Jehovah](#)), and the king's house, and all that Solomon desired to do (2Ch 7:11KJV adds "all that came into Solomon's heart") The Temple dedication occurred about 11 months after the completion of the Temple in the month of Bul (Sep./Oct). The word for **desired** (cheseq from [chashaq](#) used in 1Ki 9:19+ = to be attached to, to love, to long for) is used only 4x in OT, 3 of Solomon referring to the Temple and other constructions he **desired** to accomplish. In Eccl 2:10 Solomon declared "All that my eyes **desired** I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my reward for all my labor." Solomon's desires and eyes would lead to his ruin!

John Trapp has an interesting thoughts on the rare verb **desired** - The word signifieth such a desire as a young man hath after his mistress, or a bridegroom toward his bride; which showeth that Solomon took too much content in his buildings and furniture, passed over his affections too much unto them, and here began his fall." ([SEE RELATED COMMENT](#) BY DONALD WISEMAN)

Dale Ralph Davis divides this chapter...

The urgent need for faithfulness (vv. 1–9)

The ongoing business of kingship (vv. 10–28)

[Halley's Bible Handbook \(no restrictions\)](#), This era of David and Solomon's was the Golden Age of Hebrew history. David was a warrior. Solomon was a builder. David made the kingdom. Solomon built the Temple. In the outside world, this was the age of Homer, the beginning of Greek history. Egypt, and Assyria and Babylon, at the time, we're weak. **Israel** was the most powerful kingdom in all the world; **Jerusalem** the most significant city, in the **Temple** the most splendid building, on earth. They came from the ends of the ears to hear Solomon's wisdom and see his glory. The famous Queen of Sheba exclaimed, *the half was not told me*.

1 Kings 9:1 establishes an important time- frame for the proper sequence of Proverbs/ Ecclesiastes/Song of Solomon. a. The building of the House of the Lord, and the House of the King is called "all Solomon's desire which he was pleased to do." b. The frantic search for happiness described in Ecclesiastes is categorized as all Solomon's desire which he was displeased and dissatisfied with having done. c. The multiplication of wives described in Song of Solomon (Song. 6:8) is categorized as a turning away from the Lord, and is explicitly placed after 1st Kings 9 (1st Kings 9:5,6; 11:4).

J R Miller - God's Blessing upon Solomon 1 Kings 9

There is a measure of moral safety in work.

While Solomon was busy with all his great plans, he was in less danger of being led away from God. At length, however, his

magnificent projects were all completed and he was ready to enjoy the ease and the fame which he had earned in his twenty-four years of wonderful activity. Instead, however, of being a time of security—this was Solomon's time of danger. There is peril in popularity. It brings adulation, which oftentimes becomes almost adoration. This is apt to turn one's head. One who is honored so by the world—does not always remain humble and lowly.

Then Solomon's greater leisure since his buildings were finished, also brought danger. We are more open to temptations when we are idle—than when we are busy. Work is always a means of grace—and idleness brings peril. Luxury also has its dangers, and often saps the spiritual life of its vitality. In all these ways, Solomon found himself now in danger. He was unconscious, however, of his peril, and this made it all the worse!

We think that seasons of trouble, sorrow, and hardship—are the times when people need sympathy and help; but really they need the grace of God most—when they are in the midst of worldly favor and prosperity! A saintly man said to his friend, "If you ever see me beginning to get rich—pray for my soul."

The Lord appeared to Solomon when he was beginning his reign, when he was making his choice of objects in life. Then all was bright. He appeared to him the second time because he was in danger. He saw that the world was throwing about the king, its glittering charm, and He came with earnest warning. Warnings are always blessings, or are meant to be blessings; if we heed them—God will save us.

Not many people are afraid of prosperity. They do not think of it as dangerous. They do not pray to be kept from harm in it. Yet our Lord gave no warnings more solemn and earnest, than those which He gave against the perils of riches and prosperity. It is sad to remember that even after this divine warning, Solomon did turn away from God. Even God's appearing to him in person, and speaking to him—did not save him from going after the gods of the heathen! Warnings, too, make the sin of our failing, all the greater. Forewarning ought always to be followed by forearming.

God had accepted Solomon's work and had blessed it, accepting at his hand, the house he had built. No privilege that could be granted to anyone in this world is so great as that of being used of God—of having God accept something of ours. For example, one writes a hymn, like the Twenty-third Psalm, or "Rock of Ages," and God accepts it and uses it. Thousands sing it, putting their hearts into it, and are lifted by it nearer to God. Or one writes a book and dedicates it to Christ; Christ accepts it and allows it to carry blessing to many of His people, giving comfort in their sorrow, strength in their weakness, light in their darkness, guidance in their perplexity. To be thus honored by God—puts upon one new responsibility for living worthily.

Instead of making one proud to be thus honored and used—it should make one humble. Especially should he walk softly and carefully now, for God's seal is on him. He is Christ's, and dares not turn back to the world. That is what God meant, when He said to Solomon that He had heard his prayer and had accepted the temple which he had built, putting His name there, and taking it into His heart. He meant that the acceptance of this, Solomon's work, put the king under new obligations to be faithful, made his life sacred thenceforth forever. The Lord promised Solomon, that if he would be faithful, his kingdom would stand.

God will build true prosperity only upon one foundation: righteousness and truth. This is true of the individual, and is true also of nations. The Bible is full of promises of goodness and mercy—but every one of them, rests upon a condition of faithfulness on the part of those who claim them.

We have an example of this in Joshua, where the Lord gave His servant a clear explanation of the foundation of all true success. "Only be strong and very courageous, to observe to do according to all the law, which Moses My servant commanded you: turn not from it to the right hand or to the left, that you may have good success wherever you go." Success can be reached—only in the doing of God's will. Anything else that men may call success, will only be a failure. It is built upon the sand, and the floods will sweep it away by and by.

"But if you shall turn away from following Me—then will I cut off Israel out of the land which I have given them." Here is another "if". The first told of blessing—if they would obey God's commandments. This second showed a dark picture of those who will not go in God's way. The end of this path is destruction.

Think of the human hopes which have been lost, the innocence, the purity, the holy aspirations and desires, all the possibilities of noble spiritual life; think of the wrecks of all these precious things which lie at the bottom of the great sea of life.

When we think of the temptations, the sorrows, the trials through which we must pass in living—it is enough to alarm us. People talk much about the terrors of death—but life has far more and far greater terrors, than dying!

In the poem a child asks, "What is life, father?" and gets the answer that life is a sore battle, where many fail and yield; and then asks, "What is death, father?" We are not surprised that when she hears that death is the rest which comes at the end of the strife, she says, "Let me die, father; I fear to live!" But the wise answer is, "You must live first—and win your crown on the battlefields of

life."

Life is indeed full of perils—but they need not affright us. If we pass through them safely, we are sure of the crown; and those who fight the hardest battles and get the noblest victories, are those who shall receive the highest reward. Paul gives to us the assurance that even life, with all its dangers, cannot separate us from the love of God which is in Christ Jesus. We know that if we trust in Christ and rest in His hands—nothing can snatch us out of His clasp! We see here very plainly, how we may go safely over life's wild and tempestuous sea. If we keep the commandments of God—we shall get the blessings of victory and honor. But if we disobey God and break away from His commandments, we shall wreck all our hopes upon life's ocean!

1 Kings 9:2 that the LORD appeared to Solomon a second time, as He had appeared to him at Gibeon.

- **as He had appeared:** 1Ki 3:5 1Ki 11:9 2Ch 1:7-12 2Ch 7:12

Related Passages:

1 Kings 3:5+ In Gibeon the LORD appeared to Solomon in a dream at night; and God said, "Ask what you wish Me to give you."

1 Kings 6:11 Now the word of the LORD came to Solomon saying,

1 Kings 11:11 So the LORD said to Solomon, "Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant.

2 Chronicles 1:7-12+ In that night God appeared to Solomon and said to him, "Ask what I shall give you." 8 Solomon said to God, "You have dealt with my father David with great lovingkindness, and have made me king in his place. 9 "Now, O LORD God, Your promise to my father David is fulfilled, for You have made me king over a people as numerous as the dust of the earth. 10 "Give me now wisdom and knowledge, that I may go out and come in before this people, for who can rule this great people of Yours?" 11 God said to Solomon, "Because you had this in mind, and did not ask for riches, wealth or honor, or the life of those who hate you, nor have you even asked for long life, but you have asked for yourself wisdom and knowledge that you may rule My people over whom I have made you king, 12 wisdom and knowledge have been granted to you. And I will give you riches and wealth and honor, such as none of the kings who were before you has possessed nor those who will come after you."

2 Chronicles 7:12 (2Ch 7:12) - [Copy][Go][to List]

(7:12) Then the LORD appeared to Solomon at night and said to him, "I have heard your prayer and have chosen this place for Myself as a house of sacrifice.

1 Kings 11:9+ Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice,

John 14:21+ (YAHWEH'S APPEARANCE TO US PREDICATED ON OBEDIENCE) He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and **will disclose** Myself to him." (cf Jn 14:23+)

SOLOMON'S SECOND THEOPHANY

The Lord appears to Solomon a second time, and states His unconditional covenant to David, and David's Seed (Jesus Christ), and His conditional blessings & cursing to David's seed (Solomon, Rehoboam, etc.) (1 Kings 9:1-9).

That the LORD appeared to Solomon a second time, as He had appeared to him at Gibeon- Solomon experienced a theophany [Theo- (Θεός) = God + -phany (φαίνω) = appear or manifest.] which could have been a visible or in some way a tangible manifestation of Yahweh. Exactly how Yahweh manifested Himself to Solomon is not stated and it may have been similar to the Gibeon encounter but here there is no mention of a dream. Clearly the Temple dedication would have been a mountain-top experience for Solomon and the nation, but spiritual mountain-tops often bring with them the danger of spiritual attack and declension. So it is in this context that Yahweh makes His appearance to Solomon to emphasize the importance of obedience to His instructions. Jehovah also spoke to Solomon on at least two other occasions (1Ki 6:11; 1Ki 11:11), possibly through a prophet.

*The greatest favour God can show us is to show us Himself;
the greatest gift is to give us Himself.*

Iain Provan - This second appearance of God marks the endpoint of Solomon's upward mobility and points us ahead to disaster (See [1 & 2 Kings Understanding the Bible Commentary Series - Page 28](#))

THOUGHT - Beloved, Solomon's great work of the past 24 years was now accomplished and now Solomon had to deal with life after his greatest achievement. Oh, how we all need to beware that one of the most spiritually dangerous times of our life is after we have had some major victory or accomplishment! As **G Campbell Morgan** says *"It was the hour when the accomplishment of work means the relaxation of effort. That is always a perilous hour, and the greater the work done the graver the peril. A life which has been full of activity, when that activity ceases, demands some new interest, and will find it, either high or low, noble or ignoble."* Have you had some major achievement in your life recently? If so, you need to be on HIGH ALERT for spiritual apathy, spiritual declension or spiritual disaster! My suggestion is ramp up your time in the Word, so that the Word daily renews your mind and heart to what is eternally significant in your life. The Spirit will take the Word you take in and so the supernatural work on your inner man that only He can accomplish (cf 2Co 3:18+).

C H Spurgeon adds some wise advice *"Brethren, we want renewed appearances, fresh manifestations, new visitations from on high; and I commend to those of you who are getting on in life, that while you thank God for the past, and look back with joy to His visits to you in your early days, you now seek and ask for a second visitation of the Most High....We do not need to be converted again; yet we do want that again over our heads the windows of heaven should be opened, that again a Pentecost should be given, and that we should renew our youth like the eagles, to run without weariness, and walk without fainting. (Isaiah 40:31+) The Lord fulfill to everyone of His people to-night His blessing upon Solomon!"*

Phil Emerson - Keep looking for those new visitations, as in verse two. There is always a fresh word from heaven. When we grow stale, heaven never does. If we stay in the Word, it will keep us safe and fresh. The psalmist called it a lamp to our feet and a light to our path. The lamp displays where you are standing and the light displays the way ahead. ([1 Kings Devotional](#))

William Barnes: Solomon appears to be the only king of either kingdom so honored by such divine visitations. Normally a prophet served as an intermediary between Yahweh and the king. Sadly, Solomon's experience of two theophanies only renders him even more guilty and deserving of punishment for his heinous sins of syncretism. (See [1-2 Kings - Page 93](#))

John Trapp - This was a great engagement upon Solomon to cleave close to that God who had appeared unto him twice. {1Ki 11:9} See an analogical appearance to all that love him, {John 14:21} and be instructed, lest God's soul depart from us, {Jer 6:8} for our "evil heart of unbelief in departing from the living God." {Heb 3:12}

POSB makes a good point - The pressure of such mammoth building projects was now lifted from his shoulders. It was a pivotal time in Solomon's life. For this reason, it was an ideal time for God to confront Solomon and to issue a warning to him. God could now renew the covenant relationship with Solomon, assure him of God's presence if obedient but of God's judgment if disobedient. (Preacher's Outline and Sermon Bible - 1 Kings).

Peter Pett: This point at which Solomon had completed his desire to build the Temple and the Palace Complex is to be the second major moment of his life, the first having been when YHWH spoke with him at Gibeon. This is in itself a reminder that in spite of his great wisdom he received few direct revelations from God, for this was only his second visitation in twenty years. In it God accepted the genuineness of his attempt to please Him and accepted his gesture, but on conditions. God was already aware, as Solomon was not, of the wayward tendencies in his life. If he was to enjoy the blessing promised to David, he must walk as David walked.

Spurgeon - Essential points in prayer 1 Kings 9:2–3 (Full sermon [Essential Points in Prayer](#))

It is wrong for you, in a prayer-meeting, to pray with a view to an individual of importance, or with the remembrance of those present whose respect you would like to obtain. The mercy-seat is no place for the exhibition of your abilities. More evil still is it to take the opportunity of making personal remarks about others. I have heard of oblique hints having been given in prayer. I am sorry to say that I have even heard of remarks which have been so directly critical and offensive, that one knew what the brother was at and lamented it. Such a proceeding is altogether objectionable and irreverent. We do not even pray in prayer-meetings to correct doctrinal errors, nor to teach a body of divinity, nor to make remarks upon the errors of certain brethren, nor to impeach them before the Most High. These things should be earnest matters of supplication, but not of a sort of indirect preaching and scolding in prayer. It is conduct worthy of the accuser of the brethren to turn a prayer into an opportunity of finding fault with others. Our prayer must be

'before God,' or else it is not an acceptable prayer; and if eye, memory and thought can be shut to the presence of everybody else, except in that minor sense in which we must remember them in sympathy, then it is in the presence of God that we truly pray; and that, I say, may be done in public, if grace be given. For this we have need to pray, 'O Lord, open thou my lips; and my mouth shall shew forth thy praise.

G Campbell Morgan - 1 Kings 9.2.

This second special appearance of Jehovah to Solomon was very significant. It came at a critical time. Solomon had finished all the work prompted by his desires, both godly and self-centred. He had completed the House of God, and his own house. It was the hour when the accomplishment of work means the relaxation of effort. That is always a perilous hour, and the greater the work done, the graver the peril. A life which has been full of activity, when that activity ceases, demands some new interest, and will find it, either high or low, noble or ignoble.

It was at such a moment that Jehovah specially manifested Himself to His servant. He declared that his prayer had been heard and answered, but that in order to continued well-being there were conditions which must be fulfilled. Thus the king was called to a new sense of responsibility as to his own life, and as to the administration of his kingdom. Alas, the sequel is a very sad one. The conditions were not kept, either by king or people; and the ultimate issue was that of the destruction of the Temple, and the driving out of the nation. That sad sequel, however, does but serve to reveal more completely to us the importance of heeding all those tender and strong methods by which our God is ever seeking to deliver us from failure. When one task is accomplished, He never leaves us a prey to the perils which follow:

For us, in Christ, He is always at hand and available, no longer needing to come in special ways; and it is for us to listen for His next word, that we may continue in His will.

1 Kings 9:3 The LORD said to him, "I have heard your prayer and your supplication, which you have made before Me; I have consecrated this house which you have built by putting My name there forever, and My eyes and My heart will be there perpetually.

- **I have heard:** 2Ki 20:5 Ps 10:17 66:19 116:1 Da 9:23 Joh 11:42 Ac 10:31 1Jn 5:14
- **I have consecrated:** 1Ki 8:10,11 Ex 20:11 Nu 16:38 Mt 6:9
- **putting:** 1Ki 8:28-29 De 12:5,11,21 16:11
- **my eyes:** De 11:12 2Ch 6:40 7:15,16 Ps 132:13,14 Song 4:9,10 Jer 15:1

Related Passages:

1 Kings 8:28-29+ "Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You today; 29 that Your eyes may be open toward this house night and day, toward the place of which You have said, 'My name shall be there,' to listen to the prayer which Your servant shall pray toward this place. 30 "Listen to the supplication of Your servant and of Your people Israel, when they pray toward this place; hear in heaven Your dwelling place; hear and forgive.

Exodus 29:43+ (TABERNACLE WAS CONSECRATED) "I will meet there with the sons of Israel, and **it shall be consecrated by My glory.**

2 Chronicles 7:12-22+ Then the LORD appeared to Solomon at night and said to him, "I have heard your prayer and have chosen this place for Myself as a house of sacrifice. 13 "If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, 14 and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. 15 "Now My eyes will be open and My ears attentive to the prayer offered in this place. 16 "For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually. 17 "As for you, if you walk before Me as your father David walked, even to do according to all that I have commanded you, and will keep My statutes and My ordinances, 18 then I will establish your royal throne as I covenanted with your father David, saying, 'You shall not lack a man to be ruler in Israel.' 19 "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods and worship them, 20 then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight and I will make it a proverb and a byword among all peoples. 21 "As for

this house, which was exalted, everyone who passes by it will be astonished and say, 'Why has the LORD done thus to this land and to this house?' 22 "And they will say, 'Because they forsook the LORD, the God of their fathers who brought them from the land of Egypt, and they adopted other gods and worshiped them and served them; therefore He has brought all this adversity on them.'"

JEHOVAH AFFIRMS HEARING AND CONSECRATES TEMPLE

Note that Yahweh's message in 1 Kings 9:3-9 is considerably amplified in 2 Chronicles 7:12-22.

The LORD (Jehovah) said to him, "I have heard your prayer (1Ki 8:22-53)([tepillah](#); [Lxx](#) - [proseuche](#)) **and your supplication** ([tehinnāh/techinnah](#); [Lxx](#) - [deesis](#)) (cf prayer & supplication - 1Ki 8:38, 45, 54), **which you have made before Me** - Solomon had repeatedly asked Yahweh to **listen or hear** (Listen - 1Ki 8:28, 29, 30, hear - 1Ki 8:30, 32, 34, 36, 39, 43, 45) and here he gets clear affirmation that the LORD did in fact hear, which was one purpose of this theophany. This affirmation also would serve to underscore that at this time in Solomon's life he was walking in righteousness for Pr 15:29 says "The LORD is far from the wicked, but He hears the prayer of the righteous."

Spurgeon on I have heard - Have you never known what it is to leave off prayer when you are in the middle of it, and say, "I am heard: I am heard"? Have you not felt that you needed not to cry any longer, for you had gained your suit, and must rather begin to praise than continue to pray? When a man goes to a bank with a cheque, and he gets the money, he does not stand loafing about the counter: he goes off about his business. And oftentimes before God, he that is prepared to be a long time in prayer if it should be necessary, feels that he must be brief in petition and long in thanksgiving."

I have consecrated ([qadash](#); [Lxx](#) - [hagiazō](#)) **this house which you have built by putting My name there** (1Ki 8:29, 16, 17, 18, 19; Dt 12:11) **forever, and My eyes and My heart** (NLT - "dear to My heart") **will be there perpetually** - My Name speaks of Yahweh's personal presence (Dt 12:5,11,12, 14:23,24; 16:2,6,11; 1Ki 8:16,17,19,29,43,44,48; 11:36; 2Ki 21:4,7; 23:27). Note God's personal possession **MY Name...MY eyes...MY heart** (the last two descriptions being [anthropomorphisms](#)). As we might say today Yahweh was "all in!" This was a second purpose for the theophany. Notice that it is God (not the ceremonies, rituals or sacrifices) Who had set the Temple apart as holy. Only God can make a place or a person holy! Solomon built the Temple, but God made it holy ([qadash](#); [Lxx](#) - [hagiazō](#))—it wasn't sacred because of human effort, but because of God's presence and desire. In 1 Kings 8:29 Solomon asked that God's "eyes may be open toward this house night and day." God's answer here is that not only will His eyes be open, but His **eyes** and His **heart** shall be *there* reminding us of how God answers prayer as described in Ephesians 3:20+, Paul writing "Now to **Him Who is able to do far more abundantly beyond all that we ask or think** according to the power that works within us."

*The eye to watch,
the heart to cherish.*
-- Pulpit Commentary

There is a third purpose for this theophany which is expounded in 1Ki 9:4. Solomon first got the good news and then he received some news not necessarily so good. Note the two significant time phrases **forever** and **perpetually**, which is not a promise that Solomon's Temple would exist forever, but is a promise related to Yahweh's promise to David (2Sa 7:12-15+)

(YAHWEH ADDRESSING DAVID) "When your days are complete and you lie down with your fathers, I will raise up your descendant after you (SOLOMON), who will come forth from you, and I will establish his kingdom. 13 "He shall build a house for My name, and I will establish the throne of his kingdom **forever**. 14 "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. 16 "Your house and your kingdom shall endure before Me **forever**; your throne shall be established **forever**."" (**FOREVER CLEARLY REFERS TO JESUS CHRIST, THE GREATER SON OF DAVID**)

In 1 Kings 8:13 Solomon said "I have surely built You a lofty house, A place for Your dwelling**forever**." That the Temple was subsequently burned with fire and destroyed (2 Kings 25:9) was because of the Israel's apostasy (1Ki 9:8, 9).

Paul House says it this way - God will honor the **eternal side** of the Davidic Covenant. The **temporal portion** of the covenant, the part about Solomon and his descendants, however, is dependent on human obedience. (Borrow [1-2 Kings page 150](#))

Mordechai Cogan: I have consecrated this House that you have built to place my name there forever. A unique idea. It is usually a human who dedicates (Heb [qadash](#)) gifts to God (cf., e.g., 2 Sam 8:11); here it is God who endows the gift presented to Him with holiness (the same Hebrew verb), apparently meaning that He has agreed to receive Solomon's gift and take up residence in the

Temple (cf. 1 Kgs 8:10–11).

Jewish Study Bible - God indicates that He had consecrated the House in response to Solomon's prayers and supplications. This emphasizes that it is His act of will, not Solomon's, that makes the Temple an effective place.

John Trapp - God sometimes answereth his people before they ask, {Isa 65:24} as he did David; {Psa 32:5} sometimes as they are asking, as he did Daniel; {Dan 9:20} but certainly after they have prayed, provided that they bring to him lawful petitions and honest hearts. The reason whereof, see John 16:26-27.

R. D. Patterson: God acknowledged the temple, consecrating it by putting his name there. Neither the ritual nor the splendor of the building made it the dwelling place of God. It was God's sovereign and gracious choice to thus dwell among His people and to acknowledge them as His own. Solomon had asked (1Ki 8:29) that God's eyes might be on the Temple. God replied that not only His eyes but also His heart would be there. The following verses state the conditions. (Borrow [Expositor's Bible Commentary page 92](#))

Brian Bell points out that "Usually, humans serve as the subject of the Hebrew verb used here - meaning they are consecrated by God. Here, God graces the temple with holiness...."

1. **My Name** - this continues the tension between the concept of an earthly abode and the insistence that God does not live on earth, but in the heavens.
2. **My Eyes** - In his prayer (1Ki 8:27-30), Solomon asked God to *keep His eyes open* toward the temple and *to hear the prayers of the people*.
3. **My Heart** - *God saying, I'm engaged*. This isn't just a shrine.

Man builds; God hallows.

This co-operation between man and God pervades all life.

F B Meyer rightly said of the juxtaposition God consecrated and Solomon built "Man builds; God hallows. This co-operation between man and God pervades all life. Man performs the outward and mechanical; God the inward and spiritual . . . We must be careful to do our part with reverence and godly fear, remembering that God must work in realms we cannot touch, and to issues we cannot reach, before our poor exertions can avail."

One is reminded of Solomon's words in Psalm 127:1⁺ which clearly teaches God's provision and man's responsibility (See [Paradoxical Principle of 100% Dependent and 100% Responsible](#))...

Unless the LORD builds the house,

They labor in vain who build it;

Unless the LORD guards the city,

The watchman keeps awake in vain.

John MacArthur comments on the meaning of **forever** - God was not saying He will dwell in that building forever, since in less than 400 years it was destroyed by the Babylonians (cf. 1Ki 9:7-9). He was saying that Jerusalem and the temple mount are to be His earthly throne as long as the earth remains, through the millennial kingdom (see Isa 2:1-4; Zec 14:16). Even during the New Heaven and New Earth, the eternal state, there will be the heavenly Jerusalem, where God will eternally dwell (see Rev 21:1, 2). (SEE [The MacArthur Bible Commentary: A Faithful, Focused ... - Page 406](#))

1 Kings 9:4 "As for you, if you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you and will keep My statutes and My ordinances,

- if : 1Ki 3:14 8:25 11:4,6,38 14:8 15:5 Ge 17:1 De 28:1 2Ch 7:17,18 Job 23:11,12 Ps 15:2 26:1,11 Pr 20:7 Zec 3:7 Lu 1:6 1Th 4:1,2
- integrity: Pr 10:9 28:18

Related Passages:

1 Kings 3:6; 14+ (SOLOMON CLEARLY KNEW HOW HIS FATHER HAD WALKED) Then Solomon said, "You have shown great lovingkindness to Your servant David my father, according **as he walked before You in truth and righteousness and uprightness of heart** toward You; and You have reserved for him this great lovingkindness, that You have given him a son to sit on his throne, as it is this day. (3:14) **"IF** you walk in My ways, keeping My statutes and commandments, as your father David walked, **then I will prolong your days."**

1 Kings 11:34+ (GOD SHOWS SOLOMON MERCY BECAUSE OF DAVID'S WALK! **FATHERS** - OUR WALK HAS HUGE RIPPLE EFFECTS, POSITIVELY AND NEGATIVELY!) 'Nevertheless I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, **for the sake of My servant David whom I chose, who observed My commandments and My statutes;**

ANOTHER CONDITIONAL PROMISE TO SOLOMON

As for you, if - The condition is stated. It indicates something will happen **only if** specific conditions are met. This is reminiscent of the blessings and cursings in Lev 26 and Deut 28. Yahweh now expounds those conditions. It is interesting to recall that Jehovah's warning words echo David's last words to Solomon in 1 Kings 2:3+ some 40 years earlier...

"Keep the charge of the LORD your God, to **walk** in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, so that the LORD may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'

THOUGHT - Dear father or dad, have you blown it at some point in your life? (That's almost rhetorical for most of us have to one degree or another). David sinned, but he never served other gods as Solomon would (1Ki 11:5). But take heart from David, a man just like us with many shortcomings, but because of the amazing grace, mercy and forgiveness of Jehovah, David became a man for all men to model (the good aspects) and you can do the same for your family by choosing to forget "what lies behind and reaching forward to what lies ahead, 141 press on toward the goal for the prize of the upward call of God in Christ Jesus." (Php 3:13-14+) Brothers, may God's Spirit and Word strengthen all of us to become men like David and ultimately men like Jesus. Amen

You will walk before Me as your father David walked in integrity ([tom](#); Lxx - [hosiotes](#) = a disposition that acts out of regard for the moral law of God) **of heart and uprightness** - Note the critical word is "AS" which is a term of comparison ([simile](#)). God presents David's **walk** as the pattern Solomon (and all of us) should emulate. David describes this **walk** in Psalm 101:2 declaring "I will give heed to the blameless way. When will You come to me? I will walk within my house in the **integrity** ([tom](#)) of my heart." Note that integrity is associated with the **heart**, the control center of our being. (See [Integrity - A Whole Heart](#); [Daniel-Man of Integrity](#); [Jon Courson's](#) discussion of why integrity matters; [The power of personal integrity](#) by Dyer, Charles H - Borrow book).

THOUGHT - Integrity (from "integer" = the whole of anything, a whole number not a fraction - think "whole character" not a fraction of one!) speaks of the unimpaired state of one's mind and heart, of moral soundness and purity, of incorruptness, of uprightness, of honesty. Just as we would talk about a whole number, so also we can talk about a whole person who is undivided. A person of integrity is living rightly, not divided, nor being a different person in different circumstances. A person of integrity is the same person in private that he or she is in public. Integrity has the same root word as does the word integrated. A leader of integrity has taken the principles that govern his life, internalized them, and integrated them into every area of his life. Integrity is not like a weathervane that changes direction with every shift of the social winds, as sadly Solomon's life would soon dramatically demonstrate. And remember **reputation** is what men think you are, while **character** is what God knows you are. Are you a "**WYSIWYG**" person? This stands for "What You See Is What You Get." It speaks of congruency between what you verbalize and what you practice. Your "**life**" matches your "**lips**"! Dearly beloved, would you say that you are walking with integrity?

John Trapp - "All" is a little word, but of large extent. He doeth not God's will, but his own will, who doeth no more than himself will. Everything must be done as well as anything, else we do nothing.

Joseph Hammond - David was not perfect, as our author tells us elsewhere (1 Kings 15:5; cf. 1 Kings 1:6; 2 Samuel 24:10). His integrity consisted in his unvarying loyalty to the true God. Even when overcome by that fierce temptation (2 Samuel 11:1-27.) he never faltered in his allegiance to the truth. There was no coquetting with idolatrous practices; cf. Psalm 18:20-24+. ([Pulpit Commentary](#))

Donald Wiseman sounds a cautionary note -- Walk before me is to conduct oneself (live) in the presence of God and his law. This is timely advice because Solomon, now in his twenty-fourth regnal year, is pressed by his own desires (1Ki 9:1, 19, ḥāpēs, 'what he took pleasure in, ambition'; cf. 2 Chr. 7:11, 'all he had in mind to do') which led to wealth and fame and then to self-reliance. The latter can be the enemy of integrity of heart (v. 4, 3:6, tām lēbāb), 'completeness' in the sense of being in accord with truth, not

perfectionism. Uprightness includes honesty. There are qualities which must distinguish God's covenant-keeping people. (See [1 and 2 Kings: An Introduction and Commentary - Page 134](#))

Doing according to all that I have commanded you and will keep My statutes and My ordinances- Note the verbs **walk...doing...keep**, which can be summed up as a call to obedience. We can say we KNOW God but we show we truly KNOW Him by our deeds (cf Titus 1:16+). Blessing in the Bible is contingent upon obedience. The blessing is still 100% of grace and not bestowed because of meritorious works. We cannot earn grace.

THOUGHT - Beloved of God, how fares the condition of your heart as you read this note? Do you sense a need to see your divine Cardiologist? To be sure, the heart of most of our problems is the problem of our heart (little wonder that "heart" is found over 800 times in the Bible!) Listen to this song from Craig Smith and make it the desire of your heart to have a [Single Heart](#)..

He had only one aim
In placing us here
This is His domain
And His message is clear.

Single heart, Single mind.
My eyes forward all the time.
Single heart, purified.
Undivided, unified.
Single heart, Single mind

May You find in us,
Solitary trust
May you find a single heart!

A great prayer we can pray is Psalm 86:11 NIV+

Teach me Your way, O LORD, and I will walk in Your truth;
Give me an undivided heart, that I may fear Your Name.

Here is another song [Pure Heart](#) --take a moment to ponder your life in light the words sung by Craig Smith and make it your prayer to the Father today:

Over and over I hear it again
That the Father desires pure heart
Not to seek earthly treasure or the favor of man
But to be found with pureness of heart

Chorus

***Pure heart is what the Father desires
Holy heart purified by God's holy fire
Broken heart, proven to be faithful and true
Fashion in me a heart that's thirsting for You***

Search ever chamber, expose them to me
Create motives of honor and simplicity
May you find faithfulness, integrity
A heart which is worthy for Your eyes to see

Chorus

My only ambition is to stand before You
And find I was pleasing in Your sight
An obedient child of God, faithful and true
Found with pureness of heart

Chorus

Integrity (blameless, upright)([08537](#))([tom](#)) means completeness as it derives from tamam which means to be complete or finished. It means completeness in the following senses: fullness (Job 21:23), innocency or simplicity (2Sa 15:11), integrity (Ge 20:5). The

most frequent use refers to a person's integrity, often as "integrity of heart," meaning "sincerity" or perhaps "moral and wise character" (Gen. 20:5; Pss. 26:1; 78:72). It refers to innocence of willful wrongdoing and having a clear conscience in a relationship (2 Sam. 15:11). It seems to have a sense of consistent honesty and moral behavior, wholly desiring to live in complete harmony with God and others. Proverbs 10:29 uses *tōm* of a person who is literally "the one of integrity," which usually then is translated as "the upright" or "the righteous."

Tom - 23x/23v - blameless(1), full(1), full measure(1), innocently(1), integrity(16), random(2), upright(1). Gen. 20:5; Gen. 20:6; 2Sa 15:11; 1Ki 9:4; 1Ki. 22:34; 2Chr. 18:33; Job 4:6; Job 21:23; Ps. 7:8; Ps. 25:21; Ps. 26:1; Ps. 26:11; Ps. 41:12; Ps. 78:72 = "INTEGRITY OF HIS HEART"; Ps. 101:2 = IN THE INTEGRITY OF MY HEART"; Prov. 2:7; Prov. 10:9; Prov. 10:29; Prov. 13:6; Prov. 19:1; Prov. 20:7; Prov. 28:6; Isa. 47:9

The following psalms reflect David's allusion to his integrity (note repetition of "my integrity")...

Psalms 7:8 The LORD judges the peoples; Vindicate me, O LORD, according to my righteousness and **my integrity** ([tom](#)) that is in me.

Psalms 25:21 Let **integrity** ([tom](#)) and uprightness preserve me, For I wait for You.

Psalms 26:1 A Psalm of David. Vindicate me, O LORD, for I have walked in **my integrity** ([tom](#)), And I have trusted in the LORD without wavering.

Psalms 26:11 But as for me, I shall walk in **my integrity** ([tom](#)); Redeem me, and be gracious to me.

Psalms 41:12 As for me, You uphold me in **my integrity** ([tom](#)), And You set me in Your presence forever.

1 Kings 9:5 then I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, 'You shall not lack a man on the throne of Israel.'

- **I will establish:** 1Ki 2:4 1Ki 6:12 1K 8:15,20 2Sa 7:12,16 1Ch 22:9,10 Ps 89:28-39 Ps 132:11,12

GOD'S PROMISE TO ESTABLISH HIS THRONE

Then - The promise is given contingent upon the meeting of the conditions just stated. God denies Solomon's request of 1Ki 8:25-26 for a guarantee.

I will establish the throne of your kingdom over Israel forever just as I promised to your father David, saying, 'You shall not lack a man on the throne of Israel - As noted above, Jehovah's words are a perfect parallel with David's words in 1Ki 2:4. Solomon himself had asked God to keep His covenant with David (1Ki 8:25+). On **forever** see [note above](#). Solomon's throne did not endure **forever**, but the throne of David's greater Son, Jesus Christ, will endure **forever** (see [Davidic Covenant](#)).

J Vernon McGee - God has promised that in the Davidic line there would not be a time when there would not be a ruler. There is no ruler around on this earth today who can claim to be in David's line. But there is One sitting at God's right hand who is in David's line, and He has been told, "... Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. 110:1; see also Heb. 10:12-13). (See [Thru the Bible](#))

John Trapp on **forever** - That is, For a long season;[till Shiloh come](#), and a period be put to the Jewish polity.

1 Kings 9:6 "But if you or your sons indeed turn away from following Me, and do not keep My commandments and My statutes which I have set before you, and go and serve other gods and worship them,

- **if:** 1Sa 2:30 2Sa 7:14-16 1Ch 28:9 2Ch 7:19-22 15:2
- **go and serve other gods and worship them:** 1Ki 11:4-10 Jos 23:15,16

Related Passages:

2 Chronicles 7:19-22+ "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods and worship them, 20 then I will uproot you from My land which I

have given you, and this house which I have consecrated for My name I will cast out of My sight and I will make it a proverb and a byword among all peoples. 21 "As for this house, which was exalted, everyone who passes by it will be astonished and say, 'Why has the LORD done thus to this land and to this house?' 22 "And they will say, 'Because they forsook the LORD, the God of their fathers who brought them from the land of Egypt, and they adopted other gods and worshiped them and served them; therefore He has brought all this adversity on them.'"

ANOTHER IF CONDITION INTRODUCING A WARNING

But - A term of contrast. Recall **but** usually signals an "about face," an 180 degree reversal, a complete change of direction.

*Obedience will inevitably
give way to apostasy*

If you or your sons indeed turn away ([shub/sub](#); [Lxx](#) - [apostrepho](#)) **from following Me** - This is a clear description of spiritual apostasy ([What is apostasy?](#)). Apostasy says to God "It's my way or the highway" and is the polar opposite of "a broken spirit; a broken and a contrite heart" (Ps 51:17+) like David had, one which says "Not my way, but Your way, Lord."

John Trapp - Heb., Turning turn (**ED: THAT IS IN THE ORIGINAL TEXT** [shub/sub](#) IS TWICE FOR EMPHASIS SO THE IDEA IS...) utterly and totally turn, sliding back from me by a perpetual backsliding; {Jer 8:5} if ye shall hold fast deceit, and refuse to return.

Why then has this people, Jerusalem,
Turned away in continual apostasy?
They hold fast to deceit,
They refuse to return.
--Jeremiah 8:5

And do not keep ([shamar](#); [Lxx](#) - [phulasso](#)) **My commandments** ([mitsvah](#)) **and My statutes which I have set before you, and go** ([halak](#)) **and serve** ([abad](#)) **other gods and worship** ([shachah](#); [Lxx](#) - [proskuneo](#)) **them** (See Ex 20:3-5+, Dt 5:7-9+, Dt 13:1-4+) - Note the progressive and inevitable declension that begins with turning away from God's good Words (tantamount to turning away from Him). They would not remain static (think of what happens when you stop pedaling a bike) but would "default" (so to speak) and fall to idolatry (we were made to worship God and will fill our soul with something else if we refuse to fill it with God), would become enslaved to idolatry (idolatry is a harsh master!) and would serve other gods even falling into unspeakable acts of abomination (Read the description of apostate Jewish men in the court of Jehovah - if you have never read this, you won't believe their godless, unholy actions - Ezekiel 8:5-18+ - don't miss the 6 uses of abominations!)

THOUGHT- Let's apply these sobering words to ourselves as followers of Jesus. What's the solution/protection/antidote? Don't turn away. In fact keep the Word in front of you daily, so that you can look at it like you look in a mirror and you can see what kind of (sinful) man you are and instead of turning from God's Law (Jas 1:22-25+), you become a "doer" of the Word and you turn from the sin against God (Ge 39:9). Psalm 119:9, 11+ asks and then answers "How can a young man keep his way pure? By keeping it according to Your word. Your word I have treasured in my heart, That I may not sin against You." Corollary - Memorize God's Word, so you can carry the sword of the Spirit with you wherever you go and can use it to kill the sin that would seek to entangle you!

Utley - Notice how idolatry is characterized. (1) turn away from following Me (you or your children), (2) not keep commandments, (3) serve other gods, 1Ki 9:9, (4) worship them, 1Ki 9:9, (5) adopt them, (1Ki 9:9)

Utley CONSEQUENCES OF IDOLATRY

1. "Beware, lest your hearts be deceived" – BDB 834, KB 984, *Qal* IMPERFECT, cf. Job 31:27
 1. "turn away" – BDB 693, KB 747, *Qal* PERFECT with *waw*, cf. Exod. 32:8; Deut. 9:12; 17:11,17; Jer. 5:23
 2. "serve other gods" – BDB 712, KB 773, *Qal* PERFECT with *waw*, cf. Deut. 7:4,16; 8:19; 11:16; 13:6,13; 17:3; 28:14,36,64; 29:26; 30:17; 31:20; Josh. 23:16; 24:2,16; Jer. 11:10; 13:10; 16:11,13; 22:9; 25:6; 35:15
 3. "to worship" – BDB 1005, KB 295, *Hithpael* (Owens, p. 805), *Hishtaphel* (*Parsing Guide*, p. 146), PERFECT with *waw*

Obviously this was a recurrent tendency on Israel's part (notice all the parallels)! The consequences for idolatry were severe.

2. "the anger of the Lord will be kindled against you" – BDB 354, KB 351, *Qal*/PERFECT with *waw*, cf. Exod. 4:14; 22:24; 32:10; Num. 11:1,10; 12:9; 32:10; Deut. 6:15; 7:4; 11:17; 29:27; Josh. 23:11
 1. "He will shut up the heavens so that there will be no rain." – BDB 783, KB 870, *Qal*/PERFECT with *waw*. This is part of the curse for disobeying the covenant, cf. Lev. 26:19; Deut. 28:24; 2 Chr. 6:26-28; 7:13
 2. "the ground will not yield its fruit" – results of no rain
3. "you will perish quickly from the good land" – BDB 1, KB 2, *Qal*/PERFECT with *waw*, cf. Deut. 4:26; 7:4; 8:19,20; 28:20,22; 30:18; Josh. 23:13,16

There is no middle option! God presents His covenant as fully compliant or in default (cf. Deut. 27:26; Gal. 3:10). Fallen humanity cannot obtain this level of consistent or complete obedience (cf. Josh. 24:19). Therefore, there was/is a need for a new covenant based on God's mercy and His performance (cf. Jer. 31:31-34; Ezek. 36:22-36; Rom. 3:9-18,23; 5:12-21; Galatians 3)!

The Mosaic Covenant presented mankind with a stark choice—"obey and live," disobey and die." It became known as "the two ways" (cf. Leviticus 26; Deuteronomy 28; 30:15,19; Psalm 1).

1 Kings 9:7 then I will cut off Israel from the land which I have given them, and the house which I have consecrated for My name, I will cast out of My sight. So Israel will become a proverb and a byword among all peoples.

- **Will I cut:** Lev 18:24-28 De 4:26 29:26-28 2Ki 17:20-23 25:9,21 Jer 7:15 Jer 24:9 Eze 33:27-29 Lu 21:24
- **The house:** 1Ki 9:3 2Ki 25:9 2Ch 7:20 36:19 Jer 7:4-14 26:6,18 52:13 La 2:6,7 Eze 24:21 Mic 3:12 Mt 24:2 Lu 21:24
- **Israel:** Dt 28:37 Ne 4:1-4 Ps 44:14 Isa 65:15 Jer 24:9 La 2:15,16 Joel 2:17

Related Passages:

2 Chronicles 7:19-20+ "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods and worship them, 20 then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight and I will make it a proverb and a byword among all peoples.

Deuteronomy 4:26; 27+ (MOSES WARNS) I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but will be utterly destroyed. 27 "The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drives you.

2 Kings 25:11; 21+ Then the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon and the rest of the people, Nebuzaradan the captain of the guard carried away into exile.....21 Then the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. So Judah was led away into exile from its land.

Deuteronomy 28:37+ "You shall become a horror, a proverb, and a taunt among all the people where the LORD drives you.

Jeremiah 24:9 'I will make them a terror and an evil for all the kingdoms of the earth, as a reproach and a proverb, a taunt and a curse in all places where I will scatter them.

Jeremiah 7:14 therefore, I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh.

THE PROPHETIC WARNING CUT OFF & CAST AWAY!

The three consequences described in this verse are in a sense just a summary of the devastating curses that Israel will experience as Moses warned about in Leviticus 26 and Deuteronomy 27-28.

Then - If the conditions of disobedience are met, God will fulfill His promised warning. God is faithful to fulfill His warning promises and His blessing promises.

Obedience will lead to blessing,

Disobedience will lead to chastening.

I will cut off ([karath](#); Lxx - [exairo](#) = remove) **Israel from the land which I have given them**- God promises that Israel will be exiled from the Promised Land God had given them.

Iain Provan - A dark cloud now looms quite visibly over the Solomonic empire, for all the glory of 1 Kings 3–8. The temple is no sooner built than we hear of its inevitable end; the empire is no sooner created than we hear of its inevitable destruction. (See [1 & 2 Kings \(Understanding the Bible Commentary Series\) - Page 29](#))

And the house which I have consecrated([qadash](#); Lxx - [hagiazō](#)) **for My name, I will cast out**([shalach](#) - send away; Lxx - [apopipto](#)) **of My sight** (2Ki 24:20 - God promises His Temple will be destroyed, thrown away, out of His sight. His [Shekinah glory cloud](#) would depart from the Temple before the destruction.

Cast out ([shalach](#)) is the same Hebrew verb used to describe a man giving his wife a certificate of divorce and then he **sends her out** ([shalach](#)) from his house." (Dt 24:1, 3, 4+) Indeed, Israel was the **wife of Jehovah** (Jer. 3:14-20; Isa. 54:1) in the OT and here we see that Jehovah will "send out" her prized place of worship because of detestable idolatrous worship! See discussion of [Israel The Wife of Jehovah](#).

*Chosen Nation's Fall,
A Warning to All!*

So - Term of conclusion. The conclusion based on fulfillment of God's promised warnings is now stated.

Israel will become a proverb ([marshal](#)) **and a byword** ([sheninah](#)) **among all people** - Moses had warned that as consequence of disobedience "You (ISRAEL) shall become a horror, a proverb, and a taunt among all the people where the LORD drives you." (Dt 28:37+, cf Isa 14:4, Mic 6:16+, Lev 26:14-38+, Dt 4:45, 63+) Israel would become an object of scorn of the Gentile nations. The idea of a proverb" ([משל](#) - [marshal](#)) is that Israel would be a warning, a lesson, or a cautionary tale, becoming an example of what happens when a nation turns away from God (**ED**: DO YOU HEAR THAT AMERICA?) The idea of a **abyword** ([שנינה](#) - [sheninah](#)) is to become a mockery, a taunt, or an object of scorn, as other nations ridiculed Israel for its downfall and exile. This prophetic warning was fulfilled with (1) The Fall of Israel (722 B.C.) – The Northern Kingdom was conquered by Assyria, and the Israelites were exiled, (2) The Fall of Judah (586 B.C.) – The Southern Kingdom was destroyed by Babylon, and the Temple was burned. and (3) Scattering of the Jews (Diaspora) – Throughout history, Jews faced exile, persecution, and ridicule.

Paul House says "becoming a byword in ancient times was a calamity, since all personal and national self-respect or international respect disappeared. Even strangers in the land would know that these disasters came about because of Israel's unfaithfulness to their covenant with their Lord." (Borrow [1-2 Kings page 150](#))

The Living Bible paraphrase has "Israel will become a joke to the nations and an example and proverb of sudden disaster."

THOUGHT - Even as Israel was warned of the consequences of disobedience and unfaithfulness to Yahweh, so too believers today need to understand that God will chasten us if we disobey Him (see Hebrews 12:5-11+).

Proverb (04912) [mashal](#) [Singular = mashal, Plural = misle] from the verb **mashal** - to rule [e.g., Ge 1:18] or more generally indicates idea of comparison, likeness or equality and thus to speak a proverb or popular saying comparing 2 objects, attitudes or activities - Ps 49:12+, Ezek 16:44, 18:2, 24:3) usually conveys the meaning of a wise saying (or a pithy maxim which suggest special insight and authority), but in two occurrences of the connotation of **parable** or **allegory** (as defined above) is clearly evident (viz. Ezek 17:2ff = a parable centering on two eagles, Ezek 17:12 representing Babylon and Ezek 17:15 representing Egypt, as well as centering on a vine Ezek 17:6), both in indictments against Israel for her sin. In Nu 23: 7, 18, 24:3ff. **mashal** refers not to a popular or common saying but to Balaam's prophetic oracles (the first 7 uses in Scripture). In Isa 14:4 the context is after Israel's return to the land and the song is one of contempt or taunting ([mashal](#)) directed at the king of Babylon. A proverb is a truth expressed in brief and striking words, like "Pride cometh before a fall."

Byword (08148) ([sheninah](#) from **shanan** = to sharpen) means "ridicule," "taunt," connoting a "sharp or cutting word," a "taunt," an "insult." In the OT, [shenînāh](#) is typified as the cutting remark concerning Israel by her enemies. It always occurs in parallel with [mashal](#), "proverb." If the Covenant were not honored, Israel would be cursed, becoming a taunt among the nations (Dt. 28:37). Although Solomon had built an imposing Temple, Israel's failure to serve God would result in disaster. The nation would become a taunt. People would marvel at what had happened (1 Ki. 9:7).

In a second appearance to Solomon, the Lord reiterated what had been declared at the temple's dedication: "If you turn away..." what would follow with respect to the Temple would become a taunt (2 Chr. 7:19f). Because of their spiritual intransigence, Zedekiah and his people in Jerusalem would experience this consequence (Jer. 24:9).

Here are the 4 uses

Deuteronomy 28:37 "You shall become a horror, a proverb, and a **taunt** among all the people where the LORD drives you.

1 Ki. 9:7; then I will cut off Israel from the land which I have given them, and the house which I have consecrated for My name, I will cast out of My sight. So Israel will become a proverb and a **byword** among all peoples.

2 Chr. 7:20 then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight and I will make it a proverb and a **byword** among all peoples.

Jer. 24:9 'I will make them a terror and an evil for all the kingdoms of the earth, as a reproach and a proverb, a **taunt** and a curse in all places where I will scatter them.

Bob Utley - "Israel will become a proverb and a byword among all peoples" YHWH's judgment on His covenant people for their disobedience (cf. Deut. 29:25-28; 1 Kgs. 9:9; Jer. 2:10-13) will be a revelation to the nations. This negative revelation is characterized in several idiomatic ways.

1. a proverb – 2 Chr. 7:20; Jer. 24:9; Ezek. 14:8
2. a byword – 2 Chr. 7:20; Ps. 44:14; Joel 2:17
3. a horror – Deut. 28:37; Jer. 25:9; 29:18; 49:17; 50:13
4. a taunt – Deut. 28:37; Jer. 24:9
5. astonished – 2 Chr. 7:21; Jer. 18:16; 19:8
6. sneer at – Ps. 22:7
7. a reproach – Ps. 44:13; 79:4; Jer. 24:9; 29:18; Joel 2:17; Micah 6:16
8. a scoffing – Ps. 44:13; 79:4
9. a derision – Ps. 44:13; 79:4; Micah 6:16
10. laughingstock (lit. "shaking of the head") – Ps. 44:14; Jer. 18:16
11. hissing – Jer. 18:16; 19:8; 25:9; 29:8; 50:13; Lam. 2:15; Zeph. 2:15
12. a terror – Jer. 24:9; 29:8
13. a curse – Jer. 24:9; 29:8
14. everlasting desolation – Jer. 25:9; Micah 6:16
15. clap their hands – Lam. 2:15
16. shake their heads – Ps. 22:7; Lam. 2:15; Isa. 37:22; Jer. 18:16

Israel was meant to be a revelation of YHWH to bring the nations to Him, but their disobedience caused her to be a negative witness, showing only YHWH's judgment.

The NIDOTTE, vol. 1, p. 273 ([Borrow volume 1, page 273](#)), offers a good list of the VERBS used to describe the divine removal of the covenant people from the land of Canaan because of their covenant disobedience (I have expanded below its list).

1. be spewed out – Lev. 18:28
2. perish quickly – Deut. 4:26; 7:4
3. be destroyed – Deut. 6:15; Josh. 23:15; 1 Kgs. 13:34; Amos 9:8
4. be torn from – Deut. 28:63
5. be plucked from – Deut. 28:63
6. scatter you – Deut. 28:64
7. be uprooted – Deut. 29:28; 1 Kgs. 14:15; 2 Chr. 7:20; Jer. 12:14; 45:4
8. will perish – Josh. 23:13; Deut. 8:19-20
9. be cut off – 1 Kgs. 9:7
10. blot it out – 1 Kgs. 13:34
11. be carried away – 2 Kgs. 17:6,23; 25:21; Jer. 13:19; 20:4; 39:9; 52:27
12. has removed – Isa. 6:12

1 Kings 9:8 "And this house will become a heap of ruins; everyone who passes by will be astonished and hiss and say, 'Why has the LORD done thus to this land and to this house?'"

- **at:** 2Ch 7:21 Isa 64:11 Jer 19:8 49:17 50:13 Da 9:12
- **Why:** De 29:24-26 Jer 22:8,9,28

Related Passages:

2 Chronicles 7:20-21+ then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight and I will make it a proverb and a byword among all peoples. "As for this house, which was exalted, everyone who passes by it will be astonished and say, 'Why has the LORD done thus to this land and to this house?'

GLORY REDUCED TO DUST!

And this house will become a heap of ruins - Imagine Solomon's thoughts as he heard this sobering warning and recalled the years of labor that went into the construction. And all that would be left was a **heap of ruins**! One would think this horrible thought which was a divine warning would have been a constant reminder to Solomon to seek to walk with a whole heart like his father David. The fact that he did not shows the power of fallen flesh to cause "amnesia" toward the solemn warnings of God (I can certainly identify with this thought!). This is just another reason we must daily be in the Word so that we are reminded not only of the goodness of God and His promises and blessings for obedience but also the warnings for disobedience.

NET NOTE on the phrase "**heap of ruins**" - Hebrew literally reads "and this house will be high [or elevated]." The statement makes little sense in this context, which predicts the desolation that judgment will bring. Some treat the clause as concessive, "Even though this temple is lofty [now]." Others, following the lead of several ancient versions, emend the text to, "this temple will become a heap of ruins." (ED: ANOTHER SENSE MIGHT BE "THIS HOUSE SHALL BE CONSPICUOUS AS AN EXAMPLE.")

Everyone who passes by will be astonished ([shamen/samen](#)) and hiss ([sharaq](#))(in scorn and horror) **and say, 'Why has the LORD done thus to this land and to this house?'** (cf Dt 29:24, 25; Jer 22:8) - **Hiss** refers to a derisive sound one would make when taunting an object of ridicule (cf Jer 19:8). Moses had warned the second generation of Israel of the consequences and national humiliation of disobedience.

"All the nations will say, 'Why has the LORD done thus to this land? Why this great outburst of anger?' 25
"Then men will say, 'Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Egypt. 26 'They went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them. (Deut 29:24-26+)

William Barnes - Lit., "will whistle"; the Hebrew idiom probably conveys "a sharp expelling of the breath, indicative of the terror which the sight inspires, [which] will issue as a kind of whistling" (See [1-2 Kings - Page 94](#))

Hiss ([08319](#))([sharaq](#)) means to hiss, whistle. "This group of words most often describes the reaction displayed by those who pass by the ruins of a once great city or power, either a hiss or a whistle. Since it is used to describe the piping of a shepherd for his sheep (Judges 5:16), it must be understood to be a clearly audible sound. KB suggests that a form of whistling was practiced as a protection from the demons of destruction, but most see it as a sign of either shock, since it is so often found together with *shammâ* "horror," or amazement (Jerusalem Bible), or derision (NEB, 1 Kings 9:8; Jeremiah 19:8; Jeremiah 18:16 etc.). Derision and joy at Jerusalem's discomfiture is seen in Lament. 2:15-16 and Micah 6:16. In Isaiah 5:26 and Isaiah 7:18, God whistles for the nations to gather to destroy Israel, but in Zech. 10:8 the whistling is God's signal to Israel, inviting them to return to enjoy God's blessing in the land of promise. These last passages can be construed as piping with a shepherd's pipe. (J Hermann - online [Theological Wordbook of the Old Testament](#))

An onomatopoeic root, **shāraq** occurs twelve times in the OT and is found only in the Qal (simple) stem. The verb is attested in Jewish Aramaic, Syriac and Biblical Aramaic.

In all but one instance (Zech. 10:8), *shāraq* has a negative connotation. With the exceptions of Isa. 5:26; 7:18; and Zech. 10:8, the term is best understood as a "whistling sound" (perhaps with a "huff" or "brief release of air"). *Shāraq* indicates expressed emotions of astonishment, disgust or malicious delight at an enemy's fate. These are often accompanied with physical gestures, such as handclapping (Job 27:23; Lam. 2:15), a wagging of the head (v. 15), the gnashing of teeth (v. 16) or the shaking of a fist (Zeph. 2:15). The setting is generally the stark desolation in the aftermath of a city's destruction (often symbolic of a nation's desolation).

Solomon noted in his dedicatory prayer that if the worship and service of Yahweh were neglected the magnificent temple which seemed so imposing would become a ruin and object of scorn (1 Ki. 9:8). Where

there was commerce, there would exist derision by former merchants (Ezek. 27:36). The Lord would "whistle," summoning the nations to come against the land: "In that day, that the Lord will [whistle] for the fly... of Egypt, and for the bee... in the land of Assyria" (Isa. 7:18; cf. 5:26).

While Judah's destruction was seen and ridiculed (Jer. 19:8), Yahweh also had a day for the nations. Edom's desolation would be noticed by all (49:17). People would pass by and "hiss" at the extensive ruins of Babylon (50:13). At Nineveh's fall, people were depicted as hissing and shaking their fists at the hated city (Zeph. 2:15). Individuals, like nations, who think themselves self-sufficient, will ultimately come to ruin. Calamity whistles at them and claps its hands (Job 27:23).

Although the nations were summoned against Israel (Isa. 5:26; 7:18), Yahweh intended good, not evil, for his people: "I will [signal] for them, and gather them" (Zech. 10:8). He whistled for them to come and return to covenant blessings. In this verse, the picture presented may be like that of a shepherd piping to his sheep.

SHARAQ - 12V - hiss(9), whistle(3). 1 Ki. 9:8; Job 27:23; Isa. 5:26; Isa. 7:18; Jer. 19:8; Jer. 49:17; Jer. 50:13; Lam. 2:15; Lam. 2:16; Ezek. 27:36; Zeph. 2:15; Zech. 10:8

1 Kings 9:9 "And they will say, 'Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and adopted other gods and worshiped them and served them, therefore the LORD has brought all this adversity on them.'"

- **Because:** De 29:25-28 2Ch 7:22 Jer 2:10-13, 19 5:19 16:10-13 50:7 La 2:16, 17 4:13-15 Eze 36:17-20 Zep 1:4, 5
- **therefore:** Jer 12:7, 8

Related Passages:

Deuteronomy 29:24-28+ "All the nations will say, 'Why has the LORD done thus to this land? Why this great outburst of anger?' 25 "Then men will say, '**Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Egypt.** 26 'They went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them. 27 'Therefore, the anger of the LORD burned against that land, to bring upon it every curse which is written in this book; 28 and the LORD uprooted them from their land in anger and in fury and in great wrath, and cast them into another land, as it is this day.'

2 Chronicles 36:17 Therefore He (NOTE WHO BROUGHT THIS ABOUT - YAHWEH!) brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand.

FORSAKE GOD AND HE FORSAKES THEM

And they will say, 'Because they forsook ('azab ; Lxx - egkataleipo) the LORD their God, who brought their fathers out of the land of Egypt (Lxx = "out of the house of bondage) (by a mighty hand and by an outstretched arm - Dt 5:15+) and adopted (chazaq - took hold of, firmly grasped) other gods and worshiped (shachah - bowed down; Lxx - proskuneo) them and served (abad) them - It is interesting to note that Solomon had repeatedly referred to God's great deliverance in his prayer (1Ki 8:16, 21, 51, 53). **THOUGHT** - It is a good thing to frequently recall when Yahweh delivered each of us from our "slavery in Egypt" so that we do not lose sight of His "so great a salvation!" (Heb 2:3+) and maintain an attitude of gratitude! **Adopted** is a strong verb (pun intended) (chazaq) which conveys the basic meaning be strong and here in the Hiphil stem means to take hold of or seize, in this case seizing gods which are no gods! Beloved, Israel did not just subtly, accidentally drift away from God, but made an active decision of their will to choose idolatry over Jehovah! This is ALWAYS a bad choice! What is sad is these idols which are vain and empty "take hold" of the people, prompting worship and leading to enslavement, the very condition God had redeemed them from in Egypt!!! Don't miss the progression (which teaches a timeless principle of the power of idolatry) from seizing idols to serving idols!

John Trapp - Apostasy is hateful even among the heathen. Solyman, the grand signior, rejected the revolt of his Christian subjects to Turkism, and doubled their taxations. **ADOPTED** - have taken hold. Fast hold, such as they will not let go. Nothing is more pertinacious than superstition. saith Cicero: *I will never renounce my religion, which yet was no better than a mere irreligion*

Therefore (term of conclusion - what is it? why this conclusion?) **the LORD has brought all this adversity on them** - Notice the sad play on words, God brought Israel out of slavery and then God brought adversity on Israel. This is the immutable principle that

we reap what we sow. Hosea 8:7 says it this way "For they sow the wind And they reap the whirlwind. The standing grain has no heads; It yields no grain. Should it yield, strangers would swallow it up." (cf Gal 6:7,8+)

*You and I must be wholehearted, not in the miles
but in the steps of our daily walk.*

-- F.B.Meyer

THOUGHT - Dear child of God, as the old nursery rhyme says ["Mary, Mary, quite contrary. How does your garden grow?"](#) What are you sowing today? Rest assured that you will reap the fruit (rotten or good) in the future!

Forsook (left, abandoned, deserted, left behind) ([05800](#)) **'azab** basically means to depart from something -- to leave, to forsake (48x), to leave (26x; "left" 22x), to loose, to depart, to abandon. To abandon, reject, desert or leave a former association (1Ki 18:18). Abandoned, deserted or rejected, forsaken (Isa 6:12; 10:14; 17:2, 9; 54:6; 60:15; 62:4; Jer 4:29; Zep 2:4). Things that can left behind or forsaken include persons (Ge 44:22; Nu 10:30; Ru 1:16; 2Ki4:30), people who should left behind (Ge 2:24); places (2Ki 8:6; Jer 18:14; 25:38) and objects (Ge 39:12,13; 50:8; Ex 9:21). Men can forsake God (apostatize) (Dt 28:20, 31:16, Jer 1:16), can abandon qualities of virtue (1Ki 12:8, 2Chr 10:8, 13), the way (of righteousness) (Pr 15:10), instruction/wisdom (Pr 4:2, 6), reproof (Pr 10:17 - "ignore" = forsake), kindness (lovingkindness, faithfulness) (Pr 3:3). God promises to not forsake His people (Ge 24:27, 28:15, Dt 31:6,7 contrast what God's people will do = Dt 31:16). In a use similar to Pr 28:13, we are instructed to "forsake wrath." (Ps 37:8)

'AZAB IN KINGS AND CHRONICLES - 1 Ki. 2:31; 1 Ki. 8:25; 1 Ki. 9:5; 1 Ki. 9:7; 1 Ki. 14:24; 1 Ki. 15:14; 1 Ki. 16:28; 1 Ki. 22:43; 2 Ki. 14:4; 2 Ki. 15:4; 2 Ki. 15:35; 2 Ki. 16:3; 2 Ki. 17:8; 2 Ki. 18:4; 2 Ki. 21:2; 2 Ki. 23:24; 1 Chr. 5:25; 2 Chr. 7:18; 2 Chr. 7:20; 2 Chr. 17:6; 2 Chr. 19:3; 2 Chr. 33:9;

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

- **twenty:** 1Ki 9:1 6:37,38 7:1 2Ch 8:1-18

Iain Provan - Themes from chapters 4–5 are picked up now in a way that hints, not of wisdom, but of foolishness (Solomon's dealings with Hiram, 1Ki 9:10–14 etc.; his use of forced labor, 1Ki 9:15–23; foreigners coming to listen to his wisdom, 10:1–13)....All in all we are forced to be aware, even as we hear of accumulating gold and proverbial splendor (cf. Matt. 6:29), that we are reading the last chapter of the story of Solomon's "golden age"—that he is heading very shortly for a fall. (See [1 & 2 Kings \(Understanding the Bible Commentary Series\) - Page 30](#))

It came about at the end of twenty years in which Solomon had built the two houses, the house of the LORD and the king's house - This would be about 946 BC or 24 years after Solomon's reign had begun. "Now it came about when Solomon had finished building the house of the LORD, and the king's house, and all that Solomon desired to do" (1Ki 9:1)

Donald Wiseman has an interesting analysis of this last section of chapter 9 - "Solomon's work outside Jerusalem required additional resources. These he now sought by (i) a further agreement with Hiram (1Ki 9:10-14), (ii) the extended use of forced labor (1Ki 9:15-25), and (iii) the profits from maritime expeditions." (See [1 and 2 Kings: An Introduction and Commentary - Page 135](#))

1 Kings 9:11 (Hiram king of Tyre had supplied Solomon with cedar and cypress timber and gold according to all his desire), then King Solomon gave Hiram twenty cities in the land of Galilee.

- **Now Hiram:** 1Ki 5:6-10 2Ch 2:8-10,16
- **king Solomon:** 2Ch 8:2
- **of Galilee:** Jos 20:7

Related Passages:

1 Kings 5:6-10+ Now therefore, command that they cut for me cedars from Lebanon, and my servants will be with your servants; and I will give you wages for your servants according to all that you say, for you know that there is no one among us who knows how to cut timber like the Sidonians." 7 When Hiram heard the words of Solomon, he rejoiced greatly and said, "Blessed be the LORD today, who has given to David a wise son over

this great people." 8 So Hiram sent word to Solomon, saying, "I have heard the message which you have sent me; I will do what you desire concerning the cedar and cypress timber. 9 "My servants will bring them down from Lebanon to the sea; and I will make them into rafts to go by sea to the place where you direct me, and I will have them broken up there, and you shall carry them away. Then you shall accomplish my desire by giving food to my household." 10 So Hiram gave Solomon as much as he desired of the cedar and cypress timber.

SOLOMON REPAYMENT TO HIRAM BY BESTOWING CITIES

Notice the addition of a parenthesis sign. Indeed, this is like a parenthesis referring us back to 1 Kings 5:8-10

([Hiram](#) king of Tyre had supplied Solomon with cedar and cypress timber and gold according to all his desire), The gold is mentioned for the first time. It is likely that Hiram's shipping had brought it in before the Jewish navy was built.

Then King Solomon gave Hiram twenty cities in the land of Galilee- NLT = "Solomon gave twenty towns in the land of Galilee to King Hiram of Tyre as payment for all the cedar and cypress lumber and gold he had furnished for the construction of the buildings." King Hiram of Tyre had supplied cedar, cypress, and gold for Solomon's temple and palace construction (1 Kings 5:1-12). These cities were not just a gift out of kindness but was because Solomon's treasury was depleted. This is a worrisome passage. Why do I say that? Because God's work, in God's will, will never lack God's supply. It begs the question is Solomon beginning to drift?

John Trapp - Galilee. Called Galilee of the Gentiles, {Isa 9:1} because by them inhabited, {Jdg 1:31-32} till Solomon dispossessed them, and thus disposed of their country.

Joseph Hammond on 20 cities - really they were mere *villages*. "It is a genuine Eastern trick to dignify a small present with a pompous name" (Thomson). ([Pulpit Commentary](#))

David was not perfect, as our author tells us elsewhere (1 Kings 15:5; cf. 1 Kings 1:6; 2 Samuel 24:10). His integrity consisted in his unvarying loyalty to the true God. Even when overcome by that fierce temptation (2 Samuel 11:1-27.) he never faltered in his allegiance to the truth. There was no coquetting with idolatrous practices; cf. Psalm 18:20-24+. ([Pulpit Commentary](#))

Paul Apple - Solomon had no business mortgaging these properties since the Promised Land was not allowed to be transferred out of Israelite ownership and control.

Utley has an interesting comment which may or may not be fact - Josephus *Antiq.* 8.5.3 (see below). Says they were in western Galilee close to Tyre. As a matter of fact, Josephus *Antiq.* 8.5.3. gives an elaborate explanation about a bet between Solomon and Hiram concerning riddles. These cities and Hiram's gold were part of the wager.

Josephus *Antiq.* 8.5.3 When Solomon had completed all this in twenty years time,⁷ 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 Phenicians, 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 Phenicians, 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 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 it self larger. He also joined the temple of Jupiter, which before stood by it self, 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 Dios wrote.

1 Kings 9:12 So Hiram came out from Tyre to see the cities which Solomon had given him, and they did not please him.

- **they did not please him:** , Nu 22:34 Jdg 14:3

SOLOMON'S PAYMENT NOT PLEASING TO HIRAM

So [Hiram](#) came out from Tyre to see the cities which Solomon had given him, and they did not please him- The literal reading is they "were not right in his eyes." Why did they not please Hiram? The text is not clear, but they may have been a rugged or less fertile region (See meaning of "Cabul" below). Not all gifts are appreciated. What Solomon considered a fair deal, Hiram saw as unworthy.

1 Kings 9:13 He said, "What are these cities which you have given me, my brother?" So they were called the land of Cabul to this day.

- **my brother:** 1Ki 5:1,2 Am 1:9
- **Cabul:** Jos 19:27

CITIES CALLED "CABUL" IN CONTEMPT

He said, "What are these cities which you have given me, my brother?" - **My brother** expresses friendly relations between the two kings, despite Hiram's displeasure. However, earthly alliances have limits and even strong political alliances can have tensions or unmet expectations (because both groups are composed of fleshly, selfish sinners). Solomon later renovated these undesirable cities for Israel's use (2 Chronicles 8:2). Presumably Solomon repaid Hiram in some other way, but there is no mention of it in the Biblical record.

So they were called the land of [Cabul](#) to this day - [Cabul](#) is believed to mean "worthless," "good as nothing," displeasing, or dirty. Josephus says that Cabul in the Phoenician language, signifies [ouk areskon] displeasing; and that these cities were situated in the neighbourhood of Tyre.

Paul House makes an interesting assessment of Solomon's interactions with Hiram - Apparently he has offered Hiram cities instead of the food that was given in previous years (cf. 1 Kgs 5:10–12). These cities were "Cabul," meaning "worthless," constituting a poor payment to a "brother" (1Ki 9:13). Hiram had sent gold to Solomon and received "Cabul" in return. **This episode shows a conniving side of Solomon. Readers may wonder whether he is completely trustworthy.** Still, Hiram continues to work with Solomon (cf. 1Ki 9:26–28). (Borrow [1-2 Kings page 156](#)) (Bolding added)

Dale Ralph Davis: Hiram toured the area and was unimpressed. Not much he could do about it but object. He could tell Solomon he thought they were sorry samples of towns. But Hiram is no dunce. He's not about to be so upset that he would boycott joining Solomon in a lucrative sea trade (1Ki 9:26–28).

Warren Wiersbe - Apart from the fact that Solomon shouldn't have been so extravagant in building his "palace," he didn't have the right to give twenty cities away just to pay his debts. All the land belonged to the Lord and could not be deeded away permanently (Lev. 25:23). One purpose for the Year of Jubilee (Lev. 25:8ff) was to make sure the land that had been sold was returned to the original owners and so that no clan or tribe could be deprived of their inheritance. But Solomon was starting to behave like his

Egyptian father-in-law who had wiped out the population of an entire Canaanite city and given the city to his daughter as a wedding gift (1Ki 9:16).....Solomon exhibits in this incident some character traits that disturb us, including the extravagant cost of the “palace” that necessitated a loan, and then giving a friend poor collateral that wasn’t even his to give away. Humanly speaking, were it not for Hiram, the temple would not have been built, and this was no way for Solomon to treat a generous friend. ([Bible Exposition Commentary](#))

1 Kings 9:14 And Hiram sent to the king 120 talents of gold.

- 1Ki 9:11,28 10:10,14,21

HIRAM SUPPLIES GOLD TO SOLOMON

And Hiram sent to the king 120 talents of gold - Despite his dissatisfaction, Hiram still sent Solomon 120 talents of gold, showing that their partnership remained intact. Some think the gift of the cities was payment for the gold Hiram had furnished. The timber and stone and labour had been paid for in corn and wine and oil. Some scholars believe Hiram later returned the cities to Solomon (2 Chronicles 8:2). The Queen of Sheba brings the same amount (1Ki 10:10). In addition the following chapter is replete with references to Solomon's gold - 1Ki 9:28; 1Ki 10:2, 10–11, 14, 16–18, 21–22, 25. Moses had given a clear and solemn warning regarding women and gold, both of which Solomon failed to heed

“He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself. (Deuteronomy 17:17+) (SOLOMON DISOBEYS AND MULTIPLIES WIVES AND GOLD TO THE DEMISE OF HIS KINGDOM!)

*Ill fares the land, to hast'ning ills a prey,
Where wealth accumulates, and men decay*

-- Oliver Goldsmith

in [The Deserted Village](#)

MacArthur states that "Solomon sold these 20 cities in Galilee to Hiram in exchange for the gold (about 4.5 tons) mentioned in 1Ki 9:14. Probably these cities lay along the border between Tyre and Israel, just outside the territory of Asher. Later, Hiram gave the towns back to Solomon. (2 Ch 8:2)" (See [MacArthur Study Bible](#))

In Solomon's era, a **talent** was a unit of weight used to measure precious metals like gold. The exact weight of a talent varied across regions and periods, but it's commonly estimated to be around 75 pounds (34 kilograms). Therefore, 120 talents of gold would weigh approximately 9,000 pounds (4,080 kilograms). To estimate its value in today's terms, we can calculate based on the current market price of gold. As of [current date], the price of gold is approximately \$1,800 per troy ounce. Since there are 14.5833 troy ounces in a pound, this equates to about \$26,249 per pound. Thus, **120 talents of gold** would be valued at approximately \$236 million today. However, it's important to note that this is a modern valuation based on current gold prices. In Solomon's time, the value of gold and its purchasing power would have been different, influenced by factors such as scarcity, economic conditions, and societal wealth. Therefore, while this calculation provides a contemporary perspective, it doesn't directly reflect the historical value or significance of 120 talents of gold in the ancient context.

[Jewish Study Bible](#) - A final payment for supplies and for gold—not mentioned in the earlier contractual arrangements (1Ki 5:20-31)—to king Hiram was made by Solomon in the form of twenty towns. Despite Hiram's disparaging remark that gave rise to the area being called Cabul, he accepted them and remitted a final gold payment to Solomon to cover the difference between the value of the cities and what was owed him.

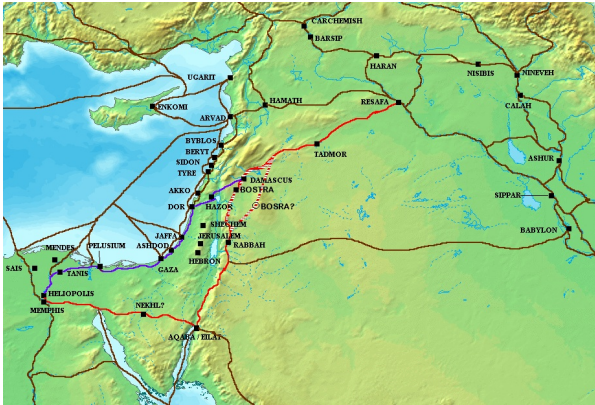
1 Kings 9:15 Now this is the account of the forced labor which King Solomon levied to build the house of the LORD, his own house, the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer.

- **Now this is the account** : 1Ki 9:20-22 1Ki 5:13
- to build: 1Ki 9:10 6:38 7:1 2Ch 8:1
- **Millo**: Millo is said to have been a deep valley, between the ancient city of Jebus and the city of David on mount Zion. Solomon filled up, and built upon; and it became a fortified place, and a place for public assemblies. 1Ki 9:24 11:27 Jdg 9:6,20 2Sa 5:9 2Ki 12:20

- **the wall:** Ps 51:18
- **Hazor:** Jos 11:1 19:36 Jdg 4:2 2Ki 15:29
- **Megiddo:** 1Ki 4:12 Jos 17:11 Jdg 5:19 2Ki 9:27 23:29,30 2Ch 35:22 Zec 12:11
- **Gezer:** 1Ki 9:16,17 Jos 10:33 16:10 21:21 Jdg 1:29 1Ch 6:67 20:4

Related Passages:

1 Kings 5:13+ Now King Solomon levied forced laborers from all Israel; and the forced laborers numbered 30,000 men.



THE KING'S HIGHWAY (Via Maris) - Click to Enlarge - See Purple Line
Click here for Another Map Showing Megiddo (Central)

SOLOMON'S FORCED LABOR

Now this is the account of the forced labor ([mas](#)) which King Solomon levied to build the house of the LORD, his own house, the **Millo**, the wall of Jerusalem, **Hazor** (castle, fortified, enclosed), **Megiddo** (see [archaeological studies](#); Rev 16:16+), and **Gezer** (see [video](#)) - **Forced labor** ([mas](#)) refers to a group of laborers conscripted for royal or public service. **Hazor** (see [archaeological studies](#)) was fortified by Solomon to defend the entrance into the kingdom from Syria and Assyria. When Tiglath-pileser, the Assyrian king, invaded the land, this was one of the first cities he captured, carrying its inhabitants captive into Assyria (2Ki 15:29). It has been identified with Khurbet Harrah, 2 1/2 miles south-east of Kedesh.

Solomon's forced labor system was a mix of slavery for Canaanites (1 Kings 9:20-21; 2 Chronicles 8:7-8) and rotational labor for Israelites (1 Kings 5:13-14). While it enabled grand construction projects, it ultimately weakened his kingdom due to internal discontent.

Solomon built a network of fortifications, garrisons, and economic centers at strategic points throughout his kingdom including Hazor, Megiddo, and Gezer which were all on the [Via Maris](#), the international highway connecting Egypt and Mesopotamia.

Gezer, Megiddo, Hazor

Donald Wiseman on **Hazor, Megiddo, and Gezer** - Solomon fortified strategic cities to guard the main approaches to his kingdom. The list runs north to south. All show archaeological evidence of identical construction work of the Solomonic period, casemate-type walls and similar 'six-roomed' gate towers. Hazor (Tell el-Qedah), eight kilometers south-west of Lake Huleh (now almost drained dry), controlled the road from the north; Megiddo (Tell el-Mutesellim, see on 1Ki 4:12) the road from Phoenicia and through the Carmel range. (See [1 and 2 Kings: An Introduction and Commentary - Page 136](#))

William Barnes on **forced labor** - Returning to the issue of forced labor, such was regularly practiced, and such were the expectations of the times—kings either fought battles or built structures, and both sadly seemed to require a form of de facto slavery (i.e., the military draft and the civilian corvée) to accomplish their intended results. ([1-2 Kings - Page 100](#))

Warren Wiersbe on **Millo** - Solomon also strengthened and extended "the Millo," the terraced area next to the walls of Jerusalem that buttressed the wall and gave more protection to the city. The word millo means "to fill." This was an "earth-fill fortification" that was begun by David (2 Sam. 5:9) and continued by Solomon (1Ki 9:24; 11:27). The king and his family, the people of the city, and the wealth in the temple and the palace all had to be protected. ([Bible Exposition Commentary](#))

Believer's Study Bible - Solomon levied heavy taxes throughout his empire, not only to finance the construction of the temple and other buildings in Jerusalem, but also to fortify strategic cities as outposts of his kingdom (2 Chr. 8:5). David had chosen Jerusalem

as a fortress (2 Sam. 5:6-9), and had made it the religious capital. Solomon surrounded it with a wall and strong towers, and rebuilt the [Millo](#) (Heb., "filling"), which is the term applied in a series of passages to a part of Jerusalem. It was important to the strength and safety of the city, but its precise nature and position are unknown (cf. 2 Sam. 5:9; 1 Chr. 11:8). For similar reasons of defense, the old city of Gezer on the Philistine border was rebuilt and garrisoned. Also, Hazor and Megiddo, guarding the plain of Esdraelon from Syrian and Assyrian attack, became great fortifications.

Related Resources:

- [Locating Jerusalem's Millo](#)
- [Pictures of Possible Site of Millo](#)

Hazor (North) Largest Canaanite city in the region, covering about 200 acres. Located near the Huleh Valley, controlling access to Syria and Mesopotamia. Described in Joshua 11:10 as the "head of all those kingdoms" before its destruction.

"Hazor was strategically placed in the north (c. three miles north of the Sea of Galilee), being situated at the juncture of the two major highways approaching from the north. It became Israel's chief bulwark against northern invaders until it was destroyed in the eighth century by Tiglath-pileser III." (Patterson and Austel)

Megiddo (Central) Guarded the Jezreel Valley, a crucial crossroads for trade and military campaigns. Numerous battles were fought here, including those of the Egyptians, Assyrians, and Babylonians. Site of King Solomon's fortifications and chariot city (1 Kings 9:15).

"Megiddo was the great fortress that controlled on the major passes from the Plain of Sharon on the coast into the Valley of Jezreel through the Carmel range. It figures in prophecy as the staging area for the last great battle (Armageddon) in which Christ will defeat the forces of the Antichrist." (Patterson and Austel)

[Megiddo - Let's Saunter Through Solomon's Stables](#)

Megiddo, located in northern Israel, is one of the most significant archaeological sites in the Near East, offering a comprehensive record of ancient civilizations over several millennia. Its strategic position along vital trade routes made it a focal point for commerce, culture, and conflict.

Archaeological Significance: Stratification: Excavations at Tel Megiddo have revealed over 20 layers of settlement, dating from the Neolithic period through the Iron Age. This extensive stratification provides a unique chronological framework for studying the evolution of urban life in the ancient Near East. en.wikipedia.org

Architectural Discoveries: Among the notable structures unearthed are: Fortifications: Massive city walls and gates, including a six-chambered gate complex attributed to the Solomonic era, reflecting advanced defensive architecture. Palaces and Temples: Remnants of grand palaces and temples indicate Megiddo's role as a political and religious center. Water System: An intricate underground water system, designed to secure water access during sieges, showcases the engineering prowess of its inhabitants. Artifacts: The site has yielded a wealth of artifacts, such as pottery, tools, and inscriptions, providing insights into the daily life, trade, and cultural practices of its ancient residents.

Recent Discoveries: Megiddo Mosaic: In 2005, excavations near Megiddo Prison uncovered a mosaic floor dating to the 3rd century CE, bearing a Greek inscription that reads, "The god-loving Akeptous has offered the table to God Jesus Christ as a memorial." This is considered one of the earliest known references to Jesus as God, highlighting the presence of early Christian communities in the region. museumofthebible.org

Gezer (South) Controlled access to Jerusalem and the coastal plain. Located near the junction of the Via Maris and roads leading inland. Given to Solomon as a dowry gift by Pharaoh after he conquered it (1 Kings 9:16).

"Gezer, on the road from Joppa to Jerusalem, had been a powerful Canaanite city. Though it was included in the tribal territory of Ephraim, it was not occupied by the Israelites until the time of Solomon. Then it was given to Solomon as a wedding gift by Pharaoh to his daughter." (Patterson and Austel)

Solomon fortified these cities to protect trade routes and establish Israel as a dominant power. Their location meant they were often involved in major biblical battles and historical conflicts.

tribute. It refers to labor forced on someone or service demanded, usually by the state (Ge 49:15; Dt. 20:11; 1 Kgs. 5:14; Isa. 31:8); usually overseen by a foreman or task-master (Ex. 1:11; 1 Kgs. 4:6, 12:18). A person not willing to work or a lazy person may be put to forced labor (Pr 12:24).

MAS - 26X/22V - forced(2), forced labor(13), forced laborer(1), forced laborers(5), laborers*(2), men subject to forced labor(1), taskmasters*(1), tribute(1). Ge 49:15; Exod. 1:11; Deut. 20:11; Jos. 16:10; Jos. 17:13; Jdg. 1:28; Jdg. 1:30; Jdg. 1:33; Jdg. 1:35; 2 Sam. 20:24; 1 Ki. 4:6; 1 Ki. 5:13; 1 Ki. 5:14; 1 Ki. 9:15; 1 Ki. 9:21; 1 Ki. 12:18; 2 Chr. 8:8; 2 Chr. 10:18; Est. 10:1; Prov. 12:24; Isa. 31:8; Lam. 1:1

FORCED LABOR - BORROW [Eerdmans dictionary of the Bible](#)

A type of slave labor program, commonly referred to as *corvée* or conscripted labor. It was by means of forced labor that rulers of the ancient Near East carried out their building enterprises, building and rebuilding cities. Also, it was through the use of forced labor that kings maintained control of minority groups in their kingdoms.

By the use of forced labor the Egyptian king, at the time of the Exodus, built the cities of Pithom and Raamses (Ex 1:8–14) and at the same time attempted to maintain control of the Hebrews, a minority group in his kingdom. David (2Sa 20:23) and Solomon (1Kgs. 9:15–21) also used forced labor programs. But while Solomon built Hazor, Megiddo, and Gezer by means of forced labor, his excessive conscription of workers from among the northern tribes (1Ki 5:13–14) resulted in revolt and the division of the kingdom (1Ki 12:1–19).

Egyptian records refer to rulers like Thutmose III who made campaigns annually into Palestine and Syria as a means of systematically looting those areas and collecting the resources he needed back in Egypt, including the resources of slave labor. Egyptian tomb paintings, such as that of Rameses III bringing back shackled prisoners of war or slaves, provide their own unique record. LAMOINE F. DEVRIES

MILLO [SMITH] (a rampart, mound) a place in ancient Jerusalem. Both name and place seem to have been already in existence when the city was taken from the Jebusites by David. (2 Samuel 5:9; 1 Chronicles 11:8) Its repair or restoration was one of the great works for which Solomon raised his "levy," (1 Kings 9:15,24; 11:27) and it formed a prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians. (2 Chronicles 32:5) The last passage seems to show that "the Milo" was part of the "city of David," that is, of Zion. Comp. (2 Kings 12:20)

Tel Hazor, located in northern Israel, is the largest archaeological site from the biblical era in the country, covering approximately 200 acres. The city comprises an upper tell of 30 acres and a lower city extending over more than 175 acres. (en.wikipedia.org) Strategically situated along major trade routes between Egypt, Syria, and Mesopotamia, Hazor was a significant Canaanite city during the Middle and Late Bronze Ages (circa 2000–1200 BCE). Its population is estimated to have been between 10,000 and 15,000 people. (archaeology.huji.ac.il) Archaeological excavations at Hazor have revealed 22 strata of occupational debris, indicating a long and complex history of settlement. Notable findings include large temples and palaces in both the acropolis and the lower city, highlighting Hazor's wealth and prominence during the Middle Bronze Age. (open.bibleodyssey.com) The city is also mentioned in biblical narratives, notably in the Book of Joshua, which describes Hazor as "the head of all those kingdoms" and recounts its conquest by the Israelites. Archaeological evidence supports a significant destruction event at Hazor around the 13th century BCE, characterized by a catastrophic fire. The exact cause of this destruction remains a topic of scholarly debate, with theories ranging from Israelite conquest to internal strife or invasions by other groups. (archive.archaeology.org) Excavations at Hazor began in the 1950s under the direction of Yigael Yadin and have continued intermittently, with significant contributions from the Hebrew University of Jerusalem. In 2005, Tel Hazor was designated a UNESCO World Heritage Site as part of the Biblical Tels —Megiddo, Hazor, Beer Sheba. (en.wikipedia.org) Today, Tel Hazor offers valuable insights into ancient urban planning, architecture, and the complex history of the Near East, serving as a key site for understanding the region's archaeological and historical context.



Tel Megiddo, located in northern Israel's Jezreel Valley, is one of the most significant archaeological sites in the Near East. Its strategic position along ancient trade routes, particularly the Via Maris connecting Egypt and Mesopotamia, made it a focal point for commerce, culture, and military engagements throughout history. (en.wikipedia.org)

Archaeological Significance: Settlement Layers: Excavations at Megiddo have revealed 20 distinct strata of occupation, indicating a continuous settlement history spanning from the Neolithic period to the Persian period. (en.wikipedia.org) **Fortifications and Structures:** The site boasts impressive fortifications, palaces, temples, and a sophisticated water system, reflecting its historical importance and advanced engineering. (jewishvirtuallibrary.org) **Historical Highlights:** Biblical Connections: Megiddo is frequently mentioned in biblical texts and is often associated with the prophesied site of Armageddon (See comments Revelation 16:16), the ultimate battle between good and evil. (en-humanities.tau.ac.il) **Military History:** Due to its strategic location, Megiddo was the site of numerous significant battles that influenced the control of the region. (anthropology.columbian.gwu.edu)

Ongoing Research: Modern excavations, such as those conducted by The Megiddo Expedition, continue to uncover artifacts and structures that provide deeper insights into the ancient Near East's history and cultures. (themegiddoexpedition.com)

Tel Megiddo's rich archaeological record offers invaluable perspectives on ancient civilizations, their interactions, and the historical narratives that have shaped the region.

1 Kings 9:16 For Pharaoh king of Egypt had gone up and captured Gezer and burned it with fire, and killed the Canaanites who lived in the city, and had given it as a dowry to his daughter, Solomon's wife.

- daughter: 1Ki 9:24 1Ki 3:1

Related Passages:

Joshua 16:10+ But they did not drive out the Canaanites who lived in Gezer, so the Canaanites live in the midst of Ephraim to this day, and they became **forced laborers** ([mas](#)).

1 Kings 3:1+ Then Solomon formed a marriage alliance with Pharaoh king of Egypt, and took Pharaoh's daughter and brought her to the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem.

PHARAOH'S GIFT OF CHARRED GEZAR

For - Term of explanation. Explains why Solomon rebuilt and fortified Gezer. The Egyptians, although weakened for many years by the plagues under Moses and under the [Hyksos](#) invaders, had apparently become strong again by this time. They did not challenge Israel, however.

Donald Wiseman: **Gezer** (Tel Jezer, south-east of Ramleh) guarded the south-west approaches from Philistia. There is no need to

read 'Gerar' here. 1Ki 9:16–17 are added to show how the Israelites had taken over the city from the Canaanite vassals of the Philistines (cf. 1Ki 9:20–21; Josh. 10:33; Jdg. 1:29). (See [1 and 2 Kings: An Introduction and Commentary - Page 136](#))

[Gezer Solomon's Wedding Gift - tour](#) - Biblical Archeology

Pharaoh king of Egypt had gone up and captured Gezer and burned it with fire, and killed the Canaanites who lived in the city, and had given it as a dowry to his daughter, Solomon's wife - What a dowry gift! A city burned to the ground. So Solomon had to rebuild it. Isn't this verse interesting. A pagan king (Pharaoh of Egypt) accomplished what Israel failed to accomplish when they came into the promised land (Joshua 16:10+)!

Gezer, an ancient city of significant historical importance, is located in central Israel. Positioned approximately 20 miles (30 kilometers) west of Jerusalem and about 14 miles (22.5 kilometers) east of the Mediterranean Sea, it lies near present-day Ramla. Gezer occupied a strategic location along the ancient "Way of the Sea" (Via Maris), the main north-south route connecting Egypt to Syria and Mesopotamia, and also guarded one of the primary routes between the Mediterranean coast and the central hill country.

Joseph Hammond - It is the custom of the East for the husband to purchase his wife by a present (Genesis 29:18; 2 Samuel 3:14, etc.); but in royal marriages a dowry was often given. ([Pulpit Commentary](#))

Iain Provan on Pharaoh ... captured Gezer - It is interesting that the same passage that tells us (1Ki 9:21) of Israelite inability to exterminate the Canaanites also tells us that their enemy of old, the Egyptian Pharaoh, has recently captured Gezer and killed all its Canaanite inhabitants—a city that had hitherto provided forced labor, according to Josh. 16:10+. Why are we told of these Joshua-like exploits just at this point? Perhaps for this reason: that it helps us to see clearly just how easily Solomon, in all his glory and power, could have dealt with the Canaanites in the way deuteronomic law had commanded—if he had wished to. It points to the conclusion, in other words, that he continued to use them as labor out of choice, rather than out of necessity, because of his enthusiasm for building—and so willingly put himself at risk of their baneful influence. It should not pass unnoticed, either, that some of the building is of a highly questionable sort (1Ki 9:19). (See [1 & 2 Kings - Understanding the Bible Commentary Series - Page 35](#))

THOUGHT - Beloved of God, have you eradicated the "Canaanites" in your life (cf Ro 8:13+, Col 3:5+)? If not you can be assured (and you will probably agree) (See Nu 33:55+, Josh 23:13+, Jdg 2:3+).

1 Kings 9:17 So Solomon rebuilt Gezer and the lower Beth-horon

- Bethhoron: Jos 16:3 19:44 21:22 2Ch 8:4-6,7-18



Gezer & Beth Horon in Ephraim
CLICK TO ENLARGE

So Solomon rebuilt Gezer and the lower Beth-horon twin cities of Upper and Lower Beth-horon controlled a pass NW of Jerusalem that led to Joppa

August Konkell: Upper Beth Horon and Lower Beth Horon sit astride a ridge, which rises from the Valley of Ajalon and extends to the plateau north of Jerusalem. Fortifications were important to protect the route that connected Jerusalem to the major coastal trade route. Certain cities served for storage and for military cavalry. Large building complexes at Hazor, Beth Shemesh, and Megiddo consist of a long room, with two rows of pillars dividing it into three sections. They may have been used as stables and storehouses, or may have been barracks for a professional army. Baalath, originally assigned to the tribe of Dan ([Josh 15:9](#)), is probably the city also known as Kiriath Jearim, on the western boundary of Judah. (Quoted by [Paul Apple](#))

Beth-horon [EBD] house of the hollow, or of the cavern, the name of two towns or villages (2 Chr. 8:5; 1 Chr. 7:24) in the territory of Ephraim, on the way from Jerusalem to Joppa. They are distinguished as Beth-horon "**the upper**" and Beth-horon "**the lower**." They are about 2 miles apart, the former being about 10 miles north-west of Jerusalem. Between the two places was the ascent and descent of Beth-horon, leading from Gibeon down to the western plain (Josh. 10:10, 11; 18:13, 14), down which the five kings of the Amorites were driven by Joshua in that great battle, the most important in which the Hebrews had been as yet engaged, being their first conflict with their enemies in the open field. Jehovah interposed in behalf of Israel by a terrific hailstorm, which caused more deaths among the Canaanites than did the swords of the Israelites. Beth-horon is mentioned as having been taken by Shishak, B.C. 945, in the list of his conquests, and the pass was the scene of a victory of Judas Maccabeus. (Comp. Ex. 9:19, 25; Job 38:22, 23; Ps. 18:12-14; Isa. 30:30.) The modern name of these places is Beit-ur, distinguished by el-Foka, "the upper," and el-Tahta, "the nether." The lower was at the foot of the pass, and the upper, 500 feet higher, at the top, west of Gibeon. (See GIBEON.)

BETH-HORON (Heb. bēṭ-ḥôrôn) BORROW [Eerdmans dictionary of the Bible](#)

A levitical city in the tribal territory of Ephraim (Josh. 21:22; 1 Chr. 6:68). The name means "house of Horon" (perhaps a Canaanite deity). Twin cities are indicated: Lower Beth-horon was assigned to Ephraim (Josh. 16:3), while Upper Beth-horon was on the border between Ephraim and Benjamin (v. 5; 18:13–14). The Chronicler attributes their construction to Sheerah, granddaughter of Ephraim (1 Chr. 7:24). Both cities were situated on the "ascent [or descent] of Beth-horon," down which Joshua chased Amorites fleeing their defeat at Gibeon (Josh. 10:10–11). Their location on the slope leading to the hill country from the coastal plain made the cities strategically important and vulnerable to attack. Upper Beth-horon has been identified with Beit 'Ur el-Fōqā' (160143) and Lower Beth-horon with Beit 'Ur et-Ṭahta (158144).

During the reign of Saul, Philistine raiders attacked Beth-horon (1 Sam. 13:18). Solomon rebuilt Lower Beth-horon (1 Kgs. 9:17; the Chronicler names both cities, calling them "fortified cities, with walls, gates, and bars"; 2 Chr. 8:5–6). The Egyptian pharaoh Shishak names Beth-horon in his list of places conquered in Palestine, recorded on the temple to Amun at Karnak. Later Beth-horon was attacked by renegade Judean mercenaries who rampaged from Samaria to Beth-horon (2 Chr. 25:13). The area remained strategically important in the intertestamental period. Judas Maccabeus won a victory there (1 Macc. 3:16, 24). The Syrians used Beth-horon as a camp (1 Macc. 7:39) and later refortified the site (1 Macc 9:50). DANIEL C. BROWNING, JR

1 Kings 9:18 and Baalath and Tamar in the wilderness, in the land of Judah,

- **Baalath:** Jos 19:44
- **Tamar (Tadmor):** 2Ch 8:4-6

Related Passages:

2 Chronicles 8:4-6 He built Tadmor in the wilderness and all the storage cities which he had built in Hamath. 5 He also built upper Beth-horon and lower Beth-horon, fortified cities with walls, gates and bars; 6 and Baalath and all the storage cities that Solomon had, and all the cities for his chariots and cities for his horsemen, and all that it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land under his rule.

Source: Halley's Bible Handbook

MORE OF SOLOMON'S BUILDING PROJECTS

And [Baalath](#) and [Tamar \(Tadmor\)](#) in the wilderness, in the land of Judah - See map for locations. **Baalath** is the feminine form of **Baal**, a title meaning "lord" or "master" and associated with various deities in ancient Near Eastern religions. Baalath is a town of the tribe of Dan (Josh. 19:44). It was fortified by Solomon (2 Chr. 8:6).

Leon Wood - "It seems safe to say that, following this action, Israel controlled more territory than at any other time in its history. In his day, Solomon was probably the most powerful and influential ruler in the Middle East." ([Israel's united monarchy](#))

1 Kings 9:19 and all the storage cities which Solomon had, even the cities for his chariots and the cities for his horsemen, and all that it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land under his rule.

- **the storage cities:** 1Ki 4:26-28 Ex 1:11
- **all that it pleased Solomon to build:** Heb. the desire of Solomon which he desired, 1Ki 9:1 Ec 2:10 Ec 6:9

Related Passages:

Ecclesiastes 2:10 (THIS COULD BE SOLOMON'S "COMMENTARY" ON 1 Kings 9:19) All that my eyes desired I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my reward for all my labor.

And all the storage ([miskenoth](#)) cities which Solomon had, even the cities for his chariots and the cities for his horsemen, and all that it pleased ([chashaq](#) - speaks of having a desire or love for something) Solomon to build in Jerusalem, in Lebanon, and in all the land under his rule - NLT = "He built towns as supply centers and constructed cities where his chariots and horses could be kept. He built to his heart's content in Jerusalem and Lebanon and throughout the entire realm." The **storage cities** were fortified towns for stockpiling food. Can you see a suggestion of spiritual drifting beginning to infect Solomon's heart? Focusing on the Temple was God honoring, but focusing on worldly things (including worldly protection like chariots and horsemen) suggests fleshly desires were beginning to control him.

John Trapp - all that it pleased ([chashaq](#)) - Heb., The desire of Solomon, which he desired. See on 1Ki 9:1. God alloweth his servants all lawful delights, only they must see to it that they exceed not.

ISBE - Storage Cities - Fortified towns for stockpiling food. These were selected by Solomon and set aside for stores of victuals, chariots, horsemen, etc. (1 Ki 9:19). Jehoshaphat "built in Judah castles and cities of store" (2 Ch 17:12). Twelve officers were

appointed by Solomon to provision his household, each officer being responsible for the supply in one month in the year (1 Ki 4:7). There were also "storehouses in the fields, in the cities, and in the villages" (1 Ch 27:25KJV).

STORAGE CITY Towns or cities where royal tribute or taxes (paid in kind), provisions, and weapons were stored for use by the government or at the government's discretion, especially in time of famine or war. Storage cities are a hallmark of centralized government, as seen during Israel's monarchy (1000–586 BC). Over thirty-five tripartite pillared buildings have been discovered at over twelve different archaeological sites within the Levant, including Hazor, Megiddo, Tel Beersheba, and Beth Shemesh. These buildings probably were used as storehouses, though other theories exist. Over 150 pottery vessels were recovered in such buildings at Tel Beersheba, and similar buildings uncovered at Beth Shemesh were identified by the Grant excavations as Iron Age storehouses. Pithom and Rameses were two of Pharaoh's storage cities in Egypt (Exod. 1:11). During the united monarchy, Solomon had storage cities throughout Israel (1 Kings 9:19; 2 Chron. 8:4–6). Storehouses in Naphtali were destroyed by Ben-Hadad I (2 Chron. 16:4). Jehoshaphat built storage cities throughout Judah (2 Chron. 17:12), and Hezekiah's storage cities helped him to prepare for ensuing war (32:28). Storage jars with the stamped inscription lmlk ("to/for the king") have been found throughout Judah, likely remnants of the provisions that once filled Hezekiah's storehouses. (**BORROW** [The Baker Illustrated Bible Dictionary](#))

Storage (04543) miskenoth from **sakan** = to be of use or service, benefit. Designates a place of service, particularly storage cities, whether for Pharaoh (Exodus 1:11) or Solomon (1 Kings 9:19), whether in Naphtali (2 Chron. 16:4) or Judah (2 Chron. 17:12).

[Complete Biblical Library](#) During the sojourn in Egypt, Israelite forced labor was used by Pharaoh to build the store cities of Pithom and Rameses (Exo. 1:11). Of the references in which this noun is found, all but this one refer to Hebrew cities. Strictly speaking, miskenôth does not appear to mean a fortified city per se. Solomon built these throughout Israel (1 Kings 9:19; cf. 2 Chr. 8:6, "store cities" and "chariot cities," along with those near Hamath, 2 Chr. 8:4). The proximity of horses and chariots (i.e., the military) indicates, not only the storage of produce for civilian use and trade, but a prepositioning of provisions for soldiers should the need arise.

Both Jehoshaphat (2 Chr. 17:12) and Hezekiah (during the days of the Assyrian threat, 2 Chr. 32:28) stockpiled provisions in an effort to strengthen their kingdoms and to prepare for the possibility of a siege. These may have been built within the villages established for livestock (v. 29). A textual variation has possibly occurred with reference to the "store cities" of Naphtali (2 Chr. 16:4). These were conquered in the aftermath of a pact between King Ben-Hadad of Damascus and King Asa of Judah. The territory lost by King Asa of Israel may indicate a fertile region in the Northern Kingdom rather than "store cities."

MISKENOTH - 7V - storage(4), store(2), storehouses(1). Exod. 1:11; 1 Ki. 9:19; 2 Chr. 8:4; 2 Chr. 8:6; 2 Chr. 16:4; 2 Chr. 17:12; 2 Chr. 32:28

Pleased (02836)(chashaq) to be attached to, love (Ge 34:8 Shechem longs for Hamor's daughter). Dt 7:7 LORD**did** not **set His** love.

[Complete Biblical Library](#) The root idea of this verb is "to be devoted" to a person or thing. In the OT, it is always used figuratively for emotional attachment, for love which is already bound to its object.

Châshaq could simply refer to physical attraction, as in the case of Shechem's love for Dinah, the daughter of Jacob (Gen. 34:8). It is used in the Law for the case where a warrior might be attracted to a beautiful woman among the captives after a military victory (Deut. 21:11). The context shows that this attraction might be temporary, in which case the rights of the woman were protected. The verb comes to mean "to kiss" in Middle Hebrew, while an Arabic cognate means "to love passionately."

Deuteronomy 7:7, 15 uses this term to describe God's love for Israel. The basis of his Covenant with Israel is not obligation springing from their merits, but simply his love that binds his heart to them. On the other hand, Ps. 91:14 uses it to describe a human's attachment to God. God delivers the psalmist because he has a relationship to Him.

The word is used as part of an idiom in 1 Ki. 9:19 and 2 Chr. 8:6, which describe "all that it pleased Solomon to build in Jerusalem." The king was driven to execute the building projects and had the wisdom from God to get them done.

The verb can also refer to "overlaying" an object with another. It is employed to describe the overlaying of metal upon the pillars of the Tabernacle (Exo. 27:17; 38:17, 28). One can compare the nuance to another prime nuance in Middle Hebrew, that of "to attach" (also cf. the Targumic usage of the verb for saddling).

Finally, in Isa. 38:17, Hezekiah attributes his healing from deadly disease to God's attachment to him, literally exclaiming, "thou hast in love to my soul delivered it from the pit."

CHASHAQ - 8X/8V - have a desire(1), kept(1), longs(1), loved(1), pleased*(2), set his affection(1), set his love(1). Gen. 34:8; Deut. 7:7; Deut. 10:15; Deut. 21:11; 1 Ki. 9:19; 2 Chr. 8:6; Ps. 91:14; Isa. 38:17

Deuteronomy 21:11+ and see among the captives a beautiful woman, and **have a desire** for her and would take her as a wife for yourself,

1 Kings 9:20 As for all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were not of the sons of Israel,

- **left:** 2Ch 8:7,8-18
- **Amorites:** Ge 15:19-21 Ex 23:23,28-33 34:11,12 De 7:1-3

As for all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were not of the sons of Israel - ISRAEL FAILED TO OBEY GOD'S CLEAR INSTRUCTION TO OBLITERATE THE CANAANITES...

"When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, 2 and **when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them.** You shall make no covenant with them and show no favor to them. 3 "Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. (Deuteronomy 7:1-3+)

Related Resources:

- [PRE-ISRAELITE INHABITANTS OF PALESTINE](#)
- [Who were the Amorites? | GotQuestions.org](#)
- [Who were the Hittites? | GotQuestions.org](#)
- [What do we know about the Hittites?](#)
- [Who were the Perizzites in the Bible? | GotQuestions.org](#)
- [Who were the Jebusites? | GotQuestions.org](#)

1 Kings 9:21 their descendants who were left after them in the land whom the sons of Israel were unable to destroy utterly, from them Solomon levied forced laborers, even to this day.

- **left:** Jdg 1:21,27-35 2:20-23 3:1-4 Ps 106:34-36
- **unable:** Jos 15:63 17:12,16-18
- **levied forced laborers:** 1Ki 9:15 1Ki 5:13 Jdg 1:28,35 Ge 9:25,26 Ezr 2:55-58 Ne 7:57 11:3

Related Passages:

Judges 1:21; 27-35+ But the sons of Benjamin did not drive out the Jebusites who lived in Jerusalem; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day. (1:27-35) 27 But Manasseh did not take possession of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; so the Canaanites persisted in living in that land. 28 It came about when Israel became strong, that they put the Canaanites to **forced labor**, but they did not drive them out completely. 29 Ephraim did not drive out the Canaanites who were living in Gezer; so the Canaanites lived in Gezer among them. 30 Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol; so the Canaanites lived among them and became subject to **forced labor**. 31 Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob. 32 So the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out. 33 Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land; and the inhabitants of Beth-shemesh and Beth-anath became **forced labor** for them. 34 Then the Amorites forced the sons of Dan into the hill country, for they did not allow them to come down to the valley; 35 yet the Amorites persisted in living in Mount Heres, in Aijalon and in Shalbim; but when the power of the house of

Joseph grew strong, they became **forced labor**.

1 Kings 5:13+ Now King Solomon levied **forced laborers** ([mas](#)) from all Israel; and the **forced laborers** numbered 30,000 men.

CANAANITES SUBJECTED TO FORCED LABOR

Their descendants who were left after them in the land whom the sons of Israel were unable to destroy utterly([charam](#)), **from them Solomon levied forced laborers** ([mas](#)), **even to this day**. This was another apparent compromise by Solomon. God strictly commanded that the remnants of these tribes be driven out of the land, not used as slave laborers in Israel. Solomon maintained a conscripted **forced laborers** among the Canaanites who had not been eradicated (as God had commanded) by Joshua. "**Forced labor**" (often called "[corvee](#)") was an obligation imposed on inhabitants of a district to perform services for little or no remuneration. It was common in the ancient world, but was always intensely disliked (cf. Judg. 1:30; 2 Sam. 20:24; Isa. 31:8).

John Trapp on **unable to destroy utterly** - Once they could, but did not; afterwards they would have done it, but were not able.

MacArthur on **to this day** - The phrase is used from the perspective of one who lived and wrote before the destruction of the temple in 586 b.c. The writer of 1 Kings incorporated such sources into his book (cf. 1Kin 9:13, 21; 10:12; 12:19). (See [The MacArthur Bible Commentary: A Faithful, Focused ... - Page 404](#))

[Rayburn](#) adds This phrase "they are there to this day" occurs twelve times in Kings but, interestingly, as here (1Ki 8:8) and in at least one other instance, this would not be true and obviously not true at the time the book was finished, after the destruction of Jerusalem and the exile of Israel to Babylon. Indeed, the Ark of the Covenant had long since been taken by conquerors from the temple before the Babylonians captured and destroyed Jerusalem. So, clearly, the book includes material written earlier, material founded on eyewitness testimony.

PHRASE "TO THIS DAY" - 88X/87V - To repeat this phrase is a historical marker, indicating that the event or situation persisted until the time of the writer. However, it does not necessarily mean that the condition still exists in modern times. Gen. 19:37; Gen. 19:38; Gen. 22:14; Gen. 26:33; Gen. 32:32; Gen. 35:20; Gen. 47:26; Gen. 48:15; Num. 22:30; Deut. 2:22; Deut. 3:14; Deut. 29:4; Deut. 34:6; Jos. 4:9; Jos. 5:9; Jos. 6:25; Jos. 7:26; Jos. 8:29; Jos. 9:27; Jos. 16:10; Jos. 22:3; Jos. 22:17; Jos. 23:8; Jos. 23:9; Jdg. 1:21; Jdg. 1:26; Jdg. 6:24; Jdg. 10:4; Jdg. 15:19; Jdg. 18:12; Jdg. 19:30; 1 Sam. 5:5; 1 Sam. 6:18; 1 Sam. 8:8; 1 Sam. 12:2; 1 Sam. 27:6; 1 Sam. 29:3; 1 Sam. 29:6; 1 Sam. 29:8; 1 Sam. 30:25; 2 Sam. 6:8; 2 Sam. 7:6; 2 Sam. 18:18; 1 Ki. 8:8; 1 Ki. 9:13; 1 Ki. 9:21; 1 Ki. 10:12; 1 Ki. 12:19; 2 Ki. 2:22; 2 Ki. 8:22; 2 Ki. 10:27; 2 Ki. 14:7; 2 Ki. 16:6; 2 Ki. 17:34; 2 Ki. 17:41; 2 Ki. 20:17; 2 Ki. 21:15; 1 Chr. 4:41; 1 Chr. 4:43; 1 Chr. 5:26; 1 Chr. 13:11; 1 Chr. 17:5; 2 Chr. 5:9; 2 Chr. 8:8; 2 Chr. 10:19; 2 Chr. 21:10; 2 Chr. 35:25; Ezr. 9:7; Neh. 9:32; Isa. 39:6; Jer. 3:25; Jer. 11:7; Jer. 25:3; Jer. 32:20; Jer. 32:31; Jer. 35:14; Jer. 36:2; Jer. 44:10; Ezek. 20:29; Ezek. 20:31; Matt. 11:23; Matt. 27:8; Matt. 28:15; Acts 2:29; Acts 23:1; Acts 26:22; 2 Co. 3:15

Destroy utterly (destroy completely, devote)([02763](#)) [charam](#) to destroy, to doom, to devote. This word is most commonly associated with the Israelites destroying the Canaanites upon their entry into the Promised Land (Deut. 7:2; Josh. 11:20). Surrendering something irrevocably to God = devoting to service of God, excluding it from use or abuse of man &/or putting it under a ban for utter destruction. [Dt 7:2, 20:17 - [see note](#)] Usually **haram** meant a ban for utter destruction, compulsory dedication of thing impeding or resisting God's work which is considered to be accursed before God. Thus the basic idea = setting something aside strictly for God's use. Whatever was set aside was considered most holy by God & could not be sold or redeemed by any substitutionary measure. Once invoked it was absolutely compulsory.

Walter Kaiser adds that "**Herem** (charam) is something devoted to God; however, it is not a voluntary but an involuntary dedication. It is now set apart to be banned from the earth and will totally come back to God. Thus a wall, as it were (cf. the king's wives, or harem, who were walled off from others), isolates the anathematized person, place, or thing from anyone touching, using, or benefiting from it ever again. Compare Achan's sin of taking the "devoted" items set apart for destruction in Josh 7:13." (EBC-Ex)

[Utley](#) - This is the Hebrew VERB herem (charam) (BDB 355 I, KB 353). It is used of things devoted to God and, thereby they become too holy for common use and must be sacrificed/destroyed (BDB 356, cf. Lev. 27:21,28,29; Num. 18:14; Deut. 7:26; 13:17; Josh. 6:17-18; 7:1,11,12,13,15). The same root (BDB 355, KB 354) means "to completely destroy" (cf. Exod. 22:20; Lev. 27:28,29; Num. 21:2,3; Deut. 2:34; 3:6; 7:2; 13:15; 20:17; Jer. 25:9; 50:21,26; 51:3). This is "holy war" terminology (i.e., YHWH as Divine Warrior, cf. Isa. 59:16-17). The God who fought for Israel in the Exodus conquest of Joshua later fights against idolatrous

Israel/Judah and especially Jerusalem (i.e., the very place He caused His name to dwell, cf. Deut. 12:5,11,14,18,21,26).

1 Kings 9:22 But Solomon did not make slaves of the sons of Israel; for they were men of war, his servants, his princes, his captains, his chariot commanders, and his horsemen.

- **the sons of Israel:** Lev 25:39
- **for they were men of war:** 1Ki 4:1-27 1Sa 8:11,12 2Ch 8:9,10

Related Passages:

1 Kings 5:13-14+ Now King Solomon levied forced laborers from all Israel; and the forced laborers numbered 30,000 men. 14 He sent them to Lebanon, 10,000 a month in relays; they were in Lebanon a month and two months at home. And Adoniram was over the forced laborers. (These men worked without pay for one month at a time, then had two months to work in their own fields. This forced labor became one of the causes of civil war 1Ki 12:4, 18)

1 Kings 12:4; 18+ “Your father made our yoke hard; now therefore lighten the hard service of your father and his heavy yoke which he put on us, and we will serve you.” 18 Then King Rehoboam sent Adoram, **who was over the forced labor**, and all Israel stoned him to death. And King Rehoboam made haste to mount his chariot to flee to Jerusalem.

But Solomon did not make slaves ('ebed) of the sons of Israel - In the building of the temple, Solomon did resort to conscription of Israelites, but he did not enslave them (cf. 1Ki 5:13-14+). Apparently this was enough to cause the unrest described in 1Ki 12:4, 18+

John Trapp - Yet were they discontented at his government: and ten whole tribes at once cast off his son and successor, choosing Jeroboam for their king.

For (term of explanation) **they were men of war, his servants, his princes, his captains, his chariot commanders, and his horsemen** - This explanation can be somewhat confusing in light of Solomon's use of Israelites in 1Ki 5:13-14+.

Paul House asks "Who comprised this nonvoluntary labor force? As the comments on 1 Ki 4:1–6 and 1Ki 5:13–18 state, scholars disagree about the identity of this group. Those texts state that Adoniram was in charge of the **corvee** workforce, a notion 1 Ki 12:18–19 supports (ED: WHERE HE GETS STONED BY RESENTFUL ISRAELITES), and that thirty thousand Israelites spent up to four months per year working on the king's projects. The confusion arises from 1Ki 9:22, which says, “But Solomon did not make slaves of any of the Israelites.” Rather, it was the remaining Canaanite peoples that were “his slave labor force” (1Ki 9:20–21). Again, 1Ki 9:21 (ED: "FORCED LABORERS" = **mas** + **abad** - be slaves) and 1Ki 9:22 (ED: "did not make slaves") use different words for the services rendered. The distinction is a technical one. The Canaanites were permanent **corvee** workers, while the Israelites were temporary draftees. Regardless of the technical differences, the northern tribes came to resent the practice bitterly, as later texts reveal. (Borrow [1,2 Kings Page 158](#))

Norman Geisler - [When Critics Ask](#) - **1 KINGS 9:22—How can this verse claim that Solomon did not make forced laborers of the Israelites when 1 Kings 5:13 says he did?**

PROBLEM: According to 1 Kings 9:22, Solomon did not make forced laborers of the children of Israel in his building campaigns. However, 1 Kings 5:13 says Solomon raised up a labor force out of all Israel. Which one of these reports is correct?

SOLUTION: Both reports are correct. The reconciliation of these statements is found in the fact that there are different Hebrew words used of two different types of laborers in the building projects of Solomon. According to 1 Kings 5:13 (5:27 in the Hebrew text), Solomon raised up a “labor force” (**mas** or **hammas**) from all Israel. In this context, labor force was a group conscripted from the population to participate in the building project. It was apparently composed of both Israelites and non-Israelites. However, in 1 Kings 9:21 the author delineates those people from whom Solomon drafted “slave labor.” The word used here is **mas-oved** which indicates forced slave labor. Then, in 9:22 the author points out that Solomon did not employ any Israelites as “slaves” (**aved**). There is no contradiction here, because, although Solomon did draft young men of Israel to labor in the construction of the temple, a practice which brought him great trouble later in his reign, he did not force any Israelite to become a slave laborer.

Gleason Archer - **Despite 1 Kings 9:22, didn't Solomon impose forced labor on Israelite citizens?**

1 Kings 9:22 says that in contrast to the descendants of the conquered Canaanite nations, “Solomon did not make slaves [lō’nā-tan ... ‘ā-bed] of the sons of Israel; for they were men of war, his servants [‘abādīm], his princes, his captains, his chariot commanders, and his horsemen” (NASB). In other words, he treated them as free men, as citizens of honorable standing. Yet earlier, in 1 Kings 5:13 (5:27 Heb.), it is stated that “King Solomon levied forced laborers [lit., ‘raised a levy of forced labor’] from all Israel; and the forced laborers [hammas] numbered 30,000 men” (NASB). Each of three contingents of ten thousand worked for four months of the year, by shifts or in rotation. Besides these there were seventy thousand burden bearers and eighty thousand stonecutters to assist in procuring and preparing the materials for the temple and palace that were to be erected on the temple mount in Jerusalem.

It is not stated whether the burden bearers and stonecutters were non-Israelite Canaanites, but it is a fair assumption that they were. Nothing is said about the division into shifts that characterized the Israelite workers, as just described. It is a fair assumption also that the thirty thousand Israelites who participated in the felling and processing of building materials for the temple were specially selected for their experience and skill along these lines, and that they considered it a privilege to have a part in this work for God. Hence there is no real contradiction between the two statements (1Ki 5:13 and 1Ki 9:22).

It should be noted, however, that Solomon did not restrict the drafting of an Israelite labor force to the temple mount structures. He apparently used this kind of work crew to strengthen the defenses of Jerusalem as well: the filling up of the depression between Mount Zion and Mount Moriah as a heightened and fortified Millo (“Filling”), along with a general improvement of the entire city wall (1 Kings 9:15). Some of the provincial capitals require this type of additional fortification, such as Hazor and Megiddo—and even Gezer, after Pharaoh had turned the city over to Solomon (as a dowry for his daughter, who became Solomon’s wife). Indeed the maintenance of corvée labor on the part of Israelite citizens may have continued intermittently until the close of Solomon’s reign, for while it uses the word sēbel rather than mas, 1Ki 11:28 mentions that Jeroboam was originally a supervisor or foreman of such a “burden-bearing” force for the “house of Joseph” (which presumably included Manasseh as well as Ephraim). Perhaps Solomon resorted to this system of corvée for Israelite citizens as the building operations progressed and as his own original high principles suffered eclipse under the pressure of his ambitious goals. (See [NIEBD go to page 203](#))

1 Kings 9:23 These were the chief officers who were over Solomon's work, five hundred and fifty, who ruled over the people doing the work.

- **chief officers:** 1Ki 5:16 2Ch 2:18 8:10

These were the chief officers who were over Solomon's work, five hundred and fifty, who ruled over the people doing the work.

1 Kings 9:24 As soon as Pharaoh's daughter came up from the city of David to her house which Solomon had built for her, then he built the Millo.

- **Pharaoh's:** 1Ki 9:16 1Ki 3:1 1Ki 7:8 2Ch 8:11
- **the city of David:** 2Sa 5:9
- **Millo:** 1Ki 9:15 11:27 2Ch 32:5

Related Passages:

1 Kings 3:1+ Then Solomon formed a marriage alliance with Pharaoh king of Egypt, and took Pharaoh’s daughter and brought her to the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem.

1 Kings 7:8+ 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.

2 Chronicles 8:11+ Then Solomon brought Pharaoh’s daughter up from the city of David to the house which he had built for her, for he said, “My wife shall not dwell in the house of David king of Israel, because the places are holy where the ark of the LORD has entered.” (**COMMENT** - Solomon’s moral compass seems to still be functioning at this time for he is aware of the potential difficulties involved with a marriage outside of Israel, specifically of allowing his Egyptian wife to dwell in the hallowed precincts which his father David had occupied.)

THE CHINK IN SOLOMON'S ARMOR A PAGAN IDOL WORSHIPPING WIFE

The idiom "chink in one's armor" refers to **an area of vulnerability**. It has traditionally been used to refer to a weak spot in a figurative suit of armor. The standard meaning is similar to that of [Achilles' heel](#). "In Greek mythology, when Achilles was an infant, it was foretold that he would perish at a young age. To prevent his death, his mother Thetis took Achilles to the River Styx, which was supposed to offer powers of invulnerability. She dipped his body into the water but, because she held him by his heel, it was not touched by the water of the river. Achilles grew up to be a man of war who survived many great battles."

THOUGHT - Dear reader, do you have a "chink in your spiritual armor," a figurative "Achilles heel." If so, you need to destroy it (cf Ro 8:13+), before it destroys you as happened with Solomon's kingdom! "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life." (Gal 6:7-8+)

As soon as Pharaoh's daughter came up from the [city of David](#) to her house which Solomon had built for her (1Ki 7:8+), then he built the [Millo](#) (1Ki 9:15).

Peter Pett: Adding to his disapproval the prophet points out that much of this work had been carried out in order to make provision for Pharaoh's daughter. (You can almost hear himself saying, 'that woman'). Now that the palace complex had been completed, and the Ark had been removed from the Sacred tent in David's house, the Egyptian princess, with her false deities, could be allowed to live there.

G Campbell Morgan - "Compromise is pathetic in that it always witnesses a conviction of what is the high and the true, and attempts to ensure its realization while yielding to the low and the false. It is evil, for its invariable issue is that the low and the false ultimately gain the ascendance and the high and the true are abandoned. To build a house for Pharaoh's daughter outside the Holy City is to open its gates sooner or later to Pharaoh's gods.

J Vernon McGee - I notice that an interpretation that one gets in Israel today is that Solomon married these different women from various other countries for political advantage. Your father-in-law is not apt to make war against you. So this was one of the ways in which Solomon brought peace to the land. A man would not come up to fight against a country in which his daughter was the queen. I do not know whether this reason for Solomon's many wives is true or not. I have a notion that it is partly accurate. Under any circumstance, it was against God's command.

King Solomon married a certain 'Pharaoh's daughter' for whom he built a special palace, since she could not live in David's palace 'because the places the ark of the LORD has entered are holy' (1 Kings 7:8; 9; 24; 11:1; 2 Chron. 8:11). Solomon's marriages with this woman and other foreign women were eventually to lead to his downfall. Such intermarriage with other peoples had been forbidden by the Law of God and the wives gradually drew 'his heart after other gods' (1 Kings 11:4-6).

Solomon's Violation of God's Commands

Note the general categories of God's commands to His people

- o Worldly alliances/affiliations
- o Marriage
- o Worship

Did Solomon violate God's commands from Deut 7 or Deut 17? Which ones?

- o Accumulated horses (1Ki 4:26)
- o Accumulated horses from Egypt (1Ki 10:28)
- o Accumulated gold for himself (1Ki 9:28, 10:2, 10, 11, 14, 16-18, 21, 22, 25)(What happened to the gold? 1Ki 14:25-26, Pr 23:5!!!)
- o Did not destroy the Canaanites utterly (instead enslaved them) (Ex 23:31-33, Dt 20:16-17)
- o Eventually had many wives and concubines (1Ki 11:3)
- o Married a foreign wife who likely worshipped another god

Note - while Egypt wasn't technically one of the forbidden Canaanite peoples for intermarrying...if getting horses from Egypt was specifically forbidden is it safe to say God would frown on getting a wife from

there?

o Did not destroy the high places (1Ki 3:3)

THOUGHT - Learn from these sad lapses in Solomon's life (note the paradox of the wisest man in the world making some of the most foolish decisions in real life!) by seeking to live according to 2Co 6:14-18+ and 2Co 7:1+!

RON DANIEL - Pharaoh's Daughter

Early in Solomon's reign, he had formed a marriage alliance with Pharaoh, the king of Egypt (1Ki 3:1). This was a common practice among royalty to maintain peaceful relations between kingdoms. After all, there is lots of incentive not to start a war with your neighbor if he's your wife's dad...She had been living in Jerusalem during the building projects, but not in David's palace. Solomon had decided that because the ark of the covenant had been in that place, it was holy. It seems to me that Solomon had to be aware that this was not a marriage he should be getting into. But then again, I'm always amazed at the stories I hear about people getting married. Often, people disappear from church for a long time, and then finally come back months or years later, but now they're married. They are often self-conscious or embarrassed about who they married. "He/she is an unbeliever... we fell into sin... I knew you wouldn't approve... he/she's got problems... my parents told me it was wrong..." Hello? If you're embarrassed or uncomfortable about who you're marrying, maybe there's a problem?

2Cor. 6:14-16+ Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? Or what agreement has the temple of God with idols? For we are the temple of the living God...

What was Solomon thinking? She's too unholy to live in David's house? And yet he still married her? Amazing!

1 Kings 9:25 Now three times in a year Solomon offered burnt offerings and peace offerings on the altar which he built to the LORD, burning incense with them on the altar which was before the LORD. So he finished the house.

- **three times in a year:** Ex 23:14-17 34:23 De 16:16 2Ch 8:12,13
- **offered burnt offerings:** Ex 30:7 1Ch 23:13 2Ch 26:16-21 29:11 34:25
- **peace offerings on the altar:** Heb. upon it which was before, So he finished the house. 1Ki 6:38 2Ch 8:16

Related Passages:

2 Chronicles 8:12-15+ (EXPANDS ON SOLOMON'S OFFERINGS 3 TIMES PER YEAR) Then Solomon offered burnt offerings to the LORD on the altar of the LORD which he had built before the porch; 13 and did so according to the daily rule, offering them up according to the commandment of Moses, for the sabbaths, the [new moons](#) and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Booths. 14 Now according to the ordinance of his father David, he appointed the divisions of the priests for their service, and the Levites for their duties of praise and ministering before the priests according to the daily rule, and the gatekeepers by their divisions at every gate; for David the man of God had so commanded. 15 And they did not depart from the commandment of the king to the priests and Levites in any manner or concerning the storehouses.

SOLOMON KEPT THE THREE REQUIRED FEASTS

Now three times in a year - This undoubtedly refers to the three feasts all males were required to attend annually, the feasts of Unleavened Bread (Passover), Pentecost (Weeks), and Booths (Succoth, Tabernacles).

Solomon offered burnt offerings (['olah](#)) and peace offerings ([selem/shelem](#)) on the altar ([mizbeah](#)) which he built to the LORD, burning incense ([qatar](#)) with them on the altar ([mizbeah](#)) which was before the LORD. So he finished([shalam](#)) the house - Solomon was keeping the required feasts, but was he also being diligent to keep watch over his heart, knowing (as he himself wrote) that out of it come the springs of life (Pr 4:23+). Orthodoxy can lull one into the deceptive snare of thinking he is on good terms with the thrice Holy God!

Raymond Dillard comments on the parallel passage 2 Chronicles 8:12-15+ - The author expands his source (1 Kgs 9:25) with emphasis on the detailed observance of the Mosaic commands (Lev 23:1–37; Num 28–29) and Davidic prescriptions (1 Chr 23–26); he specifies the three annual feasts mentioned in Kings and adds the observance of weekly sabbaths and the new moon. The text is ambiguous regarding the extent of the king's participation; it could cover any degree of involvement from simply decreeing the observances to personal officiation in the worship. (See [2 Chronicles, Volume 15 - Page 65](#))

J. Parker: (Quoted in Biblical Illustrator) -- Solomon was great in burnt offerings. Do not men sometimes make up in burnt offerings what they lack in moral consistency? Is not an ostentatious religion sometimes the best proof of internal decay? It ought not to be so. The outward and inward should correspond. The action should be the incarnation of the thought. It is beautiful to look upon the Church engaged in much church-building and in strenuous endeavours against public sin; yet we must never forget that all this may possibly coexist with internal loss, decay, corruption. All action does not spring from life. Sometimes we try to make up by complex mechanism what is wanting in real vitality. It is often easier to offer burnt offering than to do some deed of moral heroism.

RON DANIEL - Solomon's Offerings -- It seems that Solomon is maintaining his routine of sacrifices and worship. And yet, day by day, his heart is growing more and more distant from the Lord.

THOUGHT - Are you going through the motions religiously speaking (going to church on Sunday, dropping a few coins in the offering plate, etc), and yet you find that your heart is beginning to drift away from devotion to Jehovah? If so, be very wary, because a slow drift can end in a big disaster. Jesus warned the church at Ephesus "I have this against you, that you have left your first love." (Rev 2:4- see commentary)

Bob Utley on **he finished the house** - This phrase is a little strange at this point. It seems the temple was finished and consecrated in chapter 8 (cf. 1 Kgs. 9:3). The timing of this is confused because (1) The temple was said to be finished in the eighth month (cf. 1 Kgs. 6:38), but not dedicated until the seventh month (cf. 1 Kgs. 8:2; 2 Chr. 7:10), eleven months later. (2) The temple was built in seven years but this verse implies it was not dedicated until the twentieth year (1 Kgs. 9:10). Possibly there were two dedications or an annual dedication or covenant renewal ceremony.

Related Resources:

- [What is the Feast of Tabernacles / Booths / Sukkot? | GotQuestions.org](#)
- [What is the Feast of Weeks? | GotQuestions.org](#)
- [What was the Feast of Firstfruits? | GotQuestions.org](#)

Burnt Offerings, Leviticus 1 - [Bob Utley](#)

1. Altar

1. the brazen altar, also called altar of burnt offering, altar by door of Tabernacle, or altar of shittim wood, covered with bronze (cf. Exodus 27)
2. this distinguished it from the incense altar (golden altar) in the Holy Place (cf. Exodus 30)
3. coals from brazen altar were taken to incense altar
4. brazen altar was right in the middle of the entrance of the Tabernacle
5. altar had horns which were its most sacred part; the blood was applied to the horns (cf. Exod. 30:10)
6. The horns were possibly for:
 1. symbol of hands to hold up the offering
 2. symbol of strength or prevailing power (Deut. 33:17; 2 Sam. 22:3.)
 3. later, anyone who grabbed the horns of the altar was safe until his case was decided by the court (1 Kgs. 1:50-51; 2:28)

2. The Offering

1. bullock without blemish which was mentioned first because of its importance and cost, Lev. 1:3
2. male goat or sheep, Lev. 1:10
3. turtle doves or young pigeons, Lev. 1:14 (provision for the poor)

3. Place of Burnt Offering was at the door of the Tent of Meeting

4. Laying on of the Hands – this was only for the bulls, not for goats, sheep or birds, Lev. 1:4

1. the offerer did this himself (not the priest)
2. many feel it was a symbolic action of the transferring of guilt
3. some believe it meant that
 1. this animal comes from this particular individual

2. the sacrifice was to be presented in the offerer's name
 3. the fruit of this sacrifice belongs to the one who placed his hands on the animal
 5. Slaughtering
 1. bull – "before the Lord" by the man making the sacrifice. The offerer had to kill, skin, and cut up the animal. The priest's role (except in case of public sacrifices) began when the man brought the animal to the altar.
 2. sheep or goat, Lev. 1:11 – "on north side of altar before the Lord." This designated a specific place for these lesser animals.
 3. bird – The priest killed and offered this sacrifice. The offerer had to remove the bird's crop.
 6. Handling of the Blood
 1. animals
 1. The priest threw blood against the altar, and sprinkled it round about the altar.
 2. The life of the animal was in the blood (cf. Gen. 9:4; Lev. 17:11). Life already belonged to God, therefore, the blood represented no part of the gift of the man.
 3. The bird's blood was drained on the side of the altar and not consumed in fire.
 2. See above "Offering, B." and "Slaughtering, E."
 7. Handling of the Flesh
 1. bull, Lev. 1:6
 1. The offerer skinned the offering; the priest could keep the skin (cf. Lev. 7:8)
 2. the offerer cut it into pieces
 3. The priest placed the offering on the altar in an arrangement as it was when alive
 4. The legs and entrails were washed with water from the laver
 5. The priest burned the whole animal on altar
 2. See above, "B., Offering" and "E., Slaughtering."
 8. Occasion of Burnt Offerings
 1. Feast of Tabernacles, Booths
 2. Day of Atonement
 3. Feast of Weeks, First Fruits, or Pentecost
 4. Feast of Trumpets
 5. Wave Sheaf (Leviticus 23)
 6. Feast of Unleavened Bread, Passover
 7. Beginning of months, New Moon
 8. Sabbath
 9. Significance of Burnt Offering
 1. A gift to God
 2. Seen as the most valuable kind of sacrifice
 3. It seems to deal with the concept of sin in general or thanksgiving
 4. Most perfect representation of sacrificial idea
 5. Symbolic offering of one's life
 6. Represents complete consecration of the life of an individual to the service of God
 7. Graded value of offering
 1. bull
 2. sheep – goat
 3. birds
 8. This shows that anyone conscious of spiritual need could approach God. God made provision for all men.
 10. Special Instructions for Priest, Lev. 6:8-12
 1. Burnt offering remained all night on hearth of the altar
 2. Fire was to be kept burning continually under a burnt offering
 3. Instructions involving the Priest's dress
 4. Instructions involving the removal of the ashes
 11. Ancient sacrifices were offered to
 1. appease an angry deity
 2. feed a deity
 3. communicate with a deity
 4. praise a deity
 5. foster a sense of forgiveness or reconciliation
-

PEACE OFFERING - [Bob Utley](#)

1. Introduction

1. Why

1. communion offering
2. covenant sacrifice
3. corporate offering
4. concluding sacrifice
2. It expressed thankfulness to God because of fellowship with God, family, and friends.
3. It was usually the final act in a series of sacrifices in which reconciliation had been established.
4. The burnt offering expressed the costliness of obedience, while the peace offering expressed the joy and happiness of fellowship with God.
5. Male or female but without blemish
6. Varieties of offering
 1. from herd; male or female
 2. the distinction that was made between the sheep and the goat was because of the fat of the tail of the sheep
 - (1) lamb of flock – male or female
 - (2) goat of flock – male or female

2. Ritual

1. Presentation of offering

1. Laid hands on offering
2. Killed it at door of the Tent of meeting
3. Identification of sacrifice was the same as the burnt offering
4. Sprinkling of blood around altar
5. Burning of choice parts on altar to God
 - (1) fat (sheep-fatty tail) symbolized prosperity
 - (2) kidneys, lobe of liver symbolized the seat of the will and emotions
 - (3) fatty portions placed on offerer's burnt offering or on morning lamb offering

2. Thanksgiving offering included (Lev. 7:11-14)

1. unleavened cake mixed with oil
2. unleavened wafers spread with oil
3. fine flour mixed with oil

3. Priest's Portion, Lev. 7:28-34

1. Breast belonged to priest as a wave offering
2. Waving involves the placing of the offering upon the offerer's hands and the priest's hands. It showed the offering offered by the offerer to God, and then its reception back by the priest.
3. Right thigh belonged to officiating priest
4. Heave offering was lifted to God and received back by the priest

4. Offerer's Portion, Lev. 7:15-18

1. A Thanksgiving Offering shall be eaten on day of giving, Lev. 7:15
2. A Votive (vow) or Freewill Offering shall be eaten on day of offering or on the next day, Lev. 7:16
3. This portion was all that was not given to God and by God to the priest
4. God symbolically eats with the offerer and his family and friends in this offering
5. This offering stresses that fellowship relationships have been restored

5. Ancient sacrifices were offered to

1. appease an angry deity
2. feed a deity
3. communicate with a deity
4. praise a deity
5. foster a sense of forgiveness or reconciliation

1 Kings 9:26 King Solomon also built a fleet of ships in Ezion-geber, which is near Eloth on the shore of the Red Sea, in the land of Edom.

- **built a fleet of ships:** 2Ch 8:12,17,18-11:4

- **Ezion-geber:** 1Ki 22:48 Nu 33:35 De 2:8
- **Eloth:** 2Ki 14:22

Related Passages:

2 Chronicles 8:17 Then Solomon went to Ezion-geber and to Eloth on the seashore in the land of Edom.

1 Kings 10:22 For the king had at sea the ships of Tarshish with the ships of Hiram; once every three years the ships of Tarshish came bringing gold and silver, ivory and apes and peacocks.



King Solomon also built a fleet of ships in Ezion-geber, which is near Eloth on the shore of the Red Sea (see [RED SEA](#)), in the land of Edom. Ezion Geber was a seaport at the head of the Gulf of Aqabah. Solomon constructed a commercial navy that operated out of this port. The Hebrew crews in Solomon's navy were replaced by men from Phoenicia, which was famous in history for its seafarers (10:11). This **fleet of ships** were for trade with Arabia, India, and the east coast of Africa.

John Trapp - Jehoshaphat did the like, but with unlike success; and why? see 1Ki 22:48.

[Josephus, Antiq. 8.6.4.](#), tells about this fleet. -- Moreover the King built many ships in the Egyptian bay of the Red Sea; in a certain place called *Ezion-geber*. It is now called *Berenice*; and is not far from the city Eloth. This country belonged formerly to the Jews; and became useful for shipping, from the donations of Hiram King of Tyre. For he sent a sufficient number of men thither for pilots, and such as were skilful in navigation: to whom Solomon gave this command, that they should go along with his own stewards to the land that was of old called *Ophir*, ([27](#)) but now the *Aurea Chersonesus*: which belongs to India: to fetch him gold. And when they had gathered four hundred talents⁹ together, they returned to the King again.

EZION GEBER A town located at the northern end of the Gulf of Aqabah. The Bible locates it “near Elath in Edom, on the shore of the Red Sea” (1 Kings 9:26). However, the precise location is debated. Many scholars associate it with Tell el-Kheleifeh, which lies between modern Elath and Aqabah, about five hundred yards from the shore, but others identify it with the island of Jezirat al-Faraun, about fifteen miles south along the western coast of the Gulf of Aqabah. Still others speculate that it lies undiscovered under modern Aqabah.

The ruins of Tell el-Kheleifeh contain a citadel and storehouses surrounded by double casemate walls. The ruins do not predate the ninth century BC, so references to Ezion Geber in the itinerary of the wilderness wandering (Num. 33:35–36) and Solomon's naval activities there are problematic. Jezirat al-Faraun offers a small natural harbor and contains evidence of Midianite pottery as early as the thirteenth century BC. Whatever the precise location, Ezion Geber represents the southernmost extent of Judean political and economic control, for it served as the gateway to Red Sea trade and stood near land routes to Arabia.

From David to the end of the monarchy, control over Ezion Geber oscillated between Judah and Edom. David may have first captured it when he subdued Edom (2 Sam. 8:13–14). With the help of the Phoenicians, Solomon built a fleet of ships at Ezion Geber that brought immense wealth into Israel (1 Kings 9:26–28). After Solomon's death, it may have been destroyed during Pharaoh Shishak's invasion (1 Kings 14:25–26). Edom reasserted control over it until Jehoshaphat, in alliance with Ahaziah, built at Ezion Geber a fleet of merchant vessels, which God destroyed because of Ahaziah's wickedness (2 Chron. 20:36–37). This is the

last time Ezion Geber is mentioned by name.

From this point onward, nearby Elath is the focus of events in the area. Uzziah's father defeated the Edomites, allowing Uzziah to build up Elath (2 Kings 14:22; 2 Chron. 26:1–2). The Syrians briefly controlled the area, but the Edomites reclaimed control until the Babylonian period (2 Kings 16:6). Elath was abandoned in the fourth century BC, and a Nabatean site developed farther east near Aqabah. (**BORROW** [The Baker Illustrated Bible Dictionary](#))

1 Kings 9:27 And Hiram sent his servants with the fleet, sailors who knew the sea, along with the servants of Solomon.

- **his servants:** 1Ki 5:6,9 22:49 2Ch 20:36,37

Related Passages:

2 Chronicles 8:18+ And Hiram (HIRAM) by his servants sent him (SOLOMON) ships and servants who knew the sea; and they went with Solomon's servants to Ophir, and took from there four hundred and fifty talents (420 TALENTS IN 1Ki 9:28) of gold and brought them to King Solomon.

HIRAM'S SAILORS WORK WITH SOLOMON'S SERVANTS

And Hiram sent his servants with the fleet, sailors who knew the sea, along with the servants of Solomon- Although Hiram had been displeased with the cities Solomon had given him, he was still willing to work with Solomon to develop his navy.

John Trapp - The Tyrians and Phoenicians were famous all the world over for their great skill in navigation.

R. D. Patterson: A completely new approach to international trade began here as far as Israel was concerned. Phoenicia was the major shipping power in the Mediterranean, while Israel controlled the major inland trade routes in the Levant. With Israel newly exercising control of the Negev as far as the Gulf of Aqaba, new possibilities opened up. Solomon made a treaty with Hiram of Tyre that was apparently mutually attractive. Both kings would be able to conduct extensive trade throughout the Red Sea area. In this venture Hiram supplied the seamen and shipping and ship-building skills, and Solomon gave Tyre access to the Red Sea and probably undertook a major share of the financing. (Borrow [The Expositor's Bible commentary page 98](#))

J.A. Thompson comments on parallel passage in 2 Chr 8:18 - Solomon and Hiram engaged in a joint maritime venture. Hiram provided ships and personnel although Solomon was the initiator of the venture. Even though Solomon had mastery over the land routes to the north, he apparently was able also to tap into the trade with Africa. The ships referred to in v. 18 sailed to Ophir and brought back four hundred and fifty talents of gold for Solomon's use. The location of Ophir is a subject of debate. It has been identified variously with India (Josephus, Ant. 8.164), Punt (Somaliland on the coast of Africa), and West or South Arabia. According to 2Ch 9:21 and 1 Kgs 10:22, the voyages took three years. (See [1, 2 Chronicles: An Exegetical and Theological Exposition](#))

Andrew Hill comments on parallel passage in 2 Chr 8:18 - The Phoenicians were well known in the ancient world for their shipbuilding technology and seamanship, so Solomon's alliance with Hiram of Tyre for the purpose of maritime trade is a natural one (cf. Isa. 23:1–4; Ezek. 27:4, 8–9). These joint Israelite-Phoenician maritime expeditions are three-year trading junkets; in addition to the gold, algumwood (ebony?), gemstones, silver, ivory, and exotic animals are among the goods returned to port at Ezion Geber (cf. 2 Chron. 9:10, 21). It is unclear what Solomon's merchants trade for the gold and other products, but cedar timber from Phoenicia was always in demand for royal building projects, and the Israelites probably traded surplus grain, olive oil, and other foodstuffs (since famine and crop failure has always been a part of the lifecycle on the fringes of the Mediterranean basin). (See [1 and 2 Chronicles - Page 70](#))

1 Kings 9:28 They went to Ophir and took four hundred and twenty talents of gold from there, and brought it to King Solomon.

- **Ophir:** 1Ki 10:11 Ge 10:29 1Ch 29:4 2Ch 8:18 9:10 Job 22:24 28:16 Ps 45:9 Isa 13:12
- **four hundred and twenty talents:** 2Ch 8:18

Related Passages:

2 Chronicles 8:18+ And Hiram (HIRAM) by his servants sent him (SOLOMON) ships and servants who knew

the sea; and they went with Solomon's servants to Ophir, and took from there four hundred and fifty talents (420 TALENTS IN 1Ki 9:28) of gold and brought them to King Solomon.

HIRAM'S PARTNERSHIP WITH KING SOLOMON

They (Hiram's servants) **went to Ophir and took four hundred and twenty talents of gold from there, and brought it to King Solomon.** Ophir has been variously identified as southern Arabia, E Africa, or India but the exact location of Ophir remains a topic of scholarly debate, but it is traditionally considered a region famed for its wealth and fine gold. One talent of gold was about as much as one man could comfortably carry (cf 2Ki 5:23).

Weight of a Talent: A talent in ancient Israel was a unit of weight approximately equal to 75 pounds (34 kilograms). (en.wikipedia.org) Total Weight of 420 Talents: Pounds: 420 talents × 75 pounds/talent = 31,500 pounds (Kilograms: 420 talents × 34 kilograms/talent = 14,280 kilograms) Modern Monetary Value: To estimate the contemporary value of this gold: Troy Ounces: There are approximately 14.5833 troy ounces in a pound. 31,500 pounds × 14.5833 troy ounces/pound = 459,373.95 troy ounces Gold Price: Assuming a gold price of \$1,800 per troy ounce: 459,373.95 troy ounces × \$1,800/troy ounce = \$826,873,110 Therefore, 420 talents of gold would be valued at approximately \$826.87 million today.

Historical Context: In Solomon's time, such an amount of gold represented immense wealth, underscoring the prosperity and extensive trade networks of his kingdom. The acquisition of gold from Ophir highlights the far-reaching maritime ventures and the economic strength of Israel under Solomon's reign.

Brian Bell - Solomon's Gold...annual income & supply was absolutely enormous. Within 5 years after Solomon's death, Shishak, King of Egypt, came and took away all this gold (1 Kings 14:25). Back in 1939 the mummy of Shishak was found in Tanis, in Egypt, in a gold-covered sarcophagus perhaps some of this very same gold he had taken from Solomon. Ezion-Geber - also in 1939 these ruins have been identified. They found Solomons smelters, furnaces, crucibles and refineries; also, copper and iron ore deposits, in the vicinity; of which, dishes, nails, spear heads and fishhooks, were manufactured, and exported in exchange for ivory and gold.

Wikipedia - Ophir (^[1] /ˈɒfɪər/; ^[1] Hebrew: אופיר, Modern: *ʿŌfir*, Tiberian: *ʿŌpîr*) is a port or region mentioned in the [Bible](#), famous for its wealth. Its existence is attested to by an [inscribed pottery shard](#) found at [Tell Qasile](#) (in modern-day [Tel Aviv](#)) in 1946, dating to the eighth century BC,^{[2][3]} which reads "*gold of Ophir to/for Beth-Horon [...]* 30 *shekels*"^{[a][4]} The location of Ophir is unknown, though the find confirms it as a real place from which gold was imported.^[5]